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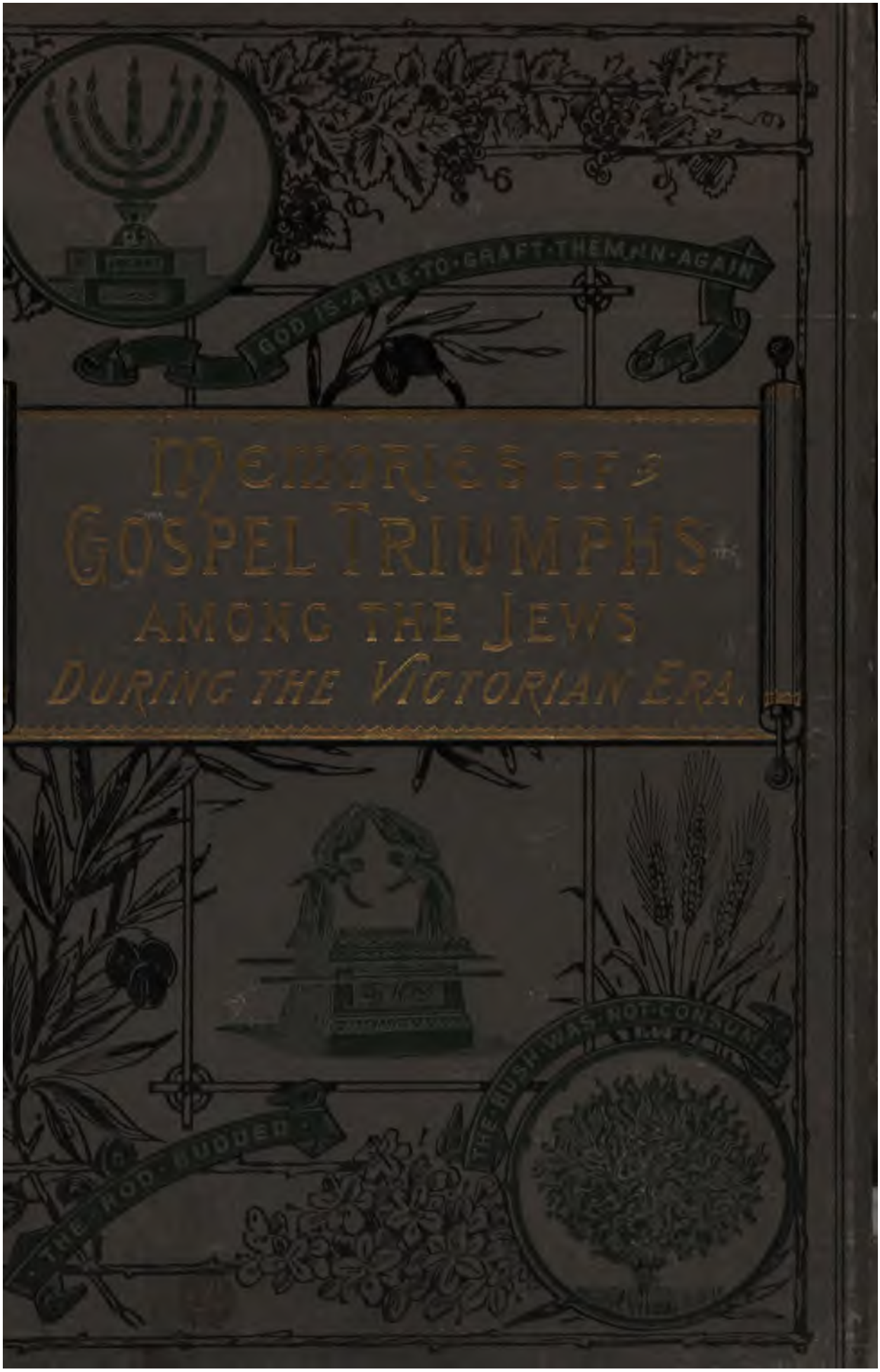

Memories of Gospel Triumphs

Among the Jews

During the Victorian Era.

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HER MAJESTY THE QUEEN.

May all love o'ershadow thee :
The love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee,
Till God's love set thee at His side again.

Are there thunders moaning in the distance ?
Are there spectres moving in the darkness ?
Trust the Lord of Light to guide her people
Till the thunders pass, the spectres vanish,
And the Light is Victor, and the Darkness
Dawns into the Jubilee of the Ages.

Tennyson.

AN APPEAL TO THE QUEEN AND CHRISTIANS IN ALL LANDS.

AS the influence of those who are highest in station is unspeakably great either for good or for evil, we wish it were possible for Her Majesty to say to the Lords and Gentlemen of the Commons :—

"It is my heart's desire and prayer to God, that the close of my reign may be celebrated specially by the conversion of myriads of Jewish and Gentile souls; that all my Christian subjects, and all other Christians throughout the world, would begin from now to use all the means in their power to lead the Jews to CHRIST, for His sake, for their own sake, for our sake, and for the world's sake, inasmuch as they are to be the honoured instruments in the hand of the Divine Spirit in bringing all grades of heathendom into the great Father's Kingdom, in order that His will, which is right and which is best, may be done on earth as it is done in Heaven."

Our earnest desire is that Christians throughout the United Kingdom and all other lands, would bring the cause of the Jew from the background to the front; that they would place it *first* in their loving thoughts and prayerful efforts; that they would inscribe upon their banners, "We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to THE JEW FIRST and also to the Greek." We think *that* would be a memorial worthy of Christians in every part of our globe and of Britain's noblest sovereign; a memorial that would glitter upon her brow like the morning star upon the forehead of the sky, the pledge of brightening, broadening day; a memorial that would hasten the coming of the glorious Jubilee of a regenerated and rejoicing world.

H.R.H. THE DUKE OF KENT,

"Our Queen's belovéd sire, whose lofty views,
Evinced compassion for the outcast Jews;
And—not unmindful of the feeling shown,
God sets His royal race upon earth's highest throne!"

One of the founder of the British Society, and the father of Lord Herschell, the present Lord Chancellor of England.

Yours very truly
S. Hiles Hitchens.

The honoured Minister of Eccleston Square Church, Belgravia, and our esteemed President.

MEMORIES OF GOSPEL TRIUMPHS AMONG THE JEWS DURING THE VICTORIAN ERA.

BY

REV. JOHN DUNLOP,

SECRETARY OF THE BRITISH SOCIETY FOR THE JEWS AND EDITOR OF THE *JEWISH HERALD.*

With 250 Portraits and Illustrations.

יהוה
דבר טוב
על ישראל

ΟΥΤΩ
ΠΑΣ ΙΣΡΑΗΛ
ΣΩΘΗΣΕΤΑΙ

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1894.

TO THE

LOVERS OF ISRAEL

AND

FRIENDS OF THE BRITISH SOCIETY FOR THE JEWS,

ON BOTH SIDES OF THE ATLANTIC,

THIS JUBILEE VOLUME

IS

DEDICATED

IN BROTHERLY AFFECTION AND ESTEEM,

AND WITH DEVOUT GRATITUDE

TO OUR HEAVENLY FATHER,

FOR MERCIES,

ALL BEARING HIS BEAUTIFUL LIKENESS,

COUNTLESS AS THE SUMMER'S SUNBEAMS,

BESTOWED UPON US EVERY DAY,

FOR MORE THAN

FIFTY YEARS.

PREFACE.

IN sending forth this Jubilee volume we have to express our regret that its publication has been so long delayed, on the one hand through illness and absorbing secretarial and editorial duties, and on the other hand, from causes which it was not in our power to obviate.

We are sorry also that for want of space we have been obliged to give portraits of preachers and missionaries without sketches, and crush out articles and illustrations enough to fill a volume equal in size to this. Then, once more, the lives and labours of such representatives of the Society as the Revs. John Gill, M.D., Josiah Miller, M.A., Robert Grant Brown, Principal McAll, &c.; and such spiritual sons as the Rev. Abraham Ben Oliel, and his brother, the Rev. Maxwell Ben Oliel, Dr. Schulhof, Dr. Benzion, Mr. J. B. Lazarus, Mr. C. D. Joseph, of Jerusalem, and the Revs. John Wilkinson, and James Adler, of the Mildmay Mission, would take more than one volume to do them justice; and yet we have only been able to insert a brief account of the work of the last two named.

Many years ago Mr. Wilkinson wrote to the office for copies of the Annual Reports, *Jewish Heralds*, lectures, sermons, &c., which the Society had published. A parcel of these was sent to him in due course, which he studied diligently, and afterwards, in his own way, reproduced in the discharge of his difficult and important double task as the Society's able and earnest Missionary and Deputation. The Jubilee volume contains some fine specimens of these early literary products of the Society; it also includes many striking incidents of Jewish conversion, and all the telling arguments in favour of Jewish Missions. In fulfilling our task as editor, our aim has been for the glory of God and the good of His people Israel, to make the book an impressive and inspiring record of the British Society's Jewish Mission work; and we entertain the conviction that we have succeeded. The book proves that the London and British Societies are the illustrious mothers of modern Missions to Israel. In a word, our Jubilee volume is a storehouse of interesting and instructive facts and figures, arguments and illustrations, adapted alike to the aged and the young, which unmistakably show that the work of Jewish evangelization during the last 50 years has been so rich in spiritual results that it deserves and demands from the members of the Christian Church a million-fold more support than it has yet received.

Again, in perusing the book, we would affectionately ask all our readers to bear in mind, and carry along with them to the end, the following important considerations:—

(1.) That the golden sheaves presented in it are only a few taken from ten thousand reaped by our faithful missionaries in our home and foreign fields during the past half-century.

(2.) Not long ago, an eminent scientist stated that "Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist, but the visual organs requisite for their translation into light do not exist. And so from this region of darkness and mystery which surrounds us rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge, as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of this planet." Even so it should not be forgotten that the results of our work are necessarily far more concealed than revealed. Sir Humphrey Davy, when complimented on the discoveries he had made, said, "Yes, I have made many discoveries, but the greatest discovery I ever made was Michael Faraday." So, too, what a discovery Barnabas made when he found Saul of Tarsus, the Jew; and what a significant act was his when he took him by the hand and spoke a good word on his behalf! Such has been, and such is, the mission of the British Society. Even now there may be trophies of the Society about to show themselves; men filled with an irrestrainable enthusiasm for Christ and souls, men all aglow with the white heat of Christian love and Christian consecration, men like Rabinowitz and Lichtenstein who, as tools in the Lord's basket, are handle upward—ready to His hand—for the accomplishment of wonders of grace unprecedented in the history of the Church, for the realization of—

> "Scenes surpassing fable, and yet true!—
> Scenes of accomplished bliss, which who can see,
> Though but in distant prospect, and not feel
> His soul refreshed with foretaste of the joy?"

(3.) Astronomers inform us that the heavenly bodies, with moon revolving round planet, and planet round sun, in obedience to some mighty cosmical force, are all moving forward century by century, in one direction, to a definite point in space. Even so, the speculations of philosophy, the discoveries of science, the achievements of art, the march of armies, the preservation of the Jews amid unspeakable persecutions, the propagation of the Gospel among them, these and similar events, under Divine propulsions, consciously or unconsciously, to the agents themselves, are all moving forward to a fixed period, even the time when every one of the prophecies concerning Israel's glory and joy shall be fulfilled.

The unparalleled sufferings of the עם־עולם "The Ancient People," literally, "*The Everlasting People*," have a bright as well as a dark side. The stars of faith and hope have never entirely set in Israel's sky; and they have always burned brightly in the deep, dreadful night of persecution. The darker the night of sorrow grew, the brighter the promised stars shone through. So will it be till, with lessening ray, they usher in millennial day.

"There are times," said Benjamin Franklin, "when an artist can scarcely distinguish between a rising and a setting sun." Happily, this is not our position in regard to Christianity. Those who are best acquainted with its progress among Israel's sons and daughters are firmly persuaded that Christianity is not a setting but a rising sun, and that solely on account of this, there is a golden future for them, and through them for the world. Nothing can be more certain than that which is past. Just as sure, then, as the events which happened yesterday, the supreme mission of the Jewish nation, namely, the

evangelization of humanity, will be realized by and by, through faith in a crucified, living, loving, coming Christ. If it be absolutely certain that the children of Israel have experienced sufferings inexpressibly severe, it is no less certain that they will sing for joy the "song of Moses and the Lamb" on Mount Zion, and all the nations round about will sing with them.

Let us then listen to all the voices in Holy Scripture, and from the various Mission Fields, at home and abroad, summoning us to greater sympathy, prayerfulness, liberality, and exertion; telling us, as with trumpet tongue, that the reasons for maintaining and extending the operations of the British Society never before were so strong as they are at the present moment; that it is our solemn duty, and our unspeakable privilege, to increase the number of our missionary staff, inasmuch as thereby we shall be helping to bring nearer the period "when Israel shall blossom and bud and fill the face of the world with fruit."

(4.) In fine, it is our growing conviction that the time will soon come when we shall see the plants and trees, the flowers and fruits of our beloved Society in the full sweetness and perfection, the unspeakable grandeurs and glories of the eternal summer made by the presence of Jesus in the fields of Heaven.

Man's life here is like a rain-drop upon the bough, among ten thousand of its sparkling kindred; any moment it may fall and disappear. Sudden as the coming of a shower, as the twinkling of an eye, all our splendid opportunities may be gone for ever. What is done for Jews and Gentiles by each of us should be done quickly and with both hands, earnestly.

For your own sake, then, dear readers—for Israel's sake—for the world's sake—above all for Christ's sake, who died for us all, do something at once; pray, give, work, and thereby you will hasten the advent of His day and share in its indescribable beauty brightness and bliss—

"Out of the dark, the circling sphere
Is rounding onward to the light;
We see not yet the full day here,
But we do see the paling night.
And hope that lights her fadeless fires,
And faith, that shines a heavenly will,
And love, that courage re-inspires,
These stars have been above us still.
Look backward, how much has been won!
Look round, how much is yet to win!
The watches of the night are done;
The watches of the day begin."

J. DUNLOP,
Secretary and Editor.

96, GREAT RUSSELL STREET,
BLOOMSBURY SQUARE, LONDON, W.C.

Symbols of the Jews, and Signs of the Coming "Summer."

קחו לכם משל מן־
התאנה אם רטוב ענפה
ועליה צמחו ידעים אתם
כי קרוב הקיץ: וכן גם־
כאשר תראו כל־אלה
ידוע תדעו כי־קרוב הוא
לפתח:
MATT. XXIV. 32, 33.

וקחו לכם משל מן־
התאנה אם רטוב ענפה
ועליה צמחו ידעים אתם
כי קרוב הקיץ: וכן גם־
אתם כאשר תראו כי
קמו כל־אלה ידוע תז״ע
כי־קרוב הוא לפתח:
MARK XIII. 28, 29.

וישא אליהם משלו
התבוננו בתאנה ובכל־
עצי השדה: כאשר
יוציאו פרח תביטו ותבינו
בנפשכם כי קרוב הקיץ:
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אנכי הנפן נפן אמת
ואבי הכרם:
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From the Salkinson Ginsburg Hebrew New Testament, the gift of the British Society.

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Memories of Gospel Triumphs among the Jews.

THE JUBILEE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE SERVICE ON SUNDAY EVENING, NOVEMBER 6, 1892.

A SPECIAL service in connection with the Jubilee of the British Society was held on Sunday evening, November 6th, 1892, in Eccleston Square Church, Belgravia, London. There was a very large and attentive congregation. The preacher was the Rev. W. J. Adams, M.A., D.C.L., and late Rector of All Saints', Dorchester. His subject was, "John the Baptist's Message to Christ," as recorded in Matthew xi. 2–5. From that text Dr. Adams delivered the following admirable sermon, in which he pressed home the duty of Christians to interest themselves in the well-being of the Jewish people.

The Sermon.

It was a glad day in Israel when the trumpet, sounding loud and long, from the Temple, proclaimed that the year of Jubilee had dawned. The bond-servant and the captive hasted to be free; the prison doors were opened; injuries were forgiven and enmities were forgotten; alienated inheritances returned to their original possessors; and the very land had rest.

But a greater Jubilee was at hand. A Jubilee which should reach higher, and penetrate deeper, and embrace a vastly wider range and nobler order of blessing. One which should not only affect the relations between man and man, but between man and God. Nor should it be for one nation only, but for the whole human race.

For, beyond a doubt, the deliverance which the Gospel brings is the gladdest and the greatest thing known on earth: gladder than the song of the lark, which rises as it sings; grander than the upward flight of the eagle, as with unflinching gaze it soars majestically to the skies; heaven's own music upon earth floating down through the gates ajar; the harmonies and the melodies of the fountains and the waterfalls of Heaven; the sweet murmurs of the streams of the river which makes glad the City of God.

It was fitting that He who came to effect this deliverance should commence His ministry in the year of Jubilee. As He read in the synagogue of Nazareth the appointed Scripture, He could say of it for the first time, "This day is this Scripture fulfilled. The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

But how was it, it may be asked, that shortly after this proclamation, John the Baptist, His great fore-runner, appeared to doubt the Saviour's mission? The question is an important one, inasmuch as it has attracted the attention of the Jews, and encouraged them in their rejection of the Messiahship of Jesus.

Now, in the first place, it is all but impossible that John could have asked this question with reference to any misgivings of his own. His mother, Elizabeth, was aware of the supernatural character of the Saviour's birth, and John, much of whose boyhood was probably spent in the company of Christ, could not have been ignorant of the mystery which enshrouded Him. Moreover, as the time drew near for the Saviour to enter upon His public ministry, a Divine impulse had come upon John, and he issued forth as His fore-runner to prepare His way. In this capacity he had pointed Him out to the people as the Lamb of God, who should take away the sin of the world. He had borne testimony to Him as one infinitely greater than himself, of whose increase there should be no end, and at His baptism in the Jordan had seen

heaven opened, and heard the Divine voice proclaiming Him to be the Anointed One, and the well-beloved of the Father.

The rational conclusion, therefore, is that John's question was not put for his own satisfaction, but rather for the benefit of his disciples.

But how, it may be asked, came *they* thus to entertain doubts as to the Messiahship of Christ? The answer lies in the disappointment they felt in reference to the coming of "The Kingdom." John had summoned the people to repent, because "the Kingdom of Heaven was at hand." As though he had said: "The righteous King is near. But you are not prepared to receive Him. Break off your sins by righteousness for He will not spare. His fan is in His hand, and He will throughly purge His floor and burn up the chaff with unquenchable fire. These words *we* hear with little emotion, but among the Jews, burning with expectation, who had been watching for this kingdom for centuries, and who were now eagerly looking for its immediate manifestation, they must have sounded like the blast of a trumpet, and as startling as the shock of an earthquake. Nor was it John only who had preached the near advent of the kingdom. When John was silenced the Saviour Himself made the same announcement. The people were roused, and the whole land was moved. And now, John, just as the great event seemed to be at hand, was cast into prison, and lay captive in Herod's fortress of Machœrus. If Jesus had really come to set the captives free, and to open the prison doors, why did He not deliver His own Fore-runner? They had, indeed, heard the Saviour's wondrous words, and seen His mighty works, but where was the kingdom? What signs were there that He was about to "build up the Tabernacle of David which was fallen down?" and that the "Lord God was about to give Him the Throne of His father David?"

And so they go to John, as he lay, solitary and depressed, in Herod's dungeon—tell him their doubts and fears, and suggest, "What if we have mistaken the character of Messiah's mission? Is Jesus really the Messiah who is to restore the kingdom to Israel?"

"Go to Him," says John, "and tell Him of the expectations of the people and of your own disappointment, and learn from His own lips whether He be the Messiah or no. Ask Him plainly, 'Art Thou He who should come, or look we for another?'"

How near the Jewish people were at this time to the re-establishment of their ancient dominion, and then missed it as by a hair's-breadth, it is lamentable to contemplate. But it is no part of my plan to dwell upon that. The Saviour, in His reply, does not refer to the temporal kingdom, but speaks only of the more spiritual designs of His coming, and of the proofs of His Messiahship in general. And it is to these I wish now to draw your attention.

John's disciples may be regarded as representing the Jewish nation at large. The Jews are still asking the question, "Art Thou He that should come, or do we look for another?" Christendom has answered that question in the affirmative, and a mighty Church, which has existed for 2,000 years, enlightening the nations and gathering them into her fold, is satisfied with the credentials of Jesus Christ. But the Jewish people still withhold their faith. It is the special work of this and kindred Societies, in the name of the universal Church, to urge upon the Jews the claims of Jesus. And it may be well for us Gentile Christians to embrace an opportunity like the present for considering how weighty and sufficient those credentials are, and how solid are the foundations on which our faith is built. And, also, it may be well for the benefit of our dear brethren (brethren henceforth in a truer and nobler sense) of the House of Israel, who are this night to be enrolled among the disciples of Jesus, to pass under review the claims of the Prophet of Nazareth.

The Saviour appealed to His words and to His works. "Go and show John again the things which ye do *hear* and *see*." Let us then consider first the utterances of Jesus Christ, and mark

I. THE MAGNIFICENT CLAIMS WHICH JESUS MADE.

1. *The Claim of Universal Dominion.*—Prophecy foretold this of Messiah, Dan. vii. 13, 14. The Father promised it, Ps. ii. 8. The Saviour therefore asserted it. John xii. 32. "I, if I be lifted up from the earth, will draw all men unto Me." And immediately after the Ascension this amazing claim began to be justified. The descendant of Shem subdued the sons of Japhet. Here is a descendant of the House of Israel in whom representatives of all the races of the earth have found and adored their King. He has bent before His throne the æsthetic sons of Greece, who in His Cross of ignominy have

discovered a glory which none of their most gifted artists could rival. Before His sceptre have bowed the citizens of imperial Rome, and when, in the ruin of that empire, barbarous races issued forth from the far-off East, those restless souls bowed down in the dust before a Majesty of which they had never dreamed. He restrained the brutality of the Middle Ages, when, in the Renaissance, the antiquity which men had re-discovered intoxicated their minds. He took hold of the Luthers and Calvins of the age. And in the succeeding age of science, Copernicus and Euler, Newton and Pascal, and other great souls, devoted their genius to Christ and their fellow-men. And so it is to-day. He is drawing all men unto Him. Amid a merciless hail of criticism, and under the full glare of the electric light, that Sublime Figure stands calmly towering above all human conceptions and ideals of grandeur, unapproached and unapproachable. The little child born in Bethlehem is the great leader of human thought, of human enterprise, and of human progress. His name is above all others the greatest. It is spoken in every language, and is enshrined in the sacred recesses of the hearts of myriads, who would gladly lay down their lives for His dear name. Even those who have withheld from Him the homage of Divinity, have acknowledged that He and He alone is worthy to wield the sceptre of universal empire. "Rest, then, upon Thy Throne, O thou victorious One; for from henceforth, between Thee and God men will no longer distinguish." —Renan, "Vie de Jesu."

And the triumphs of the past and of the present are a sure pledge of the future. "His Name shall endure, &c. Ps. lxxii. 17. It is true there have been Alexanders who have aimed at universal empire. But they sought it by force of arms; He claimed it as a right.

2. *His Claim to impart Consolation.*—If we could only shake off the deadening force of familiar words, we should be awed by the sense of greatness conveyed in such words as these: "Come unto *Me*, all ye that are weary and heavy laden and I will give you rest," and should feel that we were listening to a Being such as never before, and never since, spoke in human language. And mark the peculiarity of the promise. Not as other teachers and philosophers have said, "Take comfort and consolation from such and such truths and such considerations," but, "Take comfort from *Me*." "*I* will give you rest." You have the great, the manifest, the incontestable fact that Jesus Christ *does* console the troubled hearts of men. We have the testimony of the poor and needy, the oppressed and the afflicted in all ages since the words were uttered, that Jesus has done and is doing what prophecy declared Messiah would do: "He shall bind up the broken-hearted."

3. *His claim to forgive sins.*—"That ye may know that the Son of Man hath power on earth to forgive sins." This is what He said of Himself: and that too in immediate connection with the startling enquiry, "Who *can* forgive sins but God only?" No one ever appeared on earth who dared to advance so tremendous a claim—a claim which the inward consciousness of millions, in calm peace and tranquility of mind has stamped as absolutely true—for "the blood of Jesus Christ cleanseth from all sin," is the testimony of souls everywhere delivered from its galling bondage.

4. *Nor is this all.*—Not only does Jesus offer Himself as a spiritual deliverer from inward and present misery, but He uses language announcing a more mysterious power. He foretells an authority and dominion extending into the future world. In language which must have startled His hearers and to which certainly they were unaccustomed, He declared, "Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity." Now here is an assumption of power and authority so august as to be incompatible with the limitations of humanity. Clearly He teaches that His power is not bounded by earth and time and His teaching is in perfect harmony with and indeed is the necessary crown of His marvellous life and death, His resurrection and glorious ascension. That "before Him should be gathered all nations" is in keeping with the state of pre-eminent power and glory to which He has ascended.

5. *The claim of Godhead.*—Awed as we are by the consciousness of majesty and greatness pertaining to One who claims to be the future Judge of mankind, we have not yet reached the summit of His greatness—not until we hear Him asserting an absolute equality with God. "I and my Father are one." "I am Alpha and Omega, the beginning and the ending, which is and which was and which is to come, the Almighty."

I am aware that theologians draw a distinction between Divinity and Deity, and the assertion has been made (as by Dr. Wendt, the most recent of German writers on this subject, in his work on "The teaching of Jesus") that He did not claim Deity. True, He may not have used the word, but He claimed, asserted and exercised the prerogatives of Deity—a fact which His enemies perceived and made a ground of their condemnation of Him, that He being (to all appearance only) a man, made Himself God. That Jesus taught that He was the Son of God in a pre-eminent sense and stood in a near and unique relationship with the Godhead cannot be denied if His words are to be justly interpreted.

II. THE SUBLIME CHARACTER OF HIS TEACHING.

1. *Its immutability.*—He alone of all Teachers and Prophets foretold the perpetual duration and abiding character of His teaching. Standing one day in view of the Temple, He contrasted its temporary existence with the abiding nature of His own words—"Heaven and earth shall pass away but My words shall not pass away." And yet it is remarkable that when He uttered this prediction and for many years after, not one of His words was written down! They were only confided to the memory of a few poor simple men, who hardly understood them. If the threat of Diocletian to burn up all the Christian books, had been realised, immediately new copies would have been written, taken from the memories and hearts of countless thousands of believers who had preserved them sacredly as their greatest earthly treasure. The teaching of Christ, preserved in four little frail books, has become the glorious heritage of succeeding generations of mankind, who will preserve it so long as man shall continue on the earth; until it has taught its last lesson and conferred its last blessing on mankind.

2. *Its abiding influence.*—You may say perhaps that in this perpetual preservation of the recorded teaching of Christ, there is nothing very remarkable or peculiar to Himself. The writings of other teachers, poets, philosophers, the Homers and the Platos have been preserved too and have come down to us from ancient times and are now the common property of mankind. And it may be asked in what respects does the preservation of the teaching of Jesus Christ differ from that of others? I reply in this —that unlike all others, the teaching of Jesus Christ is unchanging in the authority it possesses over the minds of men. In every age and in every clime and in every race, His gospel exercises a marvellous power and charm; rules the conscience, subjugates the will, and captivates the heart. The spell which enchanted the hearers of the Lord to exclaim, "Never man spake like this Man," has fallen upon the whole human race, and while Mohammed and Buddha speak only to their own immediate disciples and have no message for mankind at large, the children of Shem and of Japheth and of Ham—the Slav and the Saxon—the German and the Latin, in countless millions listen to Jesus as to *One* who speaks with authority and as a teacher sent from God. Why is this?

3. *The originality of His teaching.*—In three short sentences what sublime views He gives of the Godhead! God is love. God is light. God is a spirit.

What value He stamps upon the human soul. His thrilling and unanswered challenge runs down the ages. "What is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

What beauty and sacredness does He hang around the brow of infancy and childhood? "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven!"

With what wisdom He assessed the true value of earthly possessions. Instance the reply to the man in Luke xii., and the parable which followed.

In general, with regard to the teaching of Jesus Christ, I fearlessly throw out this challenge: Where else will you find a teaching to surpass it? Nay, where else will you find a teaching to compare with it? Think of the Sermon on the Mount! Think of the Parables! Can you improve upon the beauty, the pathos, the solemnity, the eloquence of the Parables of the Good Samaritan or the Prodigal Son? If you wanted to alter the teaching of Jesus Christ, where would you begin? "Blessed are the pure in heart, for they shall see God." Would you alter that? "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Would you lower that inspiring utterance? Surely His words are burning, living, stimulating, life-giving words, and if the teaching of Jesus Christ could be blotted out from the memory of mankind,

a morally deformed race would arise, upon whose dark sky such sacred stars as duty, love, faith, pardon, eternal life, would set to rise no more.

III. THE STUPENDOUS WORKS HE WROUGHT.

1. *Mark the rich prodigality of the list.*—"The blind receive their sight; and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up." Long familiarity with the marvellous catalogue blunts our minds to these extraordinary triumphs over the forces of nature. Without any set harangue about the grandeur of His office, or the dignity of His nature, or the greatness or difficulty of the miracles He was about to work, he proceeds with infinite ease to put to the proof his amazing power. But alas! His stupendous works become as familiar to us as the events of ordinary life, and the career of the most extraordinary Being that ever lived on earth is regarded with an interest almost inferior to the halo which encircles the great men of our own day, who are yet unworthy to stoop down and unloose the latchet of the sandals of Jesus Christ.

REV. J. S. C. F. FREY,
The Founder of the London Society and the Forerunner of the British Society.

2. *These miracles fulfilled prophecy.*—This is important, for if Jesus had wrought no miracles, how could He have claimed to be the Messiah? "Thy dead men shall live." Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: the lame man shall leap as an hart, and the tongue of the dumb shall sing. "Go and show John again, the things ye do *see*."

3. *The modern tendency is to undervalue the miracles.*—It may be that in former days too much stress was laid upon them as evidences of the truth of Christianity, to the neglect of the proof which arises from the subject matter and teaching of the Gospel. But on the other hand, we must beware of undervaluing the enormous significance of the miracles and the tremendous issues at stake. For either Jesus Christ did stop the funeral procession at the Gate of Nain, and in the presence of the mourners and the multitude which followed, say "Young man, I say unto thee arise," or He did not. Either He did go to the grave of Lazarus and cry "Lazarus, come forth," or He did not. If He did not, then His whole life was an imposture; the Gospel is a myth; your faith is vain. *But if He did*, then He fulfilled the predicted acts of Messiah, and He was that which these miracles were wrought to prove.

4. *The cavils of the Jews* that the miracles were pious frauds is easily brought to an issue. Let the Jews produce the evidence that God wrote with His own hand the Tables of the Law and delivered them to Moses on Sinai, and we will put alongside of this evidence the proofs that God raised Jesus from the dead. Let the Jews give us

the evidence of the truth of the magnificent miracles by Moses which it is asserted were the means of the deliverance of their fathers from Egypt, and we will supply the evidence which establishes the miracles of Jesus Christ. And we are willing to call in as umpires to decide the question as to the side on which the greatest amount of evidence lies, any of the great lights of learning who are not committed to either faith; and we have not the shadow of a doubt as to what the decision will be, that there is not more convincing proof for one than the other, and also that the miracles of Christ are more glorious than those of Moses—wider in their range; fuller in their love; more significant in their teaching; appealed to a higher realm of thought; and wrought for a Diviner purpose, because upon their truth depends the true salvation of mankind.

5. *Nor can Jews and Sceptics any longer denounce the Gospels as unhistorical.*—Will they be more destructive in their criticism than Renan? Are they more competent than he to decide the question of the authenticity of the Gospels? Sceptic as he was, with poison in his golden goblet to pour into the sweet and pure wine of the Christian verity, he yet was over-ruled to render it one great service. He compelled Europe, by the fame of his genius and the brilliancy of his language, to listen once more to the story of the marvellous and unrivalled life. He turned the eyes of men once more to the cross on Calvary and laughed to scorn the recklessness of the German criticism which had denounced the Gospels as not trustworthy, and the story of Jesus as a myth. It is not too much to say that Renan has settled this question for generations to come, and triumphantly defeated the daring attempt to destroy the faith in the glorious revelation of God; and for this, his unwilling testimony to the substantial accuracy of the Gospel history we may well be thankful, for scepticism has uttered its last word, and that word is "faith."

In conclusion, let me say to our brethren of the House of Israel who are now to be admitted by Baptism into the Church of God, go to your people, and the synagogue, and tell them what a glorious Redeemer you have found; say to them, We have found Him of whom Moses in the Law and the Prophets did write. May you be faithful to Him even unto death, that you may receive from Him a crown of life.

To all this congregation let me give the word of exhortation. Let this adorable Redeemer be more and more the joy of your life; tell out abroad His wondrous love, His mighty acts of grace, lift Him up in the estimation of all around you; defend His honour and maintain His cause; and, above all, show forth His praise by a holy and consistent life.

The Society which now appeals for your support has been greatly honoured in bringing into the fold of the Good Shepherd very many of the scattered sheep of Israel. It is worthy of your sympathy. I say this with a confidence born of knowledge. Through your prayers and encouragement, it shall yet be instrumental in turning increasing multitudes of the children of Israel to the Lord their God.

Baptism of a Jewish Family, and the Lord's Supper.

After the sermon, the pastor, who is also the president of the British Society for the Jews, the Rev. Dr. J. Hiles Hitchens, baptized five Jewish converts to the Christian religion, viz., Joseph Gibson, Abigail Gibson (his wife), and their family, Sarah, David, and Dinah. The adult candidates audibly responded to several questions as to their voluntary submission and heartfelt acceptance of Christ. They were then baptized with water from the River Jordan. The ordinance of the Lord's Supper then followed. The Revs. Dr. Adams, Dr. Hiles Hitchens, E. O. C. Roeder, and Paul J. Turquand took part in the service. The area of the church was filled with Communicants.

THE MEETING ON MONDAY, NOV. 7.

The Jubilee Meeting was held on Monday evening, November 7th, in Lower Exeter Hall. The esteemed president of the Society, the Rev. J. Hiles Hitchens, D.D., ably occupied the chair, and in his opening address gave a splendid keynote to the meeting. Mr. Henry Evans, the organist and choir-master connected with our President's church, and members of his choir, rendered us excellent service by leading us in sacred song.

The meeting was begun by singing the following beautiful hymn, which was written for the occasion by a long tried and valued friend:

Joyful the year of Jubilee,
In sunny days of yore,
When trumpet-blasts Judean hills
Echoed from shore to shore.
Now silence reigns, and darkening clouds
Shadow the goodly land;
Scattered throughout the world's wide sweep,
Israel's once favoured band.

Their wondrous history we trace,
With keen pathetic zest,
Longing to guide their weary feet
Where they may safely rest,
Beneath the cross of Him whose name
They scornfully despise:
Oh! Saviour dear, by healing touch,
Open their blinded eyes.

We thank Thee, Lord, for quicken'd zeal,
For yearning, tender love
Flooding the hearts of Christian men,
Their sympathy to prove,
With the compassion Jesus felt
For Israel's wandering sheep,
With Him we pray, "Father, forgive,
With Him in pity weep.

With reverent joy our Jubilee,
We celebrate to-day.
For faithful service, generous gifts,
Trophies Thy grace display,
We praise Thee, Giver of all good,
Yet plead with courage bold
Fulfilment of Thy gracious pledge
By prophet-seers foretold.

Great Spirit, missioned from above
To spread pure Christly light,
Oh! flash the truth on Hebrew minds,
Put doubting thoughts to flight.
Come cloud or sunshine, calm or storm,
Onward our motto be,
Our rallying watchword, sharp and clear,
"For Christ and Victory!"

K. P. R.

The Rev. E. S. Bayliffe, B.A. (late of Bristol, now of London), offered earnest prayer, and the Rev. T. Wigley, secretary at Manchester, read impressively the 67th Psalm.

The President's Address.

We have gathered this evening to celebrate the Jubilee of the "British Society for the Propagation of the Gospel among the Jews." Fifty years ago, several devout men like Ridley Herschell (the father of the present Lord Chancellor), Dr. Andrew Bonar, and Robert M'Cheyne, felt that notwithstanding all the efforts made on behalf of the Jews, enough was not being done for a race of people so honoured of God. So on November 7th, 1842, this Society was established, to be worked on purely undenominational lines.

Now a Jubilee is a festival of Jewish origin. Moses was directed by God to enact a law that there should be not only a Sabbatical year, but that at the end of every seventh Sabbatical year there should be a solemn season of rest and rejoicing known as the Jubilee. Appropriating this idea, we in modern times have had festivals at the expiration of fifty years of a monarch's reign, a man's life, a Christian minister's career, and a society's history.

As this Society is for the benefit of the Jews, I want, for a minute or two, to carry your thoughts back to the Jewish Jubilee, and deduce from it one or two practical lessons.

First the Jubilee year among the Jews of old was to be one of *rejoicing*. It was proclaimed by a flourish of trumpets throughout the land. Happy greetings between man and man prevailed. The slaves were freed, garlands were worn, and festive amusements abounded. Now we want this Jubilee year of our Society to be one of rejoicing. We do not meet here with gloomy spirits and downcast faces. We are glad. We are grateful. We are free. For the first time for long we meet delivered from all the discomfort and annoyance covered by that ugly little word—debt. We rejoice to-night that the Society was ever founded. We rejoice over the great things it has accomplished. We rejoice at what is now being done, and the noble band of men now at work. We rejoice at the prospect of seeing still greater things than these. Indeed, we are ready to sing our *Jubilate* with a clear, loud voice, and a hopeful, happy heart.

Then, secondly, the year of Jubilee was one of *rest*. The Jews were not to sow nor reap, nor gather their grapes. So there is a sense in which we wish this year to be a year of rest—not the rest of indolence, inactivity, and indifference, but the rest of complacency, confidence, reinvigoration, and hope—the rest of the faith in the unchanging promise and fidelity of God. In the pass of Glencoe there is, or there used to be, a seat with the words, "Rest and be thankful." It was not intended that they who accepted the advice should remain for ever there, but that they should pause, review the way, and brace themselves up for a renewed effort through the pass. Just so, we say, let this year be one of restful, confiding reviewal of God's goodness to His people, and to us as a society, which shall lead to fresh and more forceful endeavours to

bring men to Christ. We *have* rest from pecuniary anxiety and needless worry; let us "rest in the Lord, and wait patiently for Him," and He will grant us the desires of our hearts.

But thirdly, the Jubilee year was to be one of *restitution*. Houses and lands were to be restored to their rightful owners. We want this Jubilee year to be one of restitution. Every now and then you see in our daily papers a paragraph headed "conscience-money," on reading which you find that some person, whose name is given, has sent to the Chancellor of the Exchequer a certain sum of money which he feels he ought to have paid before into the Treasury of the country. Now, if professedly Christian men and women will look back over their past, and then look at their obligations to the Jew, they will find they have done little, perhaps nothing, for Israel. Think of these wonderful people, whose history runs like a golden thread through the tangled skein of every nation's life; think of their contributions to literature, art, science, and politics; think that from them came our Holy Redeemer, and through them came our Book of books; and then think "what return have I made?" Take the sum into the precincts of the cross of Jesus. There calculate, as in Christ's presence, what you owe, and let this be the year of restitution—the Jubilee.

Sirs, Christ, the young Jew, loved His Jewish brethren. He sought their conversion first. He told His disciples to begin at Jerusalem. Peter, entrusted with the Gospel keys, opened the doors to the Kingdom of Heaven first to the Jews. Yes, Christ's heart was set upon the well-being of His race, and can we who wish to follow His example be indifferent. When Bruce of Scottish fame died, he wished his heart to be interred in the holy sepulchre at Jerusalem. Douglas, his brave warrior-servant, placed the heart in a casket and set out with the precious relic. Being almost overcome by the Moors as he passed through Spain, he took the casket from beneath his garment and threw it among the men who were opposing him, shouting that where the heart of Bruce went, a Douglas would follow. Shall not this spirit fire us? The heart of Christ went out to His Jewish brethren. He yearned for their salvation. Shall not we follow Him? Let us begin to-night and make this Jubilee year memorable.

The Rev. J. Dunlop, the Secretary, gave the following deeply interesting account of the founding of the Society, and a vivid summary of the 50 years' grand work:—

MEMORIES OF GOSPEL TRIUMPHS AMONG THE JEWS DURING THE VICTORIAN ERA.

All that I can do this evening is to select two or three golden threads out of the outside fringe of this vast subject, and set before you some of the Forerunners, Founders, and a few of the first and last Fruits of the British Society. The first thread is the work of Joseph Samuel C. F. Frey, who was at once the Founder of the London Society, and one of the Forerunners of the British Society. The second thread is the Mission of Inquiry into the state of the Jews in Palestine and other lands, undertaken by Dr. Black, of Aberdeen, Dr. Keith, of St. Cyrus, Robert M'Cheyne, of Dundee, and Andrew Bonar, of Collace. The third thread is the conversion and consecration of Ridley Haim Herschell, who was to the British Society all that Mr. Frey was to the London Society, and something more.

The First Thread.

Joseph Samuel C. F. Frey was born on September 21st, 1771, in Maynstockheim, near Kitzingen, in Franconia, Germany. There were several links in the chain of his conversion and preparation for his great work among his brethren.

1. His uncle had embraced Christianity and had lived and died a Christian.

2. His sister's deliverance from death, in answer to the fervent supplications of his pious father, made a deep impression upon him when a boy, and continued to influence him powerfully even when he had become, like Mnason, an old disciple. He says: "One of my sisters, aged about five years, after an illness of a few days, was found wrestling with death. My father, who was then in his study, or place of devotion, being informed of it, simply replied, 'All is well,' and remained undisturbed. About two hours afterwards my sister was found dead. My father, on being immediately made acquainted with the fact, said 'I will come and see her.' About four hours after this, whilst all the family and friends were in the deepest distress, my dear father entered the room, approached the bed, touched the child's hand, and said 'My beloved daughter, how are you?' To our great astonishment, at that moment, the child opened her eyes, which had been

covered over, and asked for a drink of water. My sister gradually recovered, and I have not yet been informed of her death. O, how great is the power of prayer! Lord increase my faith, and give me a greater portion of the spirit of prayer and supplication."

3. When he was leaving home at the age of twenty-one, the farewell words of his godly father sank deep into his heart. He describes the scene thus:—"On the day of my departure, my dear father accompanied me a little way out of the town, and at the moment of parting he laid his hands upon my head to give me a parting blessing. The words he made use of were thus deeply impressed on my mind, and will never be forgotten by me. They were these:—'The Angel of the Covenant be with thee.' Little did I think that he alluded to the *Angel Jehovah*, who appeared to the patriarchs Abraham, Isaac, and Jacob; that spoke to Moses out of the fiery bush; that gave to Israel the law from Mount Sinai; and of whom Jehovah Himself said, 'Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice; provoke Him not, for *He will not pardon your transgressions; for My Name is in Him!*' Neither did I then conceive what I now firmly believe, viz., that that very Angel Jehovah is Jesus of Nazareth, Who, in the fulness of time, was born at Bethlehem, died on Mount Calvary to atone for our sins; rose again for our justification; for ever liveth at the right hand of God to make intercession for us, and who will come again (to reign over the earth a thousand years), and judge the whole world in righteousnes."

REV. ROBERT M. M'CHEYNE.

4. In going from Hamburg to Schwerin, he met and had conversation with a Jewish teacher, who had found Christ, and was delighted to give a reason of the hope that was burning in his soul like a star. He took out his Bible and read, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was a husband to them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will write My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people." "You perceive," said he, "that the covenant of ceremonies should be succeeded by another and better covenant. It is evident, therefore, that the former has ceased, for sacrifices, which were the life of all other ceremonies, as well as Jerusalem, the place where they were to be offered up, are both no more; the new covenant must have been ratified, and this was done when Jesus died on the cross and the veil of the temple was rent from the top to the bottom." This part of Scripture which had been so brought before Mr. Frey's notice for the first time, and read and explained with the accent of Christian conviction,

greatly impressed him and formed one of the important turning points in his life.

5. His meeting with the Rev. Dr. Haupt at Wismar, to whom he went weekly for instruction, where he saw for the first time in his life a copy of the New Testament, and where by comparing the Messianic prophecies of the Old Testament with the fulfilment, recorded in that New Testament, he was soon convinced that Jesus is the Christ.

6. His meeting with a gentleman who gave him a letter of recommendation to the Rev. Mr. Cortum, the Lutheran pastor, of New Brondenburg. Mr. Cortum showed him great kindness, supplied his temporal wants, gave him Christian instruction twice a week, at length baptized him on the 8th of May, 1798, and gave him, according to the custom in Germany when a Jew is baptized, new names. The names were Christian Frederick Frey; Christian, to indicate the religion he had embraced; Frederick, which means rich in peace, to express his good wishes for him; and the surname Frey, which means *free*, to remind him of the text of the sermon preached on the occasion; "And ye shall know the truth, and the truth shall make you *free*." "If the Son, therefore, shall make you *free*, ye shall be *free* indeed."

7. His meeting with Messrs. Michaelis and Thormon, two experienced disciples, who took him by the hand and pointed out to him the life that should be lived by those who call themselves Christians.

8. On Saturday, June 22nd, 1799, he arrived at Berlin, where, as in other places, he earned his living as a shoemaker, and where he was led to enter the Missionary Seminary there, in order to be trained for mission work. In June, 1801, while he was there, the Directors of *The London Missionary Society* had written for three missionaries to be assistants to Dr. Vander Kemp in Africa. The three brethren chosen, after earnest prayer by the Superintendent, the Rev. Mr. Jaenicke, were brothers Palm, Ulbricht, and Frey, who left Berlin for London on the 11th of July, 1801. On Tuesday, September 15th, they reached Gravesend. Messrs. Palm and Ulbricht were allowed to proceed to London soon after their arrival, but Mr. Frey was obliged to wait behind for two days until a passport was forwarded. Thus detained and unable to speak a word of English, he felt much depressed. In the evening he prayed very earnestly for guidance. About two o'clock a.m., he had the following striking dream, which had much to do with determining his future sphere and work, and which was afterwards literally fulfilled.

"DREAM.—I read in a paper, that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London: that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom, and to lift up my voice like a trumpet. I thought that the effect of this discourse was, that I was afterwards desired to stay in London, to preach both to Jews and Christians: to which I replied that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone; but that if the directors would send for another missionary, to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England."

The Directors of *The London Missionary Society* decided that Mr. Frey should remain in England and labour among his brethren. But as he knew nothing of the English language, they resolved that he should be sent to the Missionary Seminary in Gosport under the care of the Rev. David Bogue, in whose church we had the pleasure of pleading the claims of the British Society some years ago. There, under that noble Tutor, Mr. Frey was trained and thoroughly equipped for his life work. In May, 1805, he left Gosport to begin his labours among his brethren in London, under the auspices of the Directors of *The London Missionary Society*. On July 6th, 1805, at their request, he began weekly lectures at the Rev. Mr. Bell's chapel, Jewry Street, Aldgate, which was attended by numbers of Jews, some of whom were blessed, and by Christian ministers, among whom was the Venerable John Newton, who was seen bathed in tears. At this time Mr. Frey was the only gospel preacher in the world to his own brethren. The difficulty of finding employment for, and dispensing temporal relief to needy converts, caused such friction among some of the Directors, that it led to the resignation of Mr. Frey, and to his formation, along with others, of the *London Society for Promoting Christianity amongst the Jews*," which was begun on the 4th of August, 1808, with a committee composed of Christians of different evangelical denominations. That committee purchased the lease of the French Protestant Church, situated at the corner of Church-street and Brick-lane, Spitalfields, and called it "The Jews' Chapel." There Mr. Frey began a lecture which attracted large congregations, among whom were from

two to three hundred Jews, a considerable number of whom publicly confessed Christ by baptism. Here again the difficulty of finding employment for the converts seemed almost insurmountable. Here, also, another problem pressed for solution, which culminated in the voluntary withdrawal of all the Nonconformists from the institution, and its reconstruction on a Church of England basis, when the Rev. Lewis Way stepped forward and gave £10,000, by which the debt, which threatened its extinction, became a vanished quantity, and which laid the foundation of its future stability and success.

This change led also to Mr. Frey's separation from the Society which he had been the means of forming, and which he lovingly called his own child — a child which he never ceased to pray for, and in whose growing prosperity he greatly rejoiced.

During his nine years of missionary labours here, he had preached the Gospel to his brethren and advocated the claims of Jewish missions through all parts of England, Wales, Scotland and Ireland, with blessed financial and spiritual results.

After this God had a great work for His servant to do in America, where for a time he was the able and faithful pastor of a Presbyterian Church in New York, and afterwards of Baptist Churches in Newark and Sing Sing; where he was the means of founding and fostering *The American Society for Meliorating the Condition of the Jews;* where, from his arrival in 1816 to 1837, he had been privileged to travel upwards of 50,000 miles and preach five thousand one hundred and forty-seven times, with good grounds for the conviction that hundreds of souls had been spiritually and permanently blessed.

During the last nine months of his life, as he was walking through the valley of dark shadow, he was sometimes in unspeakable bodily pain, and yet he could exclaim with Paul, "God hath not given me the spirit of fear, but of power, and of love and of a sound mind." He made the remark again and again, "My Jewish brethen have often said that I was a hypocrite, and that I should never die a Christian; but *I wish them to know that they were mistaken.*" A few hours before his death he was asked, "Are the skies still bright before you?" "O yes; *I have never had a doubt.*" Soon after this he was asked in regard to his standing in Christ and his peace in the prospect of death, and he replied, "*Unshaken.*"

"Here, O my soul, thy trust repose,
If Jesus is forever thine;
Not death itself, that last of foes,
Can break a union so Divine."

Thus, with firm footing in the Rock of Ages, with not a cloud above, not a fear within, in perfect peace, J. S. Christian Frederick Frey ascended to the star-domed, many-mansioned City of Glory, more than a conqueror, through Him that loved him and gave Himself for him.

The Second Thread.

Mr. and Mrs. Woodrow built up in Glasgow, by the aid of the Divine Spirit, a sweet home from which there went up fervent believing prayer, and went out untiring practical sympathy on behalf of God's ancient and everlasting people, for about forty years.

Mr. Woodrow was the author of a solid book on unfulfilled prophecy. It was he who stirred up the General Assembly of the Church of Scotland to send forth a deputation to inquire into the condition of the Jews in Palestine and other lands. He was the writer of the admirable address which the General Assembly adopted as their letter to the sons and daughters of Abraham, scattered throughout the world, which was translated into several languages and circulated among the Jews in many lands, even by Mrs. Woodrow herself, in spite of her widowhood, the infirmities of age, and the fatigues produced by long journeys in foreign countries.

The deputation sent forth by the General Assembly in 1839, consisted of Dr. Black, Dr. Keith, Robert M'Cheyne, and Andrew Bonar. Mr. Woodrow was unable to go through illness.

Robert M'Cheyne was the instrument of doing a great work for God in Dundee. Even his look in the pulpit had led to the salvation of souls. And yet his health became so impaired that he was obliged to withdraw from his pulpit and his flock. He went to his old home in Edinburgh, with the pillar of cloud and fire going before as a guiding, guarding, and gladdening light. The most momentous results often hang upon the slenderest threads, that God, the Almighty Maker, Mover, and Master of the Universe, may have all the glory. Our venerable friend, Dr. Andrew Bonar, in his beautiful Memoir of M'Cheyne, gives one of those threads in the following passage:—"He (M'Cheyne) was still hoping for, and submissively asking from the Lord, speedy restoration to his people in Dundee,

and occasionally sending to them an epistle that breathed the true pastor's soul; when one day, as he was walking with Dr. Candlish, conversing on the Mission to Israel which had lately been resolved on, an idea seemed suddenly suggested to Dr. Candlish. He asked Mr. M'Cheyne what he would think of

REV. ANDREW A. BONAR, D.D.

Author of "Narrative of A Mission to the Jews," "Memoir and Remains of Rev. Robert M. M'Cheyne," and other works.

"being useful to the Jewish cause, during his cessation from labour, by going abroad to make personal inquiries into the state of Israel?" The idea thus suggested led to all the after results of the Mission of Inquiry. Mr. M'Cheyne found himself all at once called to carry salvation to the Jews as he had hitherto done to the Gentiles, and his soul filled with joy and wonder. His medical friends highly approved of the proposal, as being likely to conduce very much to the removal of his complaints,—the calm, steady, excitement of such a journey being likely to restore the tone of his whole constitution." It was now burnt in upon M'Cheyne's heart that he ought to respond to what he was convinced was a Divine call to him to arise and visit the Holy Land on behalf of the Jews. But some of his people could not bear the thought of parting with their beloved pastor, and they did all they could to persuade him not to go. It was hinted that the soul-saving work at home would be hindered if he

left them. But after he had the assurance that his lifelong friend, Andrew Bonar would accompany him, nothing could move him from his purpose. They went, and it was while they were away on that mission of love to the Jews, that a revival burst forth in Kilsyth and in Mr. M'Cheyne's Church, Dundee, the blessed effects of which will not be fully known until the books are opened in the great Hereafter.

In Mr. M'Cheyne's *Tenth Pastoral Letter*, headed and dated, Breslau in Prussia, October 16th, 1839, there are two or three word pictures which show that afflictions are included in the catalogue of God's choicest benedictions; that His tenderest mercies often come to us hidden under the wings of His roughest winds.

HERE IS ONE OF THESE PICTURES.

"From the day we left Egypt till we came to Mount Lebanon, for more than two months we were constantly journeying from place to place, living in tents, without the luxury of a chair or a bed. In these circumstances, with my weak body, and under a burning sun, you must not wonder at my silence. At the foot of Mount Carmel I began one letter to you, and again in sight of the Sea of Galilee I began another, but neither did I get finished. Last of all, before leaving the Holy Land, I set apart a day for writing to you, but God had another lesson for me to learn. He laid me down under a burning fever, bringing me to the very gates of death. Indeed, my dear people, I feel like *Lazarus*, whom the Lord Jesus raised from the tomb. I feel like one sent a second time with the message of salvation, to speak it more feelingly and more faithfully to your hearts, as one whose eye had looked into the eternal world. In all our wanderings you have been with me by night and by day. Every scene of Immanuel's land brought you to my remembrance, because every scene tells of Jesus Christ and Him crucified. In the wilderness, in Jerusalem, beside the Sea of Galilee, at Smyrna, on the Black Sea, on the Danube, you have been all with me. I have, day and night, unceasingly laid your case before God. It has been one of my chief comforts, that though I could not preach to you, nor come to you, I could yet pray for you. Perhaps I may obtain more for you in this way, than I could have done by my personal services among you. Another joy to me has been, that I know all of you who pray, pray for me. This has been a lamp to me in many a dark hour. God has wonderfully preserved us through your prayers. In the south of the Holy Land we were daily exposed to the plague. Every night we heard the wail of the mourners going about the streets of Jerusalem; yet no plague came near our dwelling."

HERE IS ANOTHER.

"Of the Holy Land I can only say, like the Queen of Sheba, 'that the half was not told me.' I shall always reckon it one of the greatest temporal blessings of my lot, that I have been led to wander over its mountains, with my Bible in my hand—to sit by its wells, and to meditate among its ruined cities. Not a single day did we spend there without reading, in the land itself, the most wonderful traces of God's anger and of His love. Several times we went to the Mount of Olives, to the Garden of Gethsemane, to the Pool of Siloam, and to the village of Bethany, and every stone seemed to speak of the love of God to sinners. These places are probably very little altered from what they were in the days when Jesus tabernacled among men, and they all seemed to say, 'Hereby perceive we the love of God, because He laid down His life for us.'"

When Dr. Black, Dr. Keith, Robert M'Cheyne and Andrew Bonar returned, they had a story to tell which stirred the Christian heart of Great Britain and Ireland to its very depths.

In 1841, Mr. M'Cheyne visited Ireland on behalf of Israel. He was on the platform on the great day of the union of the Irish Presbyterian Synods. During his visit he pleaded the cause of the Jews from various pulpits, and as the result of his appeals a memorial was presented at the sitting of the First Assembly, founded on which they sent forth, in 1842, their first little company of missionaries to seek the lost sheep of the House of Israel.

Dr. Black's fall from the back of his camel, and his fear that he would not be able to endure the fatigue of a journey into Galilee, led him and his fellow traveller, Dr. Keith, to return home by Constantinople and the Danube, and to visit Vienna and Pesth. In Pesth Dr. Keith was seized with an illness which continued *until* they made the important discovery that there was a wide door open in Hungary for a Gospel Mission to the Jews. So, when enthusiasm on behalf of Israel was awakened, as it had never been before, by such discourses as

Dr. Bonar and Mr. M'Cheyne delivered, a specimen of which will be found on page 30, it was resolved to begin a Mission, not in Palestine but in Hungary, not in Jerusalem but in Pesth. This order received the stamp of the Divine approval in glorious results. There went forth to labour among the Jews in Pesth, Dr. Duncan, Mr. Smith, and specially the Rev. W. Wingate, who is still living, aged 84, and who is an honoured member of the British Society's Committee. Mr. Wingate was the means of the conversion of the Saphir family. At the celebration of the Jubilee of the Free Church of Scotland Jewish Mission, held on the evening of the 24th of May, 1889, Dr. Saphir said: "I remember the first Sunday services held in the hotel for the English residents at Pesth, when Dr. Duncan and Mr. Smith *and Mr. Wingate expounded the Scriptures.* The subsequent meetings, both in English and in German, are distinctly in my recollection, so simple and outwardly unattractive, but so full of light and power, bringing the message of the love of God to eager listeners."

* * * * *

"*It is forty-six years this month of May since, in common with my dear father, then more than sixty years old, and my mother, my brother, and three sisters, I was baptized into the holy name of our covenant God.* That day shines forth in my memory above all other days of my life—a day of intense solemnity, sweetest peace, and most childlike assurance of the love of God in Christ Jesus, which bound all the members of my family in a new and closer unity."

In a letter by the late Dr. Delitzsch, there is an appropriate and touching application of a beautiful image of Scripture to the Saphir family as the first-fruits of the Free Church Jewish Mission in Buda-Pesth. Dr. Delitzsch says:—"Buda-Pesth showed in a striking way that there is a remnant in Israel according to the election of grace—a remnant according to the promise of Zion's Restorer: 'I will lay the foundation with SAPPHIRES.'"

Our venerable father, Mr. Wingate, who gave himself to the work among Israel in 1841, and who has been devoted to it for upwards of fifty years, regards the British Society as the child of the Pesth Mission.

In 1842, Mr. M'Cheyne paid a visit to London, and was present at the formation of the British Society.

On the first page of the first Minute Book of the Society, we read:—

NATIONAL SCOTCH CHURCH, REGENT SQUARE.

LONDON, *November* 7th, 1842.

A meeting called by circular was held. *Present:*—

Rev. Dr. BURDER, Hackney.
Dr. FLETCHER, Stepney.
Dr. HENDERSON, Highbury College.
JOHN CUMMING, Crown Court.
JAMES C. BURNS, London Wall.
WM. YONGE, Brentford.
RIDLEY HERSCHELL, Islington.
PETER LORIMER, Islington.
JAMES HAMILTON, Regent Square.
Messrs. GEO. YONGE.
WM. HAMILTON.
ALEX. GILLESPIE, Junr.
JOSHUA WILSON.
JOHN LOW.
FRED L. WOLLASTON.
JOHN FRASER.
Dr. A. P. STEWART.

With the Rev. Alex. Flyte, Alness, and Rev. Robt. M. M'Cheyne, Dundee, visitors.

Dr. Burder being called to the chair, *the meeting was opened with prayer by Mr. M'Cheyne.*

That prayer was soon followed by practical, loving sympathy, for it was through Mr. M'Cheyne, Dr. Andrew and Dr. Horatius Bonar, that the first donation of £500 came to hand, which enabled the Committee to begin operations.

The Third Thread.

The third thread we find in the conversion and ministry of the Rev. Ridley Herschell. Ridley Herschell was born at Strzelno, a small town about thirty English miles distant from Thorn, in Poland. As in the case of Mr. Frey, there were many links which led to the conversion, and to the ministry of Mr. Herschell, both among Jews and Gentiles.

1. The great lesson of reverence for God and His Word, which he learned from both his father and mother, and her parting words to him when he left his home to become a student at the Berlin University. He says: "She clasped me in her arms, and said to me, 'If you walk in the ways of God, we are sure to meet either in this world or in the world to come; but if you depart from the ways of God, and forget His laws, evil shall follow you even in this world, and we shall never meet—never—either in this world or in the world to come.'"

2. The second cluster of links may be said to be his second visit to London, when he lodged with a Christian landlady who remonstrated with him for reading bad books;

who nursed him with the care of a loving mother when he was seriously ill; who put his bad books in the fire—the best place for them—who, before he left, presented to him a New Testament, which he threw aside without looking at it, and gave him a letter of introduction to a Christian friend in Paris, the first time. He says, "I cried out, 'O God! I have no one to help me, and I dare not approach Thee, for I am guilty; help, oh help me; for the sake of my father Abraham, who was willing to offer up his son Isaac, have mercy upon me, and impute his righteousness unto me.' But there was

REV. WILLIAM WINGATE.

which turned up long after, when it saved him from despair, and inspired him with hope.

3. The news of the death of his beloved mother, whose tenderness to him he remembered with the deepest gratitude and affection.

4. After that heavy stroke, and thinking of his sinfulness, he prayed extempore for no answer from God—no peace to my wounded spirit."

5. He says: "One morning I went to purchase an article in a shop, little knowing that God had there stored up for me the 'pearl of great price,' which He was about to give me 'without money and without price.' The article I purchased was wrapped up in a leaf of the Bible, which contained a

portion of the sermon on the mount. The shopkeeper was, probably, an infidel, who thought the Bible merely waste paper; but God over-ruled the evil for good. As I was walking home, my eyes glanced on the words: 'Blessed are they that mourn, for they shall be comforted.' This arrested my attention, and I read the whole passage with deep interest.

"'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' (Matt. v. 3—10.)

"I was much struck with the sentiments contained in this passage, and felt very desirous to see the book of which it was a portion; I had no idea what book it was, never having seen a New Testament. A few days after, God directed my footsteps to the house of an acquaintance, on whose table lay a copy of the New Testament. Impelled by curiosity, I took it up, and in turning over the leaves beheld the very passage that had interested me so much. I immediately borrowed it, and began to read it with great avidity. At first I felt quite bewildered, and was so shocked by the constant recurrence of the name of Jesus, that I repeatedly cast the book away. At length I determined to read it through. When I came to the twenty-third chapter of the gospel of Matthew, I was astonished at the full disclosure of the nature of Pharisaism contained in it; and Christ's lamentation over Jerusalem in the concluding part: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' affected me even to tears. In reading the account of the crucifixion, the meekness and love of Jesus of Nazareth astonished me; and the cruel hatred manifested against him by the priests and rulers in Israel, excited within me a feeling of compassion for him, and of indignation against his murderers. But I did not as yet see any connection between the sufferings of Jesus and my sins. . . . Were I to relate the impressions made on me by the various portions of the gospels and epistles, it would rather be a commentary on the New Testament, than a statement made to my brethren according to the flesh, of the way in which God led me to believe in Jesus of Nazareth. The more I examined into the truth of Christianity, the more did the question appear to be narrowed into a small compass; Jesus of Nazareth was either the promised Messiah, or an impostor and deceiver. The New Testament is either a revelation from God, or an invention of lying and wicked men. After mature deliberation, I was forced to come to the conclusion that Jesus is the Messiah, and that the New Testament is, equally with the Old, the Word of God.

"But this conviction, so far from bringing peace with it, seemed at first to increase the trouble of my soul tenfold. All the hatred and prejudice with which I had been accustomed to view Christianity, instead of being subdued, were rekindled in full vigour; and my heart shrunk with aversion from that which my understanding was fully convinced was true. I will not dwell long on my state of mind at this period; those who have experienced it, need not to be told its anguish; and to those who have not, the account would be unintelligible. 'What man knoweth the things of a man, save the spirit of man that is in him?' 'The heart knoweth its own bitterness.'

"One day I cast myself upon the ground, and wept bitterly before the Lord, entreating Him to give me peace. I besought Him that He would give me to feel what Paul experienced when he said: 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' (Rom. v. 1.) Long did I continue my supplication; remembering that Elijah, when on Carmel, sent seven times before he received the answer to his prayer; but still no peace came. Suddenly these words of Jesus came into my mind: 'Hitherto ye have asked nothing in my name.' (John xvi. 24.) I cannot describe the reluctance I felt to pray in the name of Jesus; and yet I saw how inconsistent was this reluctance, with the belief that He is the Saviour of the world. The struggle of that moment can never be forgotten. At length I was enabled to cry out: 'Lord, I believe that Jesus is the Messiah, the Redeemer, and King of Israel, who was wounded for our transgressions, and bruised for our iniquities;

for His sake have mercy upon me and give me peace." No sooner had I offered this prayer than my burden was removed; the peace of God that passeth all understanding entered into my soul; I felt that I was redeemed from destruction, that God loved me, that Christ had died for me, and washed me from all my sins in His own blood; that guilty and sinful as I was by nature, I was now 'justified freely by grace, through the redemption that is in Christ Jesus.' (Rom. iii. 24.)"

Such is Mr. Herschell's own account of the reality of that change which gives our life a value and our death a glory; that change, which led to the performance of deeds that still swell the music of life and heighten the harmonies of Eternity. By and by, he publicly confessed Christ by baptism; and although the news of that event brought down the awful curse of some of his relatives in Poland, he had afterwards the great joy of leading to the Saviour five of his own brothers, one of whom was an honoured deputation of the British Society, the Rev. Louis Herschell, and another, the Rev. D. A. Herschell, has been for many years an able and faithful minister of the Gospel* in London.

It has been often said that it takes a thousand pounds to convert a Jew. Well. How much did it cost to convert these six brothers? *Nothing.* And what has been the gain to the Christian Church? *Infinite.* For he who turns a sinner from the error of his ways hath achieved a triumph that will last when the proudest monuments of earth have faded away like a garland in the final conflagration.

After that change came the preacher of peace and the planner of schemes of usefulness for the glory of God and the good of Israel. He started in 1841 "A Jews' Benevolent Fund, with the view of alleviating the sufferings of destitute foreign Jews, and giving such aid to believing Jews as the means at command might render practicable." He began, also, a Home for Christian Jews, or Jews who desired instruction in the Christian religion, which "had succeeded beyond the most sanguine expectations of its promoters." Then came the establishment of the British Society in 1842, not in opposition to the London Society, which was then doing a good work on Church lines, but to employ agents which the London Society's Committee could not engage, and to occupy fields which they were unable to touch, and like the combining atom in Nature, to bring together the remaining forces which were scattered, when Mr. Frey left for America, and, indeed, to gather Christians of all Evangelical Denominations into one grand Unity, that would pray, and give, and work with untiring devotion for the spiritual and temporal well-being of Israel, in harmony with the principle, "Spread out the thunder into its several tones, and it becomes a lullaby for children, but send it forth in one quick peal and the royal sound shall move the Heavens."

At the first meeting of committee already referred to, the first resolution was moved by the Rev. Ridley Herschell, seconded by the Rev. Dr. Cumming, and carried unanimously:—

"That a Society be formed, to be called THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS."

Other resolutions followed, such as:—

"That the Society consist of Christians of evangelical principles interested in the Propagation of the Gospel among the Jews.

That the more immediate field of the Society's operations be London, and the larger towns of the United Kingdom.

That the Society shall maintain a friendly correspondence and co-operation with the Church of Scotland's Mission to the Jews.

That the Association cordially invite the co-operation of all kindred institutions.

That an annual subscription of ten shillings constitute membership; and a donation of five pounds, membership for life."

At the first public meeting held in 1843, it was resolved,

"That while deeply sympathising with the Jewish people in the unparalleled sufferings to which, in consequence of their rejection of the Messiah, they have been subjected, the Society joyfully contemplates, in the predictions of Holy Writ, and in the signs of the times, the approach of a brighter period in their history, when, cordially receiving Him as their Saviour and King, they shall richly participate in the blessings of redemption; and the Society regards it to be the special and solemn duty of all Christians strenuously to co-operate for promoting the spiritual welfare of Israel."

* The Rev. D. A. Herschell says:—"Ridley H. Herschell was the fourth of a family of twelve, viz., ten sons and two daughters, and he was the means of leading five brothers to Christ; three nephews of two deceased brothers have also become Christians. I am the youngest and only surviving member of the twelve."

REV. RIDLEY H. HERSCHELL.

At the next public meeting, held in 1844, a resolution was passed expressing sorrow and indignation at the cruelties inflicted on the Jews in Russia, and heartfelt sympathy with the unhappy sufferers.

These significant and suggestive declarations of the founders contain key-notes which have come sounding down through the years, ever fuller, clearer, and more melodious, so that thousands of Christians of all denominations have been drawn by them, cheerfully and liberally, to support Jewish Missions. To these key-notes of sympathy, hope and duty, we would add one more—the key-note of privilege; for we regard it not only as our solemn duty, but our unspeakable privilege, unitedly and with all our might, to give the Gospel to the Jews. May these four splendid key-notes be speedily struck deep down in the hearts of all Christians, so that, as the Jews are now attracting wide-spread attention, and interesting fields are constantly being prepared for the reception of the good seed, there may be forthcoming, during this Jubilee year, means sufficient to sustain nobly and double or even treble our present Missionary staff.

The first Report of the Committee is an interesting record of the beginning of the work. To excite the best sympathies of God's people on behalf of the Jews, the Society instituted prayer meeetings, where earnest supplications were offered for the conversion of Israel; and secured the delivery and subsequent publication of a course of lectures, by eminent ministers, on the history, condition, and prospects of the Jews. The proper work of the Society was vigorously undertaken in different directions, under the guiding genius of Herschell, whose interest remained unabated till the close of his earthly life, when he ascended to the New Jerusalem, in perfect peace, triumphing in Christ.

Lectures directly addressed to the Jew, on subjects of special interest to him, were delivered in London. An edition of the New Testament, and a pamphlet containing the principal Messianic prophecies were issued in Hebrew. An acknowledgment was made of the liberality of the Church of Scotland, by presenting the Jewish Committee of the Free Church with 1,000 copies of the latter publication. And lastly, the four missionary agents employed by the Society reported successes already attained.

REV. D. A. HERSCHELL,
The only Surviving Brother of the Rev. Ridley Herschell.

The growing interest among God's people in the seed of Abraham, and the consequent ever enlarging sympathy with and help in the work of the Society, have enabled the Committee to extend the Society's operations. These are carried on in the same spirit of faith and prayer in which they were begun, and, praise be to God, with the same blessed issues.

A Glance at Fifty Years.

We can no more measure the progress of the Society's work in a year than we can measure the growth of a plant in a day. Let us, therefore, take a glance at the work of the last half-century. The progress in science, in art, in industry, in morals, and in *Missions*, has been unprecedented during the reign of the Queen (God Almighty bless her, and all near and dear to her, long may she live). The Victorian age is not only the age of science, but of Missions, both to Jews and Gentiles. The Queen's father was a lover of the Jews, and our last fifty years of national prosperity have been intimately connected with fifty years' effort for the temporal and spiritual well-being of God's ancient people. All the elements out of which the British Society was established were active forces when our Queen began to reign; and as the Society was formed in 1842, it may be regarded as one of the fairest and most fruitful of the missionary products of the Victorian era. As a tiny spark becomes a great fire, and a little seed a mighty forest, so this Society, small in its beginning, has grown slowly, but surely, in strength and usefulness during nearly the whole of the Queen's reign. Fifty years ago it began with one agent; and now there are at home and in foreign lands—26 missionaries, and a great many voluntary assistants.

The income during its first year's existence was only £927, including the noble gift of £500 from the General Assembly of the Church of Scotland. The receipts during the Jubilee year bid fair to be the most cheering of any since the Society was formed.

The fire which was kindled 50 years ago, by the Hand of God, burns in the bosom of the British Society as brightly this Jubilee day as it did then, notwithstanding all the efforts of its declared foes and pretended friends to extinguish it. It is no fossil river like the Eig, in Scotland, which is now only a fragment of its former greatness; but rather like the Clyde and the Thames in their beneficent progress towards the sea. The Society is now healthier, wealthier, wiser, more aggressive, more persuasive and persevering than it has been at any former period of its history. There never was a time when it was more spiritually prosperous and financially sounder than it is at the present moment.

There are some facts not generally known, which ought to be widely circulated. For instance, it is not generally known that the Rev. Dr. Ginsburg, of the British Museum and author of the "Massorah;" the late Rev. Isaac Salkinson, the British Society's Missionary, and author of the Hebrew New Testament; the Rev. John Wilkinson, Director of the Mildmay Mission to the Jews, and others whom we might name, were trained in the *British Society's Mission College*. It is not generally known that the Salkinson-Ginsburg Hebrew New Testament was prepared for the Committee of the British Society, that the first specimens of it were sent by the late Mr. Salkinson to the present Secretary; that the work was offered by him first to the Committee of *The British and Foreign Bible Society*, who declined it, as they felt bound to do all in their power to circulate the splendid edition of the New Testament prepared by the late Dr. Delitzsch; that the Secretary then offered it to the Committee of *The Trinitarian Bible Society*, *without money* and *without price*, and they accepted it. So that one of the finest instruments at present in the hands of Jewish Missionaries was under God furnished by our beloved Society. It ought also to be widely known that Lydia Montefiore the aunt of Sir Moses Montefiore, was brought to a knowledge of the Truth through one of the devoted missionaries of the British Society.

Brief Summary of Results.

It has been stated, on good authority, that there are 2,000 Hebrew-Christians in Berlin, and 3,000 in Great Britain and Ireland. There are few Jewish families among us here who have not, at least, one relative who is a convert to Christianity. Some years ago, a Hebrew-Christian Prayer Union was formed in London, which has upon its roll hundreds of members, including Students of Divinity, Lay Missionaries, and Ministers of the Gospel. Branch Unions have been established in France, Germany, Roumania, Russia, Sweden, Turkey, Palestine, and in the Northern and Southern States of America.

It has also been stated, by those who have carefully considered the matter, that about 1,500 Jews leave the Synagogue for the Church of Christ every year. Professor Tholuck "affirms that more Jews have been converted to Christ during the present century, than during the whole of the Christian era previous." The estimate is, that within the century, and especially during the Victorian era, which is *the* era of missionary extension, 100,000 Jewish souls have been brought to Christ. These are cheering statements, and we are persuaded that the British Society has been one of the greatest of the Christian forces which have contributed to these grand results.

This Jubilee day, therefore, ought to be a day in which we should call upon all that is within us and around us, to unite in songs of thanksgiving, anthems of praise, to that God who has been crowning us every day for 50 years, with loving kindnesses and tender mercies.

With such reasons for deepest gratitude for the past and the present, and the surest and brightest hope for the future, let us this evening, in the strength of the Lord, make a new start. While the Jubilee trumpet is sounding, let our movement be, Forward! Forward! that we may hasten, if possible, the coming of Christ our King in His great power and glory.

"Forward! March! The Truth shall triumph,
And the Idol 'greed' be drowned,
Then the Just shall reign for ever,
And the God-Man shall be crowned,
Where His life-blood stained the ground.
Then shall Tyrants fall for ever,
Branded deep with guilt and shame;
While the slaves they wronged shall gather,
Round Messiah's throne, and Name.
Then! above the night of chaos
Love shall sing with flag unfurled:—
'God has lifted up His People!
'Christ is King of all the world.'"

Address by Dr. Neuman.

Dr. Neuman, the Society's Treasurer, spoke as follows on the spiritual meaning of the jubilee. I consider this gathering to have in it more of a devotional character than that of a formal or legal one, and, therefore, I would say a few words regarding this our jubilee, which may have a practical and spiritual bearing.

In the Scriptures of the old dispensation the reality of a hereafter is not so plainly stated as in the Scriptures of the new. Nevertheless, by the aid of inference, much light is thrown upon that great fact, even in the old. Laws that do inculcate upon man the duty of taking cognizance of the shortness of his life here, can only become intelligent when that life is considered to be only preparatory. We read of seven days, of seven weeks, of seven years, and seven times seven years. It is to be observed that the first is—six days and the seventh is sabbath, but the second is not six times six, but seven times seven weeks (sabbaths included); and so, likewise, we have—six years, and the seventh year is sabbath. But it is only at the end of seven times seven years that jubilee was proclaimed. This counting of portions of our appointed time in this life is alluded to by the Psalmist when he prayed, "So teach us to number our days that we may apply our hearts unto wisdom." This jubilee, which we celebrate, is a fit occasion to reflect upon the days, weeks and years that have gone and passed, to consider how we have spent our ordinary days, what use we have made of privileged days, days that have brought with them special mercies, and have been to us true and natural sabbaths.

The Rev. J. B. Barraclough, M.A., the Founder of the "Hebrew Christian Prayer Union," and Mr. F. Yeats Edwards, our late Treasurer, lifted us by prayer to the Gates of Heaven.

Speech of Rev. Dr. Adams.

I am deputed by my friend, the Rev. D. A. Herschell, of Brixton, to express to this meeting his deep regret at being unable to be present. He is, unfortunately, suffering from a severe attack of bronchitis. Now, for many reasons, it would have been agreeable to us all to have had Mr. Herschell among us on this interesting occasion. For, in the first place, he has taken a life-long and practical interest in the work of this Society. He belongs to a family, all of whom have been or are, distinguished members of the House of Israel. And his brother, the late Rev. Ridley Herschell, was one of the honoured founders of the British Society. Nor is this all, for Mr. Herschell's name is associated with a remarkable work. For more than 30 years, in addition to the pastorate of a large London congregation, Mr. Herschell was engaged in circulating the Scriptures, especially the New Testament, among our British seamen at home and

abroad. For this purpose he has visited many lands, undergone many labours, and suffered many privations, and it was while travelling to attend a meeting in Wales for the furtherance of this object that he caught the complaint from which he is now suffering. Now all this, as the work of an honoured Hebrew Christian, it is well for us to remember and to be thankful for, on an occasion like the present.

On this my first appearance on the platform of the British Society I am pleased to find myself surrounded by so many friends. I am particularly glad to see present so many representatives of the venerable London Society with which I was at one time officially connected. With the missionaries of that Society I have a very close knowledge, and not a few of them are valued friends. It is not too much to say of them that they are men of learning, of ability, of piety, and of untiring energy: men before whom no Jew can stand in controversy. And I should like to pay my humble tribute of respectful appreciation of those missionaries of your Society with whom I have had the privilege of becoming acquainted. I would venture to say of the faithful labourers of the two Societies that I am at a loss which to admire most, their fitness for their work or their devotion to it.

And now to refer more particularly to the work itself. A long period of time is required in order to judge fairly of the progress of any spiritual work. A jubilee year is, therefore, a favourable opportunity for passing our work under review. And in looking back over the period during which this Society has been carrying on its operations and comparing the religious attitude of the Jewish people towards Christianity at the commencement of that period with their attitude to-day, we see a marvellous change for the better. The progress has been *gradual*, *undeniable*, and *universal*. I would emphasize each of these descriptive terms. Let us first look at the growth of the result for which we this day thank God. In the mission to Israel, you will not, as is frequently the case in missionary work among the heathen, meet with conversions in any large numbers. The case of the Jew is peculiar and quite different from that of any other people among whom the Church of God is labouring, inasmuch as they are already possessed of a Divine revelation, to which they very naturally and tenaciously cling. Moreover, such multitudinous conversions would not be in harmony with distinct prophetic intimations upon that very subject. "Ye shall be gathered one by one, O ye children of Israel." And again, "I will take you two of a family and one of a city and will bring you to Zion." It is important to notice this divinely ordered peculiarity of Jewish missionary work, so that we may not be disappointed if we do not see those results which strike one in other mission fields. A more marvellous change is predicted concerning Israel than of any other people, when "a nation shall be born in a day;" but the time is not yet.

Further, the advance of Christianity is undeniable. I do not mean that there are not those who doubt of the progress which Christianity is making among the Jews. But these doubters are not found among the Jews themselves. They are the best judges of the inroads which Christianity is making in the synagogue. And it would be easy for me to produce their evidence, and that, too, in a form the most unexceptionable. Jewish Rabbis in their sermons and Jewish editors in their newspapers are everywhere loudly complaining of the defection of many of their people, and rallying their forces to meet the aggressive efforts of the missionary.

And, finally, the advance of Christianity is universal. It is not, of course, uniform, but from no mission station is there a cry of failure. And this is true not only of the great centres of Jewish population, both in our own country and abroad, but all along the line. On border lands, in remote and semi-civilized parts, where the lonely missionary is keeping watch and guard over the Christian camp, there is heard the cry, "the morning cometh." Night may intervene, but the day is at hand.

It is an interesting fact that the attention of the Jewish community is being increasingly drawn towards our Anniversary Meetings. Now, more than ever, we notice the attendance of Jews at the missionary meetings of our various local associations. This watchfulness over our work is surely an indication that that work is considered worthy of their attention. An instance of what I refer to came under my own experience a few weeks ago. I was deputation to a town in the north of England, where there is an important Jewish community. The public meeting was largely attended, and I recognized the presence, as I thought—and my surmise proved to be correct—of many Jews. Towards the close of the meeting, a card was

handed up to me on the platform. I saw at once that it was a Jewish name, and, turning to a clergyman of the town who sat near me, I asked if he knew the name. He said, "Yes; He is a pious and learned Jew." He was invited on to the platform, and in the presence and hearing of many of the audience who remained behind, I had with him a most interesting and important discussion. Among the various points which came under review, it may suffice to mention one. "I have listened," said the Jewish gentleman, "to your speech with great interest, and I may say the same of my co-religionists who are here. I, for one, do not blame you Gentile Christians for seeking to win us Jews to the Christian faith. It is clearly your duty to do so in obedience to the command of your Founder. But I wish to put before you one fact which you will admit to be true. God gave to us Jews the mission and commission to be His witnesses in the world. 'Ye are my witnesses, saith the Lord of Hosts.' Now, I submit, can it be right on your part to assume an office which you yourselves admit God gave to our fathers? And not only to assume that office in reference to the world, but also in reference to the 'witnesses' themselves?" I replied, "Your objection is plausible, but I think I can give to it a satisfactory answer. I admit, to the fullest extent, that God did constitute your nation as His witnesses in the world. But I make the admission with sorrow, inasmuch as it constrains me to put, for your thoughtful and candid consideration, one or two questions in reference to your witness-bearing. I want to know where, and how, and to whom, and of whom you Jews are bearing witness? There is a heathen world crying out for light—that light which you profess to have. I have yet to learn that either India, or China, or Japan, or Africa have heard any witness for God sent out from the synagogue. Why do you not—following the example of us Christians—seek to enlighten these dark nations with the true knowledge of God? It is in vain for you and a self-comdemnation, to boast of your being appointed by God to be His witnesses, while you are making no effort to fulfil your high commission. And to leave the case of the heathen, look at Christendom. As consistent Jews, you must believe that we Christians are in deadly error. Nay, we are even guilty of idolatry, for we are worshipping as divine One whom you believe to have been only a man. Now, why do you not, as a religious people, seek, in an organized and earnest way, to reclaim us from our error? I repeat that I have never heard of any direct effort on the part of the synagogue to win over either the heathen or Christian world to that pure faith, which it is your boast that you alone possess."

He replied, "The truth to which we Jews are especially bearing witness is the unity of God. And our witness though silent is a solemn protest against the polytheisms of the heathen and the Triune God of the Christians." I replied, "The world is hardly likely to be converted by a mere 'silent' witness. It will need something much more vigorous than that. You must imitate your own prophets and 'cry aloud and spare not.' Moreover, the Mohammedans boast that they are specially appointed as witnesses for the 'unity of God,' and you are only, therefore, placing yourselves on a level with them in this matter. I must remind you further of what, as a man of learning you must know full well, that your forefathers believed in the doctrine of the Trinity. You modern Jews have departed from the ancient faith. The Sohar clearly teaches the Divinity of the Messiah and the Trinity of the Godhead."

"We have done something more," replied the Jew, "than bear silent witness, for you will admit that we Jews have given to the world the Old Testament Scriptures." I said, "True, God inspired holy men among your fathers to write His revelation and that book we have received from you and all honour be to you for it. But, observe, it was from converted, believing, and Christian Jews that we received those Scriptures. These were the first converts to the Christian faith and they brought these Scriptures into the Christian Church with them and from them we have received them. But now as then, your nation as such, is doing nothing to spread throughout the world those Scriptures which you believe contain the only inspired revelation of the true God and the way of acceptance with Him."

I am sure that such friendly discussions are productive of much good, but the general attitude of the Jewish community convinces me more and more that the open door now set before the Church of God may not be open long. This is emphatically the day of opportunity. The Jews are everywhere becoming increasingly restive under aggressive missionary effort. Inflated with the idea of their own sacred mission, they cannot brook being themselves the objects of missionary labour.

Increased political influence and social elevation foster their national pride by placing them more and more on an equality with the nations among whom they dwell, and the terrible persecutions to which they are ever and anon subjected, fail to quench the aspirations which burn within them—all tend to narrow the field and shorten the time for the Christian missionary. We are probably on the eve of a conflict such as the Church of God has never yet witnessed. The Jews were the earliest and the bitterest foes of the Christian faith. They will be its last and most formidable antagonists. For this struggle they are themselves preparing. Will the Church of God prepare too? Alas! there are but few signs of this. Our missionary societies to Israel are but meagrely supported and what support is received is got with surprising difficulty. Let us strive and pray and determine that it shall be otherwise. Let us be more faithful to our Redeemer and theirs—until that hour shall come when He shall say to Israel, "Arise, shine for thy Light is come and the glory of the Lord is risen upon thee."

Dr. Adams proposed the following resolution, which was seconded by the Rev. Aaron Sternberg, supported by the Rev. Wm. Walton Clark, and unanimously carried:—

> "That this meeting thanks Almighty God for the formation, successful career, and present work of the British Society for the Jews; it earnestly commends the Society to the generous interest and support of the Christian Churches; and expresses sorrow and indignation at the cruelties inflicted on the Jews in Russia, and heartfelt sympathy with the unhappy sufferers."

Speech of Rev. Aaron Sternberg.

Mr. Chairman and Christian friends,—I deem it a great privilege to be permitted to stand here on the occasion of our jubilee meeting in Exeter Hall, and I feel constrained to congratulate the Secretary on his wonderful sketch of the history and progress of the British Society. A friend said to me: "I only know of two men whose reports have been so profoundly interesting that people first listened to them and afterwards read them with avidity. The one was the late Rev. Dr. Moody Stuart, Convener of the Jewish Committee of the Free Church of Scotland, and the other is the Rev. John Dunlop, the Secretary of the British Society for the Propagation of the Gospel among the Jews." (Cheers.) Although our Secretary has given us so many masterly reports, year after year (I speak from knowledge), this evening, I think he has surpassed himself. (Applause.) Mr. Sternberg handed to the Chairman a £10 note entrusted to his care by a lady whose name was not given. Mr. Sternberg's words on the unspeakable sufferings of Jewish men, women, and children in Russia were so touching that the reporters stopped taking notes and sat enchained.

Through his kindness, we are glad to be able to give our readers his translation of the pathetic address of the young Russian Jewess who appeared in the picturesque dress of her country, and whose beautiful simplicity, sincerity, and sympathy won all hearts. In introducing her, he said, she had resided at Moscow, and though anxious to complete her medical studies at St. Petersburg, was compelled to leave Russia. She arrived in England in an exhausted condition, and was sheltered and cared for by Mrs. Sternberg.

MR. STERNBERG'S TRANSLATION OF THE ADDRESS OF THE RUSSIAN JEWESS.

As a Russian Jewess, I speak in the interest of my sorrowing and afflicted people. The words of Jeremiah may fitly be applied to us at this time—"All her people sigh, they seek bread. Is it nothing to you all ye that pass by? Behold and see, is there any sorrow like unto my sorrow?" The awful and humiliating sights which I have witnessed, depressed my spirits, and, for a time, my health entirely gave way. Oh, if I could only approach our own Czar, who is the father of nearly one hundred millions of people, I would fall at his feet and implore him to visit the Jewish pale of settlement. He would then be convinced of the calamity that has overtaken those of my nation who, in his name, have been mercilessly deprived of their homes in the interior of Russia, and sent to the already overcrowded pale, where only disease and death are awaiting them.

I am told that Russia could easily accommodate twenty more millions of Jews, if they were allowed to settle in any other part of the empire. What crime have we committed that the poisoned arrows of persecution are suffered to pierce us on every side by the enactment of special laws against us? We are loyal subjects. In our synagogues we pray fervently every sabbath for blessings

from On High to descend upon the Czar and his exalted imperial family. When our native land is in affliction, we sorrow. When the people are suffering, we suffer with them. Our Jewish hearts melt in pity for those stricken by famine; and even the poorest of us have sent some little token of sympathy to the starving peasants.

It is not true, as alleged by official Russia, that the people hate us. I know that, as a people, they do not hate us. Many may despise us, as a result of the exceptional laws directed against us, causing the people to look upon us as a kind of Pariahs, as outcasts, that ought to be despised.

A JEWISH MAIDEN'S PRAYER FOR HER CZAR.

Our Father, who art On High, may it please Thee to guide and fill with Thy Light and Love, the heart of the man in whose hands are the lives and happiness of my sorrowful and unhappy brethren and sisters, and of the poor and good Stundists. Dear Heavenly Father, be pleased to give him to realize his enormous responsibility as in the light of the Day of Judgment, and forgive him the wrongs and cruelties committed in his name, who also is subject to the King of kings. Amen.

There is a promise made by God Himself. She quoted it in Hebrew; in English it is: "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Russia will yet be blessed if she seeks to bless my poor afflicted brethren and sisters.

I do not stand here to accuse anyone, but my heart bleeds for the wrongs done to us because we are Jews, and I ask you kindly to say a good word for my people. Thank you for wiping away many a tear from the eyes of those who came broken-hearted for refuge to your sacred and hospitable shores. May God richly reward you. (Applause.)

The CHAIRMAN stated that the Board of the Society had sent a letter of remonstrance and entreaty to the Czar, but had received no response. He called attention to Isaiah xlix., 24, 25, 26, as indicating the divine intentions concerning the favoured people.

During the progress of the meeting, a telegram was received from the Communicants' Class assembled in Christ Church, Teddington, of which the Rev. E. Theodore Hitchens is Minister, expressing good wishes for the Society and rejoicings over its past history.

While the collection was being taken, the following hymn, which was brought by the Secretary from Vienna, was sung with great spirit:—

REV. A. STERNBERG.

MRS. STERNBERG.

Hail to Jerusalem!
Hail to Jerusalem!
Arise from the ashes of mourning and sing,
Set up the throne again,
Bring forth the diadem,
Prepare thou the way for David Thy King.
Long thou wast desolate, poor and forsaken,
By Heathen and Christian and Mussulman scorned,
Now the time hastens for thee to awaken
As a bride with her jewels thy beauty adorned

Trumpet of Jubilee,
Sound over land and sea;
The year of Jehovah accepted draws near;
Let not the South keep back,
Let not the North be slack;
Israel is waiting your aid to come home;
The remnant of Jacob shall be as a lion,
To tread down in fury and anger his foes:
Ephraim and Judah shall come back to Zion,
And woe to the nation that dares to oppose.

Then shall the wilderness
Put on her gala dress,
And lilies and roses bedeck Sharon's plain,
Peace like a river,
Shall flow on for ever,
Eschol bring forth her rich clusters again :
The Lord is thy Shepherd no harm can befall thee,
God is thy Saviour now
Then let the Gentiles bow,
Bringing their forces to build up thy walls ;
Zion the joy and the praise of all nations,
Radiant with beauty and splendent with gold,
Sapphires and Emeralds are thy foundations,
Blessed are they who thy stones shall behold.

YOUNG RUSSIAN JEWESS.

From the East and the West He thy children will bring,
No longer the nations an outcast will call thee,
But Zion the city of earth's greatest King.

City of Holiness,
City of righteousness,
Past is thy mourning, no tyrant enthralls,
No sun or moon is there,
Glory shines everywhere,
Sorrow and suffering and crying have ceased,
God makes his dwelling place
Now with his chosen race.
Man from his enemy death is released.
Rejoice then with Zion and speed the glad tidings,

On wings of the wind and in thunder-like strains
Till all creation sings Hail the King of kings !
Jerusalem triumphs ! Immanuel reigns.

W. H. H.

Address of Rev. Wm. Walton Clark, of New York.

We have just listened, with great interest, to an account of the work in London, and I have been asked to speak of the work in New York, and to set before you some of the best ways of leading the Jews to Christ. About twelve years ago a Hebrew Christian Church was organized in New York City, under the auspices of many of our leading clergymen. Rev. Jacob Freshman, a converted Rabbi, was chosen the Pastor, and has laboured faithfully in the building up of God's kingdom among His chosen people. Services are held every Lord's Day and during the week, and a goodly number of converts have been baptized and admitted into the communion of the Church.

But the most remarkable work has been done in the West side by a Polish Jew, by name Hermann Warszawiak. This devoted man has made house-to-house visitation for two years, and it is no uncommon thing to see 700 or more at his services. Over 16,000 copies of the Salkinson Hebrew New Testament have been circulated through his efforts, and it is estimated that fully 50,000 Jews have listened to his preaching. Rev. Dr. Schauffler says: "The largest male audiences that this city affords are now to be seen listening to him, and not for a thousand years has God shown such favour to one preaching to the Jews," and he further declares that " this is the most important work for the Jews in the whole world."

In the sight of God there are three classes of people—the Jew, the Gentile, and the Church (1 Cor. 10—32). All Scripture is addressed to one or another of the three classes. The Old Testament is for the Jew, the New Testament is for the Church, while some portion of each Testament is for the Gentile.

The great bulk of the Bible is for or about the Jews. The great blessings in the Old Testament are for God's ancient people. And, strange to say, that most Christians, failing to appropriate the spiritual blessings of the New Testament, want to absorb the temporal blessings of the Old Testament, which were not promised to them. They are willing to concede all the cursings to the Jews, but they want all the blessings for themselves.

But how to reach the Jew is the question before us. The best way, and only effectual way, to win him to Christ, is to show him from his own Scriptures that Jesus of Nazareth was their promised Messiah, the Son of David, the Son of Abraham. Speak not at first of the Christ of the Gospels, or of the Epistles, but of the Christ in the Old Testament. This was the theme of Paul and the theme of Apollos. For three Sabbath days Paul, in the synagogue, reasoned with the Jews out of the Scriptures, showing that Jesus was the Christ. And Apollos mightily convinced them of the same truth. This was the theme of that blessed interview on the road to Emmaus between our Lord and the two disciples. Last week I saw in the National Gallery a large and beautiful picture of this famous interview. One could almost hear the Master " expounding unto them in all the Scriptures the things concerning Himself."

1. *The Law of Moses.*—In Genesis He is the Seed of the Woman. In Exodus He is the Passover Lamb. In Leviticus He is the High Priest. In Numbers the Rock smitten and the Serpent uplifted. In Deuteronomy the Prophet like unto Moses.

2. *The Prophets.*—In Isaiah, He is the Branch, the Ensign, the Child, the Son, the Man of Sorrows, the Redeemer, and the Leader of His people. In Ezekiel He is the Shepherd and the Plant of Renown. In Daniel He is the Messiah, the Prince. In Joel He is the Hope of His People. In Micah He is the Ruler in Israel. In Haggai He is the Desire of All Nations. In Malachi He is the Sun of Righteousness.

3. *The Psalms.*—Here Jesus is described as the Lord's Anointed, the Son of God, the Shepherd, the Lord of Hosts, and the King of Glory.

In Proverbs He is the Friend that sticketh closer than a brother. In the Canticles He is the Rose of Sharon, the Lily of the Valley, the Chiefest among Ten Thousand, and the One altogether lovely. Well may the Master say, *Search* the Scriptures, for they are they that testify of Me. In the Old Testament we read of His sufferings, His Passion, His death, His burial, His resurrection, and His ascension.

He is the Holy One, the Wisdom of God, the Word of God, the Redeemer, Mediator, Advocate, Messiah, the King of Kings and Lord of Lords. If we look for Jesus in the

Old Testament we will find Him. Let us take one impression after another of His lovely face, and the King Himself will stand out in all His beauty.

In Prang's chromo establishment, in Boston, a visitor was shown a large number of stones from which were produced the famous pictures of this renowned studio. It took over twenty impressions from as many stones to complete a picture. No single stone would give any idea of what the portrait in figure was to be. But one impression after another would produce the desired result, presenting that blending of colouring and matchless expression for which this establishment was famed.

And so let a succession of impressions of Jesus Christ be taken from the Law, the Prophets, and the Psalms, and we will be led to exclaim as we see Him lifted up on the Cross, *Ecce homo, ecce Deus*, Behold the Man, behold the God. Then will the unbelieving Jew be led to cry out with joy unspeakable, "We have found Him of whom Moses and the prophets did write, Jesus of Nazareth, the Son of Joseph."—*(Cheers).*

This memorable meeting was most appropriately closed with the Doxology.

Letter from Dr. Edmond.

60, Beresford Road, N.
7th November, 1892.

My Dear Mr. Dunlop,

I was much obliged by your letter informing me of the meeting of your British Society to be held this evening, and inviting my presence. I had hoped to answer it by personal appearance, but I feel that I must forego that satisfaction. Let me say, therefore, in this form, that I was exceedingly gratified to learn from you that in every respect your Society is at present prosperous and hopeful. And may we not say that the cause which you and other associations have at heart is in a hopeful hour? Surely the eastern skies are reddening towards morn.—Believe me, Yours very truly, John Edmond.

Letters from Two of the First Subscribers.

34, Albion Road, S. Hampstead,
November, 1892.

Dear Mr. Dunlop,

I am sorry I have not been well enough to answer your note sooner.

I was present at one of the first public meetings of the British Society in 1842. It was held at Craven Chapel. Dr. Hamilton, Dr. Leifchild, and many other celebrated ministers and friends of the Jews were present. My sympathy for the latter was first aroused by the preaching of the Rev. J. Denham, at St. Mary-le-Strand, and when I afterwards joined the Church at Craven Chapel, I did all in my power to induce Dr. Leifchild to take an interest in them. It would be too long a story to tell you how I did this, but I so far succeeded, that I had the pleasure of handing to him £5 as my contribution to the funds of the Society before it was brought to the notice of the public. Some time afterwards I had to leave Craven Chapel, and I then attended the ministry of the Rev. Ridley Herschell. While there, I was glad to learn that an auxiliary of the British Society had been established at Craven.—Believe me, dear Mr. Dunlop, very sincerely yours, Anne Neuman.

P.S.—I should have liked to have said more about the Rev. J. Denham. His tender references to the Jews and to their cruel treatment by Gentile nations, were most touching. I often wish nonconformist ministers would more frequently do the same.

106, Brixton Hill, S.W.
December 5th, 1892.

Dear Christian Friend,—As this month's *Herald* has to-day been read and interest increased, sympathy is afresh excited. Being a subscriber and worker in earlier days in a small degree for the Jews from 1842, I feel it a pleasure to send for the relief of the famishing Jews all I can spare. Many pressing cases are constantly coming before the eye. But prayer ascends and prevails. To it there is no limit. "Ask what ye will and it shall be done, for Jesus' sake!" I see the *Jewish Herald* through the Auxiliary connected with the chapel I belong to here—Trinity Congregational Chapel. The January number will be looked for as extra interesting. In 1842, at the Society's house, Blackfriars Road, Mr. and Mrs. Yonge formed a ladies' committee of which, while it continued or till dear Mrs. Yonge was suddenly called home, I was a member. Most who thus were united probably have followed in the train to glory, and I expect naturally to be called shortly, being now 85 years of age. I hope much help in money, &c., will reach you in these trying days.—Yours faithfully, C. Newsom Sharp.

THE LAST DAYS OF MR. M'CHEYNE.

BY THE LATE ANDREW A. BONAR, D.D.

RETURNING to his beloved flock on 1st March, in good health, but much exhausted, he related, next evening, at his prayer-meeting, what things he had seen and heard. During the next twelve days he was to be found going out and in among his people, filling up, as his manner was, every inch of time. But he had been much weakened by his unceasing exertions when in the north, and so was more than ordinarily exposed to the typhus fever that was then prevailing in his parish, several cases of which he visited in his enfeebled state.

On Sabbath, the 5th, he preached three times; and two days after, I find him writing to his father: "All domestic matters go on like a placid stream—I trust not without its fertilizing influence. Nothing is more improving than the domestic altar, when we come to it for a daily supply of soul nourishment." To the last we get glances into his soul's growth. His family devotions were full of life and full of gladness to the end. Indeed, his very manner in reading the chapter reminded you of a man poring into the sands for pieces of fine gold, and from time to time holding up to you what he delighted to have found.

On Sabbath, the 12th, he preached upon Heb. ix. 15 in the forenoon, and Rom. ix. 22, 23, in the afternoon, with uncommon solemnity; and it was observed, both then and on other late occasions, he spoke with peculiar strength upon the sovereignty of God. These were his last discourses to his people in St. Peter's. That same evening he went down to Broughty Ferry, and preached upon Isaiah lx. 1: "Arise, shine," etc. It was the last time he was to be engaged directly in proclaiming Christ to sinners; and as he began his ministry with souls for his hire, so it appears that his last discourse had in it saving power to some, and that rather from the holiness it breathed than from the wisdom of its words. After his death, a note was found unopened, which had been sent to him in the course of the following week, when he lay in the fever. It ran thus: "I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking that struck me. I saw in you a beauty in holiness that I never saw before. You also said something in your prayer that struck me very much. It was, '*Thou knowest that we love Thee.*' Oh, Sir, what would I give that I could say to my blessed Saviour, 'Thou knowest that I love Thee!'"

Next evening he held a meeting in St. Peter's, with the view of organizing his people for collecting in behalf of the Free Protesting Church,—the disruption of the Establishment being now inevitable. He spoke very fervently; and after the meeting felt chilled and unwell. Next morning he felt that he was ill; but went out in the afternoon to the marriage of two of his flock. He seemed, however, to anticipate a serious attack, for, on his way home, he made some arrangements connected with his ministerial work, and left a message at Dr. Gibson's house, asking him to come and see him. He believed that he had taken the fever, and it was so. That night he lay down upon the bed from which he was never to rise. He spoke little, but intimated that he apprehended danger.

On Wednesday, he said he thought that he would never have seen the morning, he felt so sore broken, and had got no sleep; but afterwards added, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?" He seemed clouded in spirit, often repeating such passages as—"My moisture is turned into the drought of summer;"—"My bones wax old, through my roaring all day long." It was with difficulty that he was able to speak a few words with his assistant, Mr. Gatherer. In the forenoon, Mr. Miller, of Wallacetown, found him oppressed with extreme pain in his head. Amongst other things they conversed upon Ps. cxxvi. On coming to the 6th verse, Mr. M'Cheyne said he would give him a division of it. 1. *What is sowed*—"Precious seed." 2. *The manner of sowing it*—"Goeth forth and weepeth." He dwelt upon "*weepeth*," and then said, "Ministers should go forth at all times." 3. *The fruit*—"Shall doubtless

come again with rejoicing." Mr. Miller pointed to the *certainty* of it; Mr. M'Cheyne assented, "Yes—*doubtless*." After praying with him, Mr. Miller repeated Matt. xi. 28, upon which Mr. M'Cheyne clasped his hands with great earnestness. As he became worse, his medical attendants forbade him to be visited. Once or twice he asked for me, and was heard to speak of "*Smyrna*," as if the associations of his illness there were recalled by his burning fever now. I was not at that time aware of his danger, even the rumour of it had not reached us.

Next day, he continued sunk in body and mind, till about the time when his people met for their usual evening prayer-meeting, when he requested to be left alone for half an hour. When his servant entered the room again, he exclaimed, with a joyful voice, "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped." His countenance, as he said this, bespoke inward peace. Ever after he was observed to be happy; and at supper-time that evening, when taking a little refreshment, he gave thanks, "For strength in the time of weakness—for light in the time of darkness—for joy in the time of sorrow—for comforting us in all our tribulations, that we may be able to comfort those that are in any trouble, by the comfort wherewith we ourselves are comforted by God."

On Sabbath, when one expressed a wish that he had been able to go forth as usual to preach, he replied, "My thoughts are not your thoughts, neither are My ways your ways, saith the Lord:" and added, "I am preaching the sermon that God would have me to do."

On Tuesday (the 21st), his sister repeated to him several hymns. The last words he heard, and the last he seemed to understand, were those of Cowper's hymn, "Sometimes the light surprises the Christian as he sings." And then the delirium came on.

At one time, during the delirium, he said to his attendant, "Mind the text (1 Cor. xv. 58): 'Be steadfast, unmoveable, always abounding in the work of the Lord,'" dwelling with much emphasis on the last clause, "*forasmuch as ye know that your labour is not in vain in the Lord.*" At another time he seemed to feel himself among his brethren, and said, "I don't think much of policy in church courts; no, I hate it; but I'll tell you what I like, faithfulness to God, and a holy walk." His voice, which had been weak before became very strong now; and often was he heard speaking to or praying for his people. "You must be awakened in time, or you will be awakened in everlasting torment, to your eternal confusion." "You may soon get me away, but that will not save your souls." Then he prayed, "This parish, Lord, this people, this whole place!" At another time, "Do it Thyself, Lord, for Thy weak servant." And again, as if praying for the saints, "Holy Father, keep through Thine own name those whom Thou hast given me."

Thus he continued most generally engaged, while the delirium lasted, either in prayer or in preaching to his people, and always apparently in happy frame, till the morning of Saturday, the 25th. On that morning, while his kind medical attendant, Dr. Gibson, stood by, he lifted up his hands as if in the attitude of pronouncing the blessing, and then sank down. Not a groan or a sigh, but only a quiver of the lip, and his soul was at rest.

As he was subject to frequent sickness, it was not till within some days of his death that serious alarm was generally felt, and hence the stroke came with awful suddenness upon us all. That same afternoon, while preparing for Sabbath duties, the tidings reached me. I hastened down, though scarce knowing why I went. His people were that evening met together in the church, and such a scene of sorrow has not often been witnessed in Scotland. It was like the weeping for King Josiah. Hundreds were there; the lower part of the church was full; and none among them seemed able to contain their sorrow. Every heart seemed bursting with grief, so that the weeping and the cries could be heard afar off. The Lord had most severely wounded the people whom He had before so peculiarly favoured; and now, by this awful stroke of His hand, was fixing deeper in their souls all that His servant had spoken in the days of his peculiar ministry.

Wherever the news of his departure came, every Christian countenance was darkened with sadness. Perhaps never was the death of one, whose whole occupation had been preaching the everlasting Gospel, more felt by all the saints of God in Scotland. Not a few also of our Presbyterian brethren in Ireland felt the blow to the very heart. He himself used to say, "Live so as to be missed;" and none that saw the tears that were shed over his death would have doubted that his own life had been what he recommended to others. He had not completed

more than twenty-nine years when God took him.

On the day of his burial, business was quite suspended in the parish. The streets, and every window, from the house to the grave, were crowded with those who felt that a prince in Israel had fallen; and many a careless man felt a secret awe creep over his hardened soul as he cast his eye on the solemn spectacle.

His tomb may be seen on the pathway at the north-west corner of St. Peter's burying-ground. He has gone to the "mountain of myrrh and the hill of frankincense, till the day break and the shadows flee away." His work was finished! His heavenly Father had not another plant for him to water, nor another vine for him to train; and the Saviour who so loved him was waiting to greet him with His own welcome: "Well done, good and faithful servant: enter thou into the joy of thy Lord."

But what is the voice to us? Has this been sent as the stroke of wrath, or the rebuke of love? "His way is in the sea, and his path in the great waters, and His footsteps are not known." Only this much we can clearly see, that nothing was more fitted to leave his character and example impressed on our remembrance for ever than his early death. There might be envy while he lived; there is none now. There might have been some of the youthful attractiveness of his graces lost had he lived many years; this cannot be impaired now. It seems as if the Lord had struck the flower from its stem, ere any of the colours had lost their bright hue, or any leaf its fragrance.

OUR DUTY TO ISRAEL.

A Sermon Preached by the late Rev. Robert M. M'Cheyne, November 17th, 1839, after returning from a Mission to the Jews in Palestine, etc.

"To the Jew first."—Rom. i. 16.

MOST people are ashamed of the Gospel of Christ. *The wise* are ashamed of it, because it calls men to believe, and not to argue; *the great* are ashamed of it, because it brings all into one body; *the rich* are ashamed of it, if it is to be had without money and without price; *the gay* are ashamed of it, because they fear it will destroy all their mirth: and so the good news of the glorious Son of God having come into the world a surety for lost sinners, is despised, uncared for—men are ashamed of it. Who are not ashamed of it? A little company, those whose hearts the Spirit of God has touched. They were all like the world, and of it; but He awakened them to see their sin and misery, and that Christ alone was a refuge, and now they cry, "None but Christ—None but Christ! God forbid that I should glory save in the Cross of Christ." He is precious to their heart—He lives there—He is often on their lips—He is praised in their family—they would fain proclaim Him to all the world. They have felt in their own experience that the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek. Dear friends, is this your experience? Have you received the Gospel, not in word only, but in power? Has the power of God been put forth upon your soul along with the word? Then this word is yours,—I am not ashamed of the Gospel of Christ.

One peculiarity in this statement I wish you to notice.—He glories in the Gospel as the power of God unto salvation, to the Jew first, from which I draw this doctrine,—*That the Gospel should be preached first to the Jews.*

1. *Because judgment will begin with them.* —Rom. ii. 6—10.

"Indignation and wrath, to the Jew first." It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. When the great white throne is set, and He sits down upon it from whose face the heavens and earth flee away—when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of those things that are written in the books, is it not a striking thought that Israel—poor blinded Israel—will be the first to stand in judgment before God?

When the Son of Man shall come in His glory, and all the holy angels with Him, when He shall sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats, —when the awful sentence comes forth from His holy lips, "Depart ye cursed,"—and when the guilty many shall move away from before Him into everlasting punishment,—is it not enough to make the most careless among you pause and consider, that the indignation and wrath shall first come upon the Jew—that their faces will gather a deeper paleness, and their hearts die within them more than others?

Why is this? Because they have had more light than any other people. God chose them out of the world to be His witnesses. Every prophet was sent first to them; every evangelist and apostle had a message for them. Messiah came to them. He said, "I am not sent but to the lost sheep of the House of Israel." The word of God is still addressed to them. They still have it pure and unadulterated in their hands; yet they have sinned against all this light—against all this love. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Their cup of wrath is fuller than that of other men—their sea of wrath is deeper. On their very faces you may read in every clime that the curse of God is over them.

Is not this a reason, then, why the Gospel should first be preached to the Jews? They are ready to perish—to perish more dreadfully than other men. The cloud of indignation and wrath that is even now gathering above the lost, will break first upon the head of guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run fast to them that are in so sad a case? In an hospital, the kind physician runs first to that bed where the sick man lies who is nearest to die. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those who are readiest to perish beneath the waves? And shall we not do the same for Israel? The billows of God's anger are ready to dash first over them—shall we not seek to bring them first to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the Good Physician to them, Who alone can bring health and cure? —for the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

I cannot leave this head without speaking a word to those of you who are in a situation very similar to that of Israel; to you who have the Word of God in your hands, and yet are unbelieving and unsaved. In many respects, Scotland may be called God's second Israel. No other land has its Sabbath as Scotland has—no other land has the Bible as Scotland has—no other land has the Gospel preached, free as the air we breathe, fresh as the stream from the everlasting hills. O then, think for a moment, you who sit under the shade of faithful ministers, and yet remain unconcerned and unconverted, and are not brought to sit under the shade of Christ, think how like your wrath will be to the unbelieving Jew? And think, again, of the marvellous grace of Christ, that the Gospel is first to you. The more that your sins are like scarlet and like crimson, the more is the blood free to you that washes white as snow; for this is still His word to all His ministers,—Begin at Jerusalem.

2. *It is like God to care first for the Jews.*—It is the chief glory and joy of a soul to be like God. You remember this was the glory of that condition in which Adam was created. "Let us make man in our image, after our likeness." His understanding was without a cloud. He saw, in some measure, as God seeth. His will flowed in the same channel with God's will. His affections fastened on the same objects which God also loved. When man fell, we lost all this, and became children of the devil, and not children of God. But when a lost soul is brought to Christ, and receives the Holy Ghost, he puts off the old man, and puts on the new man, which after God is created in righteousness and true holiness. It is our true joy in this world to be like God. Too many rest in the joy of being forgiven; but our truest joy is to be like him. O rest not, beloved, till you are renewed after this image, till you partake of the Divine nature! Long for the day when Christ shall appear, and we shall be fully like Him, for we shall see Him as He is.

Now, what I wish to insist upon at present is, that we should be like God, even in those things which are peculiar. We should be like Him in understanding, in will, in holiness, and also in His *peculiar affections.* "Love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love;" but the whole Bible shows that God has a peculiar affection for Israel. You remember when the Jews were in Egypt, sorely oppressed by their taskmasters, God heard their cry, and appeared to Moses.—"I have seen, I have seen the affliction of My people, and I have heard their cry, for I know their sorrows."

And again, when God brought them through the wilderness, Moses tells them why He did it. Deut. vii. 7: The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people, but because

the Lord loved you." Strange, sovereign, most peculiar love!—He loved them because He loved them. Should we not be like God in this peculiar attachment?

But, you say, God has sent them into captivity. Now, it is true, God hath scattered them into every land—"the precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" But what says God of this? "I have left Mine house, I have left Mine heritage, I have given *the dearly beloved of My soul* into the hand of her enemies." It is true that Israel is given, for a little moment, into the hand of Her enemies, but it is as true that they are still the dearly beloved of His soul. Should we not give them the same place in our hearts which God gives them in His heart? Shall we be ashamed to cherish the same affection which our heavenly Father cherishes? Shall we be ashamed to be unlike the world, and like God, in this peculiar love for captive Israel?

But you say, God has cast them off. "Hath God cast away His people which He foreknew? God forbid!" The whole Bible contradicts such an idea. Jer. xxxi. 20: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." "I will plant them again in their own land assuredly, with My whole heart, and with My whole soul." "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman," &c. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Now the simple question for each of you is, and for our beloved church, should we not share with God in His peculiar affection for Israel? If we are filled with the Spirit of God should we not love as He loves? should we not grave Israel upon the palms of our hands, and resolve that through our mercy they also may obtain mercy?

3. *Because there is peculiar access to the Jews.*

In almost all the countries we have visited, this fact is quite remarkable; indeed it seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews.

We spent some time in Tuscany, the freest state in the whole of Italy. There you dare not preach the Gospel to the Roman Catholic population. The moment you give a tract, or a Bible, it is carried to the priest, and by the priest to the government, and immediate punishment is the certain result. But the door is open to the Jews. No man cares for their souls; and therefore you may carry the Gospel to them freely.

The same is the case in Egypt and in Palestine.

You dare not preach the Gospel to the deluded followers of Mahomet; but you may stand in the open market-place, and preach the Gospel to the Jews, no man forbidding you. We visited every town in the Holy Land where Jews are found. In Jerusalem, and in Hebron, we spoke to them all the words of this life. In Sychar we reasoned with them in the synagogue, and in the open bazaar. In Chaifa, at the foot of Carmel, we met with them in the synagogue. In Zidon, also, we discoursed freely to them of Jesus. In Tyre, we visited them in the synagogue, and at the House of the Rabbi, and then they returned our visit; for when we had laid down in the khan for the heat of mid-day, they came to us in crowds. The Hebrew Bible was produced, and passage after passage explained, none making us afraid. In Saphet, and Tiberias, and Acre, we had the like freedom. There is, indeed, perfect liberty in the Holy Land to carry the Gospel to the Jews.

In Constantinople, if you were to preach to the Turks, as some have tried, banishment is the consequence; but to the Jew you may carry the message. In Wallachia and Moldavia, the smallest attempt to convert a Greek would draw down the instant vengeance of the holy Synod, and of the government. But in every town we went freely to the Jews—in Bucharest, in Foxany, in Jassy, and in many a remote Wallachian hamlet, we spoke, without hindrance, the message to Israel. The door is wide open.

In Austria, where no missionary of any kind is allowed, still we found the Jews willing to hear. In their synagogues we always found a sanctuary open to us, and often when they knew they could have exposed us, they concealed that we had been there.

In Prussian Poland, the door is wide open to nearly 100,000 Jews. You dare not preach to the poor Rationalist Protestants. Even in Protestant Prussia this would not be allowed; but you may speak the Gospel to the Jews. By the law of the land every church is open to an ordained minister; and

one of the missionaries assured me that he often preached to 400 or 500 Jews and Jewesses at a time. Schools for Jewish children are also allowed. We visited three of them, and heard the children taught the way of salvation by the Redeemer. Twelve years ago the Jews would not have come near a church.

If these things be true, and I appeal to all of you who know these countries if it is not—if the door in one direction is shut, and the door to Israel is so widely open—Oh, do you not think that God is saying by His providence as well as by word, "Go rather to the lost sheep of the house of Israel?" Do you think that the Church, knowing these things, will be guiltless if we do not obey the call; for the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

4. *Because they will give life to the dead world.*

I have often thought that a reflective traveller, passing through the countries of this world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural reason, that that singular people are preserved for some great purpose in the world. There is a singular fitness in the Jew to be the missionary of the world. They have not that peculiar attachment to home and country which we have. They feel that they are outcasts in every land. They are also inured to every clime; they are to be found amid the snows of Russia, and beneath the burning sun of Hindostan. They are also, in some measure, acquainted with all the languages of the world, and yet have one common language—the holy tongue, in which to communicate with one another. All these things must, I should think, suggest themselves to every intelligent traveller as he passes through other lands. *But what says the Word of God?*

Zechariah viii. 13: "It shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing." To this day they are a curse among the nations, by their unbelief—by their covetousness; but the time is coming when they shall be as great a blessing as they have been a curse.

Micah v. 7: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Just as we have found, among the parched hills of Judea, that the evening dew, coming silently down, gave life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be when they come as dew on the dead, dry world.

Zechariah viii. 23: "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." This never has been fulfilled; but as the Word of God is true, this is true. Perhaps someone may say, "If the Jews are to be the great missionaries of the world, let us send missions to them only. We have got a new light—let us call back our missionaries from India. They are wasting their precious lives there in doing what the Jews are to accomplish." I grieve to think that any lover of Israel should so far pervert the truth as to argue in this way. The Bible does not say that we are to preach *only* to the Jew, but to the Jew first. "Go and preach the Gospel to all nations," said the Saviour. Let us obey His Word like little children. The Lord speed our beloved missionaries in that burning clime! The Lord give them good success, and never let one withering doubt cross their pure minds as to their glorious field of labour! All that we plead for is, that in sending out missionaries to the heathen we may not forget to begin at Jerusalem. If Paul be sent to the Gentiles let Peter be sent to the twelve tribes that are scattered abroad; and let not a by-corner in your hearts be given to this cause—let it not be an appendix to the other doings of the church, but rather let there be written on the forefront of our hearts, and on the banner of our beloved church, "To the Jew first," and "Beginning at Jerusalem."

Lastly, *Because there is a great reward.* "Blessed is he that blesseth thee; cursed is he that curseth thee." "Pray for the peace of Jerusalem; they shall prosper that love her." We have felt this in our own souls. In going from country to country we felt that there was One before us preparing our way. Though we have had perils in the waters, and perils in the wilderness, perils from sickness, and perils from the heathen, still from all, the Lord has delivered us; and if it shall please God to restore our revered companions in this missior in peace and

safety to their anxious families, we shall then have good reason to say, that in keeping His Commandment there is great reward.

But your souls shall be enriched also, and our church too, if this cause find its right place in your affections. It was well said by one who has a deep place in your affections, and who is now on his way to India, that our church must not only be evangelical, but evangelistic also, if she would expect the blessing of God. May I not take the liberty of adding to this striking declaration, that we must not only be evangelistic, but evangelistic as God would have us to be—not only dispense the light on every hand, but dispense it first to the Jew?

Then shall God revive His work in the midst of the years. Our whole land shall be refreshed as Kilsyth has been. The cobwebs of controversy shall be swept out of our sanctuaries—the jarrings and jealousies of our church be turned into the harmony of praise—and our own souls become like a well-watered garden.

[Extracted, by permission, from the Memoir and Remains of the Rev. R. M. M'Cheyne.]

JACOB'S WELL.

THE BIBLE IN JACOB'S WELL.*

BY THE LATE ANDREW A. BONAR, D.D.

MR. BONAR engaged a very affable Jew to show him the road to *Jacob's Well*, who, after leading him through the town, gave him in charge to another that knew the place. They went out at the Eastern Gate and proceeded along the Vale of Sychar, keeping near the base of Gerizzim for nearly two miles, till they arrived at a covered well, which is marked out by tradition as the memorable spot. It is immediately below the rocky path by which we had travelled the day before, at that point of the road where we turned from the spacious plain into the narrow vale, between Ebal and Gerizzim. The guide removed a large stone that covers the mouth of the low vault

* From "Narrative of a Mission to the Jews."

built over the well; and then thrusting himself through the narrow aperture, invited Mr. Bonar to follow. This he accordingly did; and in the act of descending, his Bible escaping from his breast-pocket fell into the well, and was soon heard plunging in the water far below. The guide made very significant signs that it could not be recovered, "for the well is deep." The small chamber over the well's mouth appears to have been carefully built, and may have been originally the ledge which is often found round the mouth of Eastern wells, affording a resting-place for the weary traveller. But the well itself is cut out of the rock. Mr. Calhoun, who was here lately, found it seventy-five feet deep, with ten or twelve feet of water. In all the other wells and fountains which we saw in this valley the water is within reach of the hand, but in this one the water seems never to rise high. This is one of the clear evidences that it is really the Well of Jacob, for at this day it would require what it required in the days of our Lord, an "ἀντλημα," "something to draw with, for it was deep."* On account of the great depth, the water would be peculiarly cool, and the associations that connected this well with their father Jacob no doubt made it to be highly esteemed. For these reasons, although there is a fine stream of water close by the west side of the town, at least two gushing fountains within the walls, and the fountain El Defna nearly a mile nearer the town, still the people of the town very naturally reverenced and frequented Jacob's Well. This may in part account for the Samaritan woman coming so far to draw water, even if the conjecture be disregarded that the town in former times extended much farther to the east than it does now. The narrative itself seems to imply that the well was situated a considerable way from the town. He who "leads the blind by a way which they know not," drew the woman that day by the invisible cords of grace, past all other fountains, to the well where she was to meet with one who told her all that ever she did—the Saviour of the world and the Saviour of her soul.

The Romish hymn seemed peculiarly impressive when remembered on this hallowed spot:—

> Quærens me sedisti lassus,
> Redemisti crucem passus,
> Tantus labor non sit cassus!

* 1 John iv. 11.

> (Weary—thou satst seeking me;
> Crucified--Thou setst me free;
> Let not such pains fruitless be!)

But nothing can equal the simple words of the Evangelist, "Jesus therefore being wearied with his journey sat thus on the well."

One evening, after our visit to Sychar, Mr. M'Cheyne referred to the Bible which I had dropped into Jacob's Well. We were then resting from our journey in our tents. Soon after he penned on a leaf of his note-book the following fragment:—

> My own loved Bible, must I part from thee,
> Companion of my toils by land and sea;
> Man of my counsels, soother of distress,
> Guide of my steps through this world's wilderness!
> In darkest nights, a lantern to my feet;
> In gladsome days, as dropping honey sweet.
> When first I parted from my quiet home,
> At thy command, for Israel's good to roam,
> Thy gentle voice said, "For Jerusalem pray,
> So shall Jehovah prosper all thy way."
> When through the lonely wilderness we strayed,
> Sighing in vain for palm-trees' cooling shade,
> Thy words of comfort hushed each rising fear,
> "The shadow of Thy mighty Rock is near."
> And when we pitched our tents on Judah's hills,
> Or thoughtful mused beside Siloa's rills;
> Whene'er we climbed Mount Olivet, to gaze
> Upon the sea, where stood in ancient days
> The heaven-struck Sodom——
> Sweet record of the past, to faith's glad eyes,
> Sweet promiser of glories yet to rise!*

[This story of the Bible in Jacob's Well has influenced thousands of the young to give and collect for the Jewish Mission.—Ed.]

* It is a somewhat curious occurrence, that the remnants of this Bible were found and drawn up from the bottom of the well, in July, 1843, by Dr. Wilson and his fellow-traveller, who employed a Samaritan from Sychar to descend and examine the well.

REV. J. DUNLOP'S TRIBUTE TO THE MEMORY OF DR. ANDREW BONAR.

IN the good providence of God, Dr. Andrew Bonar, before he passed away, was permitted to give the last finishing touches to a new and improved edition of his Memoir of the Rev. R. M. M'Cheyne, which has only been recently published. The preface to this incomparable edition is dated Glasgow, July, 1892. It is in larger type than the previous edition; it has got *fac-similes* of Mr. M'Cheyne's hand-writing, and an appendix with important additional information.

At the urgent request of friends, Dr. Bonar has furnished some interesting notes of the members of a society which was called The *Exegetical*, on account of its object. Dr. Bonar, his brother Horatius, Mr. M'Cheyne, Dr. Somerville, and fourteen other students belonged to the *Exegetical*. They were all attending the Theological Classes in the Divinity Hall, in Edinburgh, and during the four sessions, they met on the Saturday mornings, at half-past six o'clock, for prayer and exercises in exegesis, &c. On one of these occasions, Mr. M'Cheyne read an essay on "Lebanon—Its Scenery and Allusions," and later in life he "spoke of himself as indebted to this society for much of that discipline of mind on Jewish literature and Scripture geography which was found to be so useful in the Mission of Inquiry to the Jews in after days."

Dr. Bonar very appropriately introduces these charming little biographies of his brethren by the following interesting particulars respecting himself and his brother Horatius:—

"Spared, by the good hand of God upon me, until now, 1892, when nearly every one of the eighteen friends who formed our morning-meeting have passed away, and having been urged to give some brief notes in regard to each of these friends, I shall try to do so very briefly, taking each in alphabetical order. All I need to say of myself may be easily stated. Born in 1810. Born again and fully brought to Christ in 1830. Studied Divinity under Dr. Chalmers and Dr. Welsh,—teachers I will never forget. Licensed by Jedburgh Presbytery, and laboured for eighteen months there as missionary, and then, during two years, in Dr. Candlish's parish, St George's, Edinburgh. Was ordained to the ministry at Collace in 1838. Went on the mission of inquiry to Palestine and the Jews in 1839. On returning, carried on my ministry in the Free Church at Collace till the year 1856, and then removed to Glasgow. Was Moderator of the Free Church General Assembly at its meeting in Glasgow in 1878. It seems strange that such a ministry as Mr. M'Cheyne's should be finished in seven years, while his biographer has passed his jubilee. But the Lord's 'thoughts are not our thoughts.' John the Baptist in six months fulfilled his course as the prophet whom the Master declared to have been greater than all the prophets who went before him; while to John the Apostle sixty years were given for his work.

"1. *Horatius Bonar, D.D.* Born in 1808. He was ordained to the ministry in 1837. After a preparatory season of mission work in Leith, under Dr. James Lewis, Kelso was the first scene of his labours; and very soon the Lord gave him many souls for his hire. There it was he wrote his earliest hymns, and I believe it was there, in the writing of hymns for the young in the Sabbath school, that he discovered the gift with which the Lord had endowed him. And there, too, the 'Kelso Tracts,' and many of his most useful books were written. He removed to the Free Church, Grange, Edinburgh, in the year 1866. He was Moderator of the Free Church General Assembly in 1883, and was able to continue all his usual work till two years before his death, which took place 31st July, 1889. One grand characteristic of his ministry was his unwearied setting forth of the blessed hope of the Lord's Premillennial Coming, but even more, the Gospel in its simplicity, fulness, and freeness,—in his preaching, in his writings, and in his hymns. 'Believe and live,' and 'God's way of peace,' have been much owned of God. On the day of his funeral in the Canongate churchyard, a young gentleman quietly said to me: 'It was about eight years ago I was led to rest in Christ as I read your brother's hymn,—

> "I hear the words of love,
> I gaze upon the blood;
> I see the mighty sacrifice,
> And I have peace with God.'"

UNCONSCIOUS BEAUTY AND INFLUENCE.

During 1890, the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge, had the great privilege of hearing Dr. Bonar speak in public, and talk in private. The impression left was that he "was one of the very sunniest Christians he had ever met, and one of the wisest." When the subject of his intellectual and physical vigour was referred to, he remarked:—

"Scripture says that Barzillai was a very aged man, even fourscore years old; so I know by God's Word that I am a very aged man, but I don't feel it a bit."

The lowest moral deformity and the highest spiritual beauty are alike unconscious. Samson was unconscious that through sin he had lost his strength. Moses was unconscious, that through Communion with God on the Mount, his face was bright.

Dr. Bonar was unconscious of physical decay and dissolution, because he was filled with the brightness of the glory of God, by continually looking into the face of Jesus as he beheld it in the perfect mirror of the Bible.

DR. BONAR'S LAST TWO LETTERS TO MR. DUNLOP.

It seems only yesterday since our venerable friend passed through the press that beautiful edition of the immortal "Memoir," and penned those two lovely letters, which a voice from within says give here in full, as his sudden, triumphant departure has invested every word of them with a new pathos and power which we now most deeply feel but cannot express:—

"GLASGOW, 28*th October*, 1892.

"DEAR MR. DUNLOP,—Had I been able, I should have reckoned it a great privilege to be at the Jubilee Meeting of your Jewish Society. But I fear I could not undertake the journey to London at this season; for, though I still divide the work of the ministry with my colleague, I do not take on hand extra services. And further, I suspect my voice would not at all be such as would reach an Exeter Hall audience. One reason for my colleagueship was the unquestionable fact that my congregation felt the lowness of my voice.

"What memories you call up by your reference to Robert M'Cheyne in 1842! How he loved Israel! I often felt rebuked by the tone of his prayers in their behalf—such yearning earnestness when pleading with God for them, and such affectionate compassion when advocating their cause before his fellow Christians. Who is it of our sacred poets that sings, as he would have sung?—

> "How long shall Jacob's offspring prove
> The sad suspension of Thy love?
> Arise, O God, and let Thy grace
> Shed its glad beams on Jacob's race.
> Restore the long lost, scattered band,
> And call them to their native land.

"Did you notice this week the death of his elder brother—the last of the family? But God's ways are not our ways; the one brother is taken away in his thirtieth year, and the other in his eighty-second. But the God of Israel has carried on His work marvellously, even when those were called away whose sickle seemed the sharpest and whose arm seemed the strongest for cutting down the fields that were "white and ready to harvest."—Believe me, dear Brother, yours truly in Him "Whose we are and Whom we serve," ANDREW A. BONAR.

"GLASGOW, 18*th Nov.*, 1892.

"MY DEAR MR. DUNLOP,—There was never a very good likeness* of R. M'Cheyne. The enclosed is as good as any, but it was taken after his death.

"As to myself, I fancy the one I enclose will serve your purpose as well as any other. You are welcome to both. I only hope they will be of use to you.—Yours truly, dear Brother, ANDREW A. BONAR."

DR. BONAR'S PEACEFUL DEPARTURE.

We have been favoured with the following most interesting account of Dr. Bonar's last hours, by his daughter:—

"My father seemed to be in his usual health on Wednesday (December 28th), and visited for some hours in the afternoon. In the evening he took part in his weekly prayer-meeting, when many noticed the earnestness of his prayers. Next morning he awoke with a chill and was ill all day, though we did not feel alarmed about him. On Friday he was no better, and continued to grow gradually weaker all day, sinking very rapidly after seven o'clock. His mind was clear and full of his much-loved work. In the morning he spoke of several things to be attended to on the coming Sabbath, and remembered that a collection for the Jewish Mission was to be taken that day. He often put his hand to his head, but

* For the likeness referred to, see page 9.

when we asked him if he were suffering, he said: 'No, only very tired.' About six o'clock he called us all together for family worship. We sang the 23rd Psalm, and he joined in it as he usually did. Then our brother-in-law read Psalm 62, and was just beginning to pray when my father folded his hands, and broke out into a prayer in a clear, distinct voice: 'Oh, Lord, Thou art our Rock and our defence.' Then followed confession of sin and prayer for acceptance through the merits of the great Intercessor, with a committal of us all to the Lord's care for the coming night. Then he bade us each 'good night.' He never said 'good-bye.' He did not seem to know he was dying, and we did not speak of it to him. Living or dying he was the Lord's. As one wrote:—

"'He was in the dark valley and did not know it. It was not so much that God was with him, as that God *had* been one with him this long time, and sustained him equally at all times without disturbance, and needed no special call at an emergency.'

"For a time his weakness and restlessness were very great, then he grew more quiet, and lay gently breathing away his life. At half-past ten o'clock he closed his eyes, and gently 'fell asleep' in Jesus, *so* gently, that we hardly knew when life was gone. A look of beautiful peace, almost of delighted surprise, rested on his face, as if he had suddenly and unexpectedly found himself in the presence of his Lord and Saviour, and had heard the welcome 'Come' from the lips of Him with Whom he had walked all these years, and Who now 'received him into glory.'

'There no stranger, God, shall meet Thee,
Stranger, though, in courts above;
He who to His rest shall greet thee,
Greets thee with a *well-known* love.'"

Who that reads this touching narrative of Dr. Bonar's last hours, will not exclaim "Let me die the death of the righteous, and let my last end be like his." Death! To him there was no death!

"Can that man be dead
Whose Spiritual influence is still upon his kind?
He lives in glory; and his speaking dust
Has more of life than half its breathing moulds."

"More of life?" Yes; all round and all through. Measured by the highest standard, not by years, but by loving thoughts, feelings, and deeds, his was a long, sublime life.

"We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a dial,
We should count time by heart-throbs--He most lives
Who thinks most, feels the noblest, acts the best."

As we look back upon him, and then forward and upward, we see

"Life's race well run,
Life's work well done,
Life's crown well won."

Dr. Andrew Bonar's departure was a translation, an ascension! It had less to do with the dark pageantry of death and the funeral than with the rushing wheels and the prancing footsteps o the chariots and horses of fire. It reminds us of our Saviour's words to His disciples, "I ascend to My Father and your Father, to My God and your God." It was the onward, upward journey of immortal, uninterrupted, ever broadening, brightening Life in Eternal Light.

And so now a voice, sweeter than Apollo's lute, comes to us from the heights of glory:

"I shine in the light of my God,
His likeness stamps my brow,
Thro' the shadows of death my feet have trod,
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain.

"I have found the joy of Heaven,
I am one of the Angel band;
To my head a crown of gold is giv'n,
And a harp is in my hand.
I have learned the song they sing,
Whom Jesus hath set free,
And the glorious walls of Heav'n now ring
With my new-born melody.

'No sin, no grief, no pain,
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph come.
O friends of my mortal years,
The trusted and the true,
Ye are walking still in a valley of tears,
But I wait to welcome you.

"Do I forget? Oh, no!
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet and touch again.
Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the world from which I came.

"Do you mourn when another star
Shines out from the glittering sky
Do you weep when the raging voice o war
And the storms of conflict die?
Then why should your tears run down,
And your hearts be sorely riv'n,
For another gem in the Saviour's crown,
And another soul in Heaven?"

IN MEMORIAM.

REV. ANDREW BONAR, D.D.

Samson wist not, his strength was gone;
Moses wist not, that his face shone,
Bonar wist not, that he was old,
And his soul radiant with Heaven's gold.

What is the gold that filled his soul?
The Truth in Christ, that made him whole;
The Peace of Christ, that kept him bright,
While living ever in the Light;

The Hope in Christ, that standeth sure,
Without which every one is poor;
The Love of Christ, along the road,
The Joy of Christ, in His abode.

The gold of Peace, the gold of Truth,
The gold of Hope, the gold of Ruth;
This is the gold that lasts for age,
And thrills the soul with Endless Day.

J. D.

הללויה !

HALLELUJAH !

INCIDENTS IN THE LIFE OF REV. RIDLEY HAIM HERSCHELL.*

Drawn from an admirable memoir written by his daughter, and printed for private circulation.

HIS BIRTH.

THE years 1805 to 1808 were memorable ones in Prussian history. Napoleon was at the height of his power, and all Germany was at his feet. After the battle of Jena the fortified towns of Prussian Poland were garrisoned by French soldiers; and when subsequently to the victory at Eylau, Napoleon put his army into winter quarters, the cavalry were posted in the towns and villages along the valley of the Vistula, from Thorn to the Baltic, the supplies for these troops being extorted from the inhabitants of the occupied districts. Thus it happened that in the spring of 1807 a French camp was stationed at Strzelno, a small town about thirty English miles from Thorn, and situated in the midst of a rural district. At the approach of the foreign army the greater part of the inhabitants of the small towns and villages fled for security to the larger towns; for property, and, indeed, life, were scarcely safe in the more remote districts, and the unsettled state of the country rendered communication almost impossible, even between places at no great distance from each other.

In Strzelno, at the time to which we refer, only four Jewish families remained, and one of them was that of Judah of Strzelno, as he was designated, in accordance with the ancient custom which prevailed even up to that period among the Jews, of using only the first name. In the spring of 1807 Judah was absent from home, having gone to Warsaw on business, and his return was so much delayed by the difficulty of travelling, that his wife was kept in a state of the utmost anxiety as to her husband's safety. All the inhabitants of the little town, indeed, were in terror for their lives and property, for the soldiers had lighted a large camp-fire in the streets, in close proximity to the houses, and either accidentally or by design a cannon-ball was fired into the very room where Judah's wife was lying, which not only destroyed much of the furniture, but actually struck the wall close to the head of her bed. In such trying circumstances her third son, Haim, of whose useful life we propose to give a very brief sketch, was born on the 7th of April.

HIS EARLY WANDERINGS FROM HOME.

Trained up most carefully and devoutly in all the sacred observances of the synagogue, and accustomed to mingle with the Jewish students and other guests who were freely welcomed to his father's table every Sabbath-day, young Haim at eleven years of age carried into execution a bold project for so young a child, characteristic enough of the energy and enterprise which distinguished him through life. Having set his heart on being a rabbi, he determined to leave his father's house and travel alone to a rabbinical school at a great distance, the fame of which had reached him; and it is remarkable that from this time he was never entirely dependent on his parents. Going on foot the greater part of the way, receiving the hospitality which in those days was always freely accorded to every traveller by Jewish families, and on one occasion facing a band of robbers and diverting their attention from the little stock of money he carried by asking one of them for a piece of bread, he reached his destination, and having introduced himself to the presiding rabbi as desirous of an engagement to teach three languages—Hebrew, German, and Polish—he became installed in a Jewish household as tutor to two little pupils. Here he spent two years, and, after returning for a time to his father's dwelling, proceeded, at fourteen years of age, to Pieterkowo Trebonalski, the former abode of his grandfather Hillel, to place himself under Rabbi Aaron, one of the sect known as the Chasidim, who "seek and find in every picture, in every story, symbolical, allegorical, or cabalistical meaning," so that they spiritualize the whole Bible. Two years passed in this kind of study ended in a severe illness brought on by the unhealthy character of the neighbourhood, and leading him once again to his parents' roof. We next find him encountering the strange influences of University life at Berlin, and then about 1825, starting on foot for Hamburg, a walk of

* For an account of the spiritual crisis of Mr. Herschell's life-history see p. .

200 miles, but contriving, when his feet were too sore for further progress, to arrange with a *voiturier* who was conveying a lady and gentleman to Hamburg, for a seat on the box, provided the consent of the hirer was obtained. This led to a conversation with the gentleman, Herr Heintz, who was so pleased with him that he invited him to take a seat inside the carriage, entertained him at Hamburg, paid his fare to England, and gave him introductions to several of his acquaintances in London, and, among the rest, one to the Duke of Wellington, which it does not appear that Haim ever used.

From Hamburg, after a seven days' voyage, he reached the English metropolis, which was afterwards to become his home and the sphere of his devoted labours. After this he is again in Berlin and then in Paris, where, while living a gay and thoughtless life, he was thrown into deep grief through the death of his beloved mother, and this, together with a second illness, led to a powerful awakening of conscience. Referring to this period, he says, "I had no place nor rest. I could say with Job, 'The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.'"

HIS DELIVERANCE FROM DESPAIR.

In his spiritual distress he sought help from a Romish archbishop; and although neither the prelate nor a distinguished lay member of the order of Jesuits, to whom he was transferred for instruction, had succeeded in bringing any peace to his troubled soul, the fact that he had become an inquirer into Christianity at once awakened the bitterest anger in his relatives, and severed him from all further means of temporal support. One afternoon, after walking about the Champs Elysées in despair, not having tasted food all day, he returned to his lodgings to seek for something that he could exchange for a bit of bread, when his eye lighted upon a letter which he had long ago brought from London. addressed by his former landlady to a Christian woman who kept a respectable boarding-house in Paris. Making use of this as his introduction, he was kindly welcomed, rescued from despair, and filled with Christian peace and hope. This perhaps was the night when he was led to pray in the name of Jesus, and when the light from on high broke in upon his soul. He was now strongly recommended to seek a home in England, and while pondering the question how he was to obtain the means of getting there he received from his generous hostess a present of 250 francs, with letters from some of his fellow-boarders, by delivering which he made the acquaintance of several Christian persons in England, among whom was Hannah More. He desired now the companionship and sympathy of those who like himself, desired to follow Jesus Christ. For this purpose he sought and gained admission into an institution which had recently been established for the reception of Jewish converts and inquirers in London, conducted by Mr. Erasmus Simon, a Christian Jew, and under the superintendence of a committee, of which the Bishop of London was a member. Here he gave himself to the study of the New Testament especially, and at the same time, according to Rabbinic law, contributed to his own maintenance by manual labour. Although he now experienced spiritual rest and joy, the enemy, as might be expected, did not forget him; and his former associates were so enraged at his forsaking their ways that one fellow actually carried about a loaded pistol for several days, and watched for an opportunity to take his life. But this did not frighten him, and on the 14th of April, 1830, he was baptized in St. James's, Westminster, by the then Bishop of London, with eleven other inmates of the Home, and took the name of Ridley from one of his sponsors, the Rev. Henry Colborne Ridley, rector of Hambledon, Bucks. Friends at Clifton, to whom Ridley had been introduced by Dr. Grey, Bishop of Bath and Wells, and of whose families he had become an object in great admiration through his interesting expositions of the Scriptures, urged him to take orders in the Established Church; but conscientious objections stood in his way, and, indeed, the perilous influence of the excitement into the midst of which he had been thrown warned him that, for the present at least, seclusion was what he needed. He therefore returned to the institution in London, resumed his former humble occupations, and exerted himself in a variety of ways for the good of his Jewish brethren.

In September, 1831, Mr. Herschell was married to Miss Mowbray, the daughter of a merchant in Leith, a young lady whose friendship he had made at some meetings often attended by Edward Irving for reading and conversations on the Scriptures, and who for two-and-twenty years was the faithful, wise, and loving companion of all his chequered history of toil and self-denial, freely devoting every power of her highly-

cultivated mind and all the characteristic energy and refinement of her soul, to the great object which he had nearest at heart—the glory of Christ in the salvation of Israel.

A LITTLE BIRD WITH A MESSAGE.

In the next few years we find Mr. Herschell seeking to establish a home for Jews in Woolwich, where, in a year and a half, he received more than a hundred, whose temporal and spiritual wants he did his best to supply, his wife not only acting as a missionary among them, and often reading and explaining the Hebrew Bible to them, but many a time preparing their meals with her own hands. Such an undertaking as this naturally involved heavy care, and sometimes it was all she could do to sustain the mind of her husband under his anxieties. In one of his moments of depression, however, he was cheered in a very singular way. His attention was arrested by a tapping sound at the window, and after this had been several times repeated, he opened the window to ascertain the cause, when a frightened little bird flew in and alighted on his hand. "This is a message from God," he said to himself; "ye are of more value than many sparrows," and so fresh hope sprang up in his heart.

It was about this time, too, that a Hebrew letter written by Mrs. Herschell to her father-in-law at Strzelno, opened the way for a happy reconciliation between her husband and his Jewish relatives, which led to his visiting the synagogues in a large number of continental towns, preaching the Gospel to many hundreds of his brethren, and afterwards publishing his "Brief Sketch of the Jews."

HOME MISSIONARY.

The year 1834 was spent in a humble dwelling at Camden Town, and was a time of hard struggle for a maintenance. But while he worked indefatigably as a teacher, giving lessons in Hebrew and German, he did not relax his efforts for the salvation of souls. In October of that year, he wrote,—"The Lord has graciously opened a way of usefulness for me. I have the use of a large infant school, in a very poor, dirty, and low situation, where I expound the Scriptures twice a week. I had yesterday upwards of fifty persons, many workmen and workwomen, and also two or three ladies with fine trimmed bonnets!" In January, 1835, he had an offer to become the minister of a congregation in Scotland, but believing that his call from God at present was to the work of the Evangelist, and not to the pastorate, though the appointment promised every prospect of life-long comfort, he declined it. Not many months afterwards, however, he took a temporary engagement as a home missionary in the little village of Leigh, near the mouth of the Thames, where many a happy Christian in after days blessed God for having been brought out of darkness into marvellous light through his faithful and solemn ministry, and where in the latter years of his life he received many a party of delighted children, teachers, and others, whom he invited for a holiday out of the smoke and toil of London life.

When a curate was appointed to Leigh, Mr. Herschell left for Brampton, in Huntingdonshire, another little missionary station, supported by Lady Olivia Sparrow, but carrying with him, as a proof of the love he had won, a Bible and Prayer-book, purchased by the penny subscriptions of 700 fishermen. In two years the aguish nature of the soil in this neighbourhood obliged him, "by diligent prayer and meditation," to seek divine direction as to another abode. Thus he was guided to Founders' Hall Chapel, in Lothbury, where he began to preach in December, 1838. There the "Rabbi," as some people called him, used to stand with a small pocket Bible in hand, and with a solemnity, simplicity, and earnestness which fixed every eye in the densely-crowded place, delivered what everyone felt to be the real Word of Life.

FOUNDING AND FOSTERING THE BRITISH SOCIETY.

Among his hearers were many Jews, and they not only came to listen when he preached, but they literally besieged his door, and would watch for his coming out, to ask relief in their poverty. Within six months persons were sent to him from Constantinople, Bucharest, Berlin, and Basle, wholly or nearly penniless, besides crowds who found their way to him without being sent. To such an extent was he tasked in this way that he said, "This life of a parish officer, burdened with the additional duty of finding funds for relief, I am unable to endure longer; health, energy and spiritual usefulness must sink under it if continued." But though the over-taxed labourer uttered the cry of distress, he did not remit his exertions. In 1841, after a second tour of evangelization among the Continental Jews,

a "Jews' Benevolent Fund" was established, by means of which, in four years, seven individuals had been enabled to proceed to America, and forty to return to the Continent; seventy-five were assisted in business, and nearly 500 received casual aid. About the same time Mr. Herschell opened a Home, where, in the course of time, hundreds of believing and inquiring Jews were welcomed and aided both temporally and spiritually, and then followed the birth of the "British Society for the Propagation of the Gospel among the Jews," in the Scotch Church, Regent Square, on the 7th of November, 1842, and he continued to be its devoted friend to the last days of his life. No man ever sat on its committee whose counsels were more valued or whose active service was more faithful and unremitting than his.

In May, 1844, after returning from a visit to Palestine, Mr. Herschell brought out the first number of *The Voice of Israel*, a periodical intended to serve as a medium of mutual communication between Jewish converts, and as their united testimony to the great cardinal truths of Christianity. In the conduct of this interesting journal, during its course of four years, its editor was constantly aided by the untiring hand and eyes of Mrs. Herschell; for not only did every manuscript pass through her hands before it was sent to the press, but she had to read about thirty Jewish publications every month, most of them in German.

GIFT OF A BIBLE IN EIGHT LANGUAGES.

It was in the midst of these toils that Mr. Herschell and his excellent wife were cheered by a token that their united efforts for the good of Israel were not in vain. Sixty "members of the house of Israel who believed in the Lord Jesus Christ as their Messiah and Saviour" had subscribed to present their friend and benefactor with a handsome Bible in eight languages, and the address accompanying it bore signatures which were dated from all the civilized countries of the world. The same year (1845) in which he received this expression of love, Mr. Herschell took a journey to the chief cities of America, where, at the earnest request of the American Society for Ameliorating the Condition of the Jews, he stirred up a wide and fervent interest on behalf of Israel. In April, 1839, he had removed from Founders' Hall to Chadwell Street Chapel, Islington, which he thought offered a good field for work, as being in a poor and thickly-populated neighbourhood. It was at the opening service in that place that the Rev. Thomas Binney preached his celebrated discourse on "Conscientious Clerical Nonconformity," and there for six years Mr. Herschell carried on his ministry, until the place was so inconveniently crowded, that it became necessary to think of enlargement. This, however, was impossible, the chapel being too closely surrounded with houses, and the only alternative was to seek for a new site, and to build. One day, when in the west of London, Mr. Herschell noticed that a large livery stable, in a situation which seemed all he could desire for opportunities of usefulness, was to be sold. His first step was to "tell God," and very soon afterwards his friend, Sir Culling Eardley Eardley, generously offered to procure the property. On the 8th of April, 1845, the foundation-stone of Trinity Chapel was laid, amid a vast concourse of deeply-interested spectators; and on a bright May day in 1846 the building was opened for worship, Dr. Leifchild preaching in the morning, and the Rev. Thomas Binney in the evening. Connected with this edifice there sprang up a Home for Jews; a Sunday-school, with many hundreds of children, which became under the superintendence of Mr. Habershon, a power for good among the vast masses that crowd the region of the Great Western; and other institutions of a similarly benevolent and Evangelical character. Here for twenty years Mr. Herschell wrought incessantly among Jews and Gentiles, intent upon the good of all whom he could reach. The first seven summers hardly brought a cloud upon his happy and earnest life, but in the autumn of 1853 a terrible grief befell him. Bereaved of his dearly loved wife, he wrote to his children,—"To be separated from such a bosom friend, counsellor, guide, exemplary Christian, and such a devoted wife, is hard to bear. And oh, my darling children, how to be both father and mother to them is difficult indeed; and need I say that my brothers have lost a mother, and the poor Jews have lost a mother in Israel! Alas! for us, alas! O Lord, my trial is bitterness itself, but Thou wilt sweeten it, yea, Thou dost already enable me to feel the peace which passeth all understanding. I sorrow not as those who have no hope."

For some months after this terrible blow, Mr. Herschell kept steadily at work, but it soon became evident that he needed rest and recreation. With him, however, rest only

meant a change in the scene of labour, and so we find him, when it was determined that he should go again to Palestine, stopping on his way to Paris, inviting to his hotel the most earnest *pasteurs*, the Monods, Grandpierre, and others, and laying before them a proposal to have a meeting of Protestants to organize an association for the distribution of tracts, and for preaching in different languages, similar to one that he had set on foot in England in 1851. As it was expected that there would be a great gathering of all nations at the French Exhibition of 1855, the plan was well received, and measures were taken to carry it out. So, too, in Jerusalem. There he held a meeting at the house of the Bishop to consider the feasibility of establishing a model farm and agricultural school for the benefit of converted Jews, and he lived to see the scheme fully realized.

In 1855 Mr. Herschell was married to Miss Fuller Maitland, who ministered to his comfort and happiness with the tenderest devotion to the end of his life. But this was no reason to him for any relaxation of his accustomed labours, and so we find him through the remaining nine years of his course, going on still, holding fast and holding forth the Word of Life both to Jews and Gentiles, at home and abroad.

HIS LAST DAYS SPENT IN THE INTERESTS OF THE BRITISH SOCIETY.

His last days of active labour in this world were spent in the service of the British Society for the Jews. As soon as Italy was liberated his thoughts turned to the state of the Jews in that country; and after a journey there at the end of 1860, he advised the establishment of a Mission at Leghorn, the residence of many influential Jews. This Mission was greatly prospered; and in 1863 he again travelled in Italy for the purpose of arranging, if possible, a Mission to the Jews in other large towns. This was in fact the close of his ministry on earth, for on his way home he was attacked with fatal illness.

HIS LAST WORDS.

No notes were taken during his illness of any of the things he said. We have only reminiscences, afterwards put down in writing, by different members of the family, which are here given just as they were received:—

"Owing to his bodily weakness, he was unable, during the last few weeks of his life, to converse for any length of time, and we so little apprehended this sad blow, that we did not treasure up what he said, as we should have done, could we only have foreseen what was before us. The last words of affection and intelligence are very precious. Little more than the general impression remains. That which to me seemed the great characteristic of his state, might be best described by the words, 'Perfect Peace.' He had no apparent wish to depart, and yet no shrinking from the summons; and he often thanked God that he was able to feel such perfect acquiescence in the Divine will respecting him. During his whole illness, down to the last night of his life, he always, before retiring to bed, engaged in prayer with such members of his family as were present; and more than one of us remarked that those prayers seemed to become more childlike and trustful, often but very few words, and yet expressive of the most perfect confidence in God. His congregation, as far as I remember, was never forgotten, and in the last prayer I ever heard him offer, only two days before his death, one of his petitions was, that if he was spared, it might be to tell his people once more of the love of Christ. And though all these utterances were but what had been natural to him for years, yet there seemed to be a more intense realization than ever of God's presence and glory. He would at times, after lying long silent, utter an ejaculation of thanksgiving, or of prayer; and latterly he used to like to sit in the twilight, as he said, very expressively, talking to God; because he seemed to feel that he liked that better than formal prayer—just to sit and realize the Divine presence, and then speak to God, like Moses, as a man speaketh to a friend—the utterance of the heart going forth to the Father. But it would create a false impression if I were not to add that, as through his life, so too in his latter days, he did not exclusively so occupy his thoughts, but he had to the last a deep interest in the things around him; and on the day before he died he had all the news read out to him, and when I saw him on the previous Saturday, having been absent for six weeks, he made me tell him of all my doings, and inquired with as much loving interest as ever how I had got on; and he smiled too, with all his old appreciation, at what was amusing and pleasing in the story. He was full of kindly interest in the concerns of the many friends who relied upon his advice. It

was a great pleasure to him to be at Brighton, and he looked from his bed at the great expanse of sea, and was constantly gazing at it and noting all the changes. A friend has told me since his death, that one day, while they were looking at the sea, she repeated the text, 'All thy waves and thy billows are gone over me,' on which he immediately replied, 'But remember, it is "*thy* waves," and "*thy* billows;" that is the comfort of it; oh! if it were any one else's!'"

One of his brothers, in saying good-bye on one occasion expressed a hope that he would soon be better. "I shall be better," he replied, "but not here. I have placed myself in the arms of my loving Father, who has fed me and kept me during all my pilgrimage. and has bound me up in His everlasting covenant in Christ."

Another member of the family says:— "What struck me most of all was his great humility. On one occasion when he was told that his congregation had met to offer prayer for his recovery, he exclaimed, 'Who am I, Lord, that Thy people should thus plead with Thee for my poor, unworthy life? But since it is so, grant, Lord, if it be Thy will, that I may be raised up again in answer to their prayers, that they be not discouraged. Not my will, but Thine, O Lord, be done.' He had often previously prayed for patience, and for relief from suffering, but this was the first time that I had heard anything like a petition for recovery."

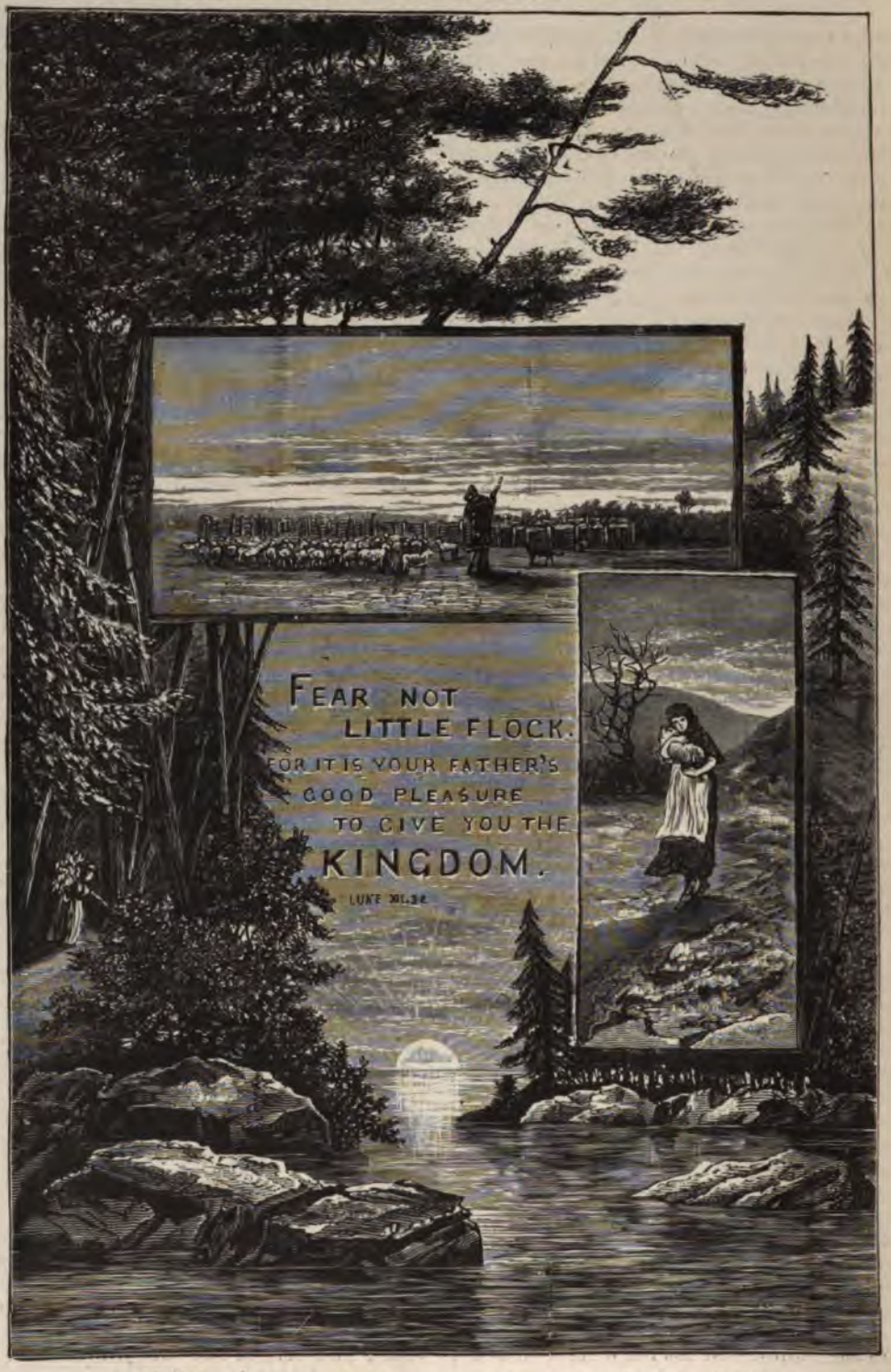
"Great thankfulness for God's mercies, and an intense realization of His love, were most observable in all his words during his illness," is the testimony of one of his children. "He once said to me, 'If ever I preach again I will tell the people more of the love of God. It is not the doctrine of election or any other doctrine—as a doctrine—that gives me comfort now; but to know that God is my Father. I rest simply on the love of God; that is all my religion now.' A friend one day remarked to him that it must be a comfort to him to think of the good he had been the means of doing, and added, mentioning by name one who had been converted under his teaching many years before, and who had since been the means of bringing the truth to others, 'You must be happy in having been the means of ——'s conversion, even if he were the only one.' He several times alluded to this afterwards, saying, 'This is no consolation to me. Of course I am thankful if God has made me of some use in the world: but I have no pleasure in dwelling upon this. To know that God is my Father, and Jesus Christ my Saviour, this is my comfort now.' At different times when I was with him he spoke of various incidents in his early life, and always with an exclamation of thanksgiving for God's merciful dealings with him. A fortnight before his death, when I was at Brighton, he read and prayed with us as usual before retiring to rest. That evening he chose his favourite psalm, the twenty-third, and then he said: 'It is wonderful to look back and see how literally true it is that goodness and mercy have followed me all the days of my life—wonderful! Every step has been mercy. Before I knew the Lord He kept me from falling. What dangers He has preserved me from—precipices on the brink of which I stood ready to plunge down—but He prevented me. I should have made shipwreck over and over again if He had not saved me—in Irving's time, and at other periods.' His wife remarked to him, 'It is a great blessing you have held on your way,' to which he quickly replied, '*He* held me, I did not do it myself. Goodness and mercy! You can't set yourself to believe this—to reflect upon it as a task—you must realize it as you look back upon your life. I shall always be thankful for this illness. If God raises me up again I shall always rejoice that I have passed through it. I cannot always think; sometimes I feel dull and stupid; still I have glimpses. At night when I lie awake, or sit up and look into the fire, I feel very happy!'

"Thus we see that patience was having her perfect work, that the suffering one might become perfect and entire, wanting nothing.

"On the 6th of March, 1864, my father went to Brighton, with the hope that the sea-breezes might exert a beneficial influence upon his health. This hope was not realized, but he was much more cheerful during his sojourn there, and thoroughly enjoyed the bright clear atmosphere, and delighted to watch, as he could do from his bed, the varying aspects of the 'ever-changing sea.'"

At home he had not liked to refuse to see many kind friends who came to express their sympathy and love; while others he wished to converse with, trusting that God would bless to their souls the few words uttered by him in his weakness. And thus he sometimes got wearied beyond his strength. But at Brighton he was able to be more quiet, and seldom saw anyone except the members of his own family, whom he always

MR. HERSCHELL'S MESSAGE TO HIS HEBREW CHRISTIAN BRETHREN, AND HIS FAVOURITE PSALM.



יהוָה רעילא אֶחְסָר : "FEAR NOT LITTLE FLOCK."—*Luke xii.*, 32.

אלֿתִּירָא הָעֶדֶר הַקָּטֹן "THE LORD IS MY SHEPHERD."—*Psalm xxiii.*

welcomed with his old warmth and affection. Daily he rose from his bed, and sat up in an armchair in his bedroom; only once he ventured to a sitting-room on another floor, and he was not able to repeat the attempt. Very little change was observed in his condition until the evening of the 13th April. After praying as usual, with his wife, who was alone with him, he got up from his chair to walk a few steps to the bed, but fell in the attempt. He got up again immediately, and succeeded, though with some difficulty, in undressing. His hand and one side were, he complained, benumbed, but he passed a quiet night, and continued in the same state till about three o'clock on the afternoon of the following day. Two of his brothers had gone to Brighton that day to visit him. In spite of the doctor's prohibition, he insisted on seeing them for a few minutes, as well as one of his children who had arrived at the same time. Soon after three o'clock in the afternoon he was suddenly seized with extreme oppression of breathing, which he recognized as the summons to depart. But he was perfectly self-possessed, though labouring sorely for breath, and told his daughter that he was dying; he directed her where to find something she thought might relieve him, and explained to her the warning he had had in the attack of the previous night. He noticed the distress of those who stood near, looking on the suffering they could do nothing to alleviate, and suggested, more apparently for their satisfaction than his own, that one of them should fetch the doctor; for as soon as that gentleman arrived, he accosted him with the words, "I am dying." He gave an emphatic assent, when in the midst of his struggles for breath it was remarked, "God is near you." In mercy the agony was not long protracted; in about three-quarters of an hour the breathing became more and more quiet, till at four o'clock it ceased, and the happy spirit was set free.

DR. NORMAN MACLEOD'S TRIBUTE TO MR. HERSCHELL.

"My dear Mrs. Sanderson,—You have asked me to write for the memoir of your dear father any of my reminiscences of him which may be helpful to you in the pleasant but sad task your love to him has prompted, and which is shared by Mrs. Herschell and every member of your family. I have the greatest satisfaction in complying with this request, for you know how long and how intimately we were acquainted—the happy days I spent under his roof when, year after year, I preached for him in the chapel; the frankness of our intercourse, and the opportunities which I had in family and in public life; in hours of sorrow and of joy, at the fireside and when travelling together, of knowing him thoroughly in every phase of his inner and outer life; and how sincere was my regard for him. And yet, as I call to remembrance these past years, there are few incidents I can record which are likely to interest any beyond the circle of his more immediate friends. I can no doubt give a full account, for example, of our journey in 1847 to Prussian Poland, when he visited Czerski and Post, whom I first met in his house; but that narrative was published by me in *Evangelical Christendom*, and whatever interest it had was derived more from public than from personal events. Nor could I trust myself in recording what, I doubt not, you will have done more correctly—incidents I have heard from him at different times regarding his own life, which in many ways was so remarkable. Yet there are a few impressions of his character and ways made upon me that I must briefly indicate.

"He was very sincere in his religious convictions, without any pretence or an atom of fanaticism, but simple, devout, truthful, earnest.

"Never was there a more loving 'family man.' His love for his children, his openness and frankness to them, his unfailing sympathy with them in all that could affect their good and happiness, from the veriest trifle up to the most momentous concerns of their eternal well-being—all was so unaffectedly real and hearty, combining the authority of the father with the *abandon* and joyous fellowship of the companion, as I have never seen surpassed and very seldom equalled.

"Your father was also a loyal man in his friendships. He could be relied on at all times for genuine sympathy, wise counsel, and for active exertions in helping any friend in trouble. He had admirable tact in managing any delicate or difficult business, arising from his good sense, knowledge of mankind, and warm sympathies. I had the best opportunities for noticing these and other similar traits in our journey to Poland already alluded to. Could Czerski and Post write to you, I feel assured they would gratefully record all he had done for them, not only at the time of our visit, but before and

since. His sympathies also were remarkably catholic, and it would, I am sure, form a deeply interesting portion of your memoir, could it be there told in how many ways he came into contact with God's work through living men in every part of the Continent, in how many ways he influenced it by personal intercourse with all parties, all ranks, and all conditions of men. The report, could it be furnished, of any one of the private parties or conversazioni, such as I have attended in London, Paris, or Berlin, would illustrate his catholic sentiments and influence.

"There is another point in his character which I must mention, though I feel that I am taking up too much of your valuable space, and that is his feeling towards his 'brethren according to the flesh'—the Jews. You know that I did not agree with him in some of his views regarding the future of Israel. But I never knew a 'Christian Jew' who had such a genuine love of the 'Hebrew Jew,' with a more constant desire for his good, or a more charitable, generous, chivalrous feeling towards him. I have more than once had the means of testing their feelings towards him both at home and abroad, and have been delighted to see how thoroughly Jews appreciated and trusted him. I shall never forget a supper-party in Posen to which we were both invited as guests, where all present, including some of his own nearest relatives, were Jews in religion as well as blood. I carefully noticed, and marked with peculiar pleasure, how he was respected and honoured, and how much it affected me as shedding a light on the character of both him and them. I remember also, when sailing up the Rhine, in winter, a few years ago, along with our common friend Saphir and others, how a Jew, when we mentioned your father's name, and asked if he knew him, expressed, in the most lively manner, his respect and affection for him, declaring him to be a good and kind man.

"The last time I saw your father was the night before leaving London *en route* for Palestine. I found him alone with his present devoted and much-loved wife. Let me here say in passing that I only saw your dear mother once, and that I know her chiefly from your own memoir of her. I found your father better than I had anticipated, and rallied him on what I really thought was a despondency as to his health, resulting from his long weakness. We spent, as usual, a very pleasant, and I hope profitable evening together, and the talk about my journey, connecting my prospects with his retrospects, so roused him up that I fully expected he would recover, and did not attach the solemn meaning I might otherwise have done, to the last words with which he parted from me—'Farewell!' he said, 'you are going to the Old and I am going to the New Jerusalem, and, thank God, I go without the slightest uneasiness or alarm, but in perfect peace.' There he is, and there may we meet with him.—I remain, yours affectionately,

"N. Macleod."

THE TENT FALLS, BUT THE IMMORTAL PILGRIM HOLDS ON HIS WAY.

THE BRITISH SOCIETY'S FIRST CHAIRMAN, AND FIRST TWO SECRETARIES.

AT the preliminary meeting, held on November 7th, 1842, in the National Scotch Church, Regent Square, the Rev. Dr. Burder, of Hackney, was called to the chair. The Rev. R. M. M'Cheyne opened the meeting with prayer. One of the resolutions was moved by the Rev. Dr. Henderson, of Highbury College, and one by the Rev. James Hamilton, of the Scottish Church, Regent Square. Dr. Henderson and Mr. Hamilton were unanimously requested to act as secretaries. The meeting was closed with prayer, led by the chairman, the Rev. Dr. Burder. Believing that our readers would like to know something about the British Society's first chairman and first two honorary secretaries, we have done what we could and succeeded in obtaining accurate information in regard to how they lived, how grandly they advocated the good cause, and when their work was accomplished, how they passed away in perfect peace, trusting in Jesus.

The First Chairman.

REV. HENRY FORSTER BURDER, D.D.

BIOGRAPHICAL SKETCH BY THE REV. JOHN BURDER, M.A.

CHRISTIAN PARENTS.

Henry Forster Burder began at a very early age in some measure to appreciate the privilege of having such a father as George Burder, the author of "The Village Sermons," one of the founders of the London Missionary Society and the chief originator of the Religious Tract Society. It is true that Mr. Burder's too numerous public engagements did not allow him to act as a private tutor in his own family; but Henry was fond of reading, and had abundance of good books at hand, although no great number of such as in more recent days have been expressly prepared for the young. Henry's parents, moreover, were far more careful than some even religious persons are, that their table-talk should be at least innocuous even when not expressly serious. Their habit was not only to abstain from the use of words of doubtful propriety, but also to avoid the introduction of such topics as, though innocent, were not fit for the ears of children and youth. Blameless language and good conduct on the part of parents are to children, what dew, soft rain, good air, and sunshine are to plants and flowers, the beneficial effects of which are not the less real on account of their being imperceptible.

Henry has recorded in his diary some recollections of instructions received in his boyhood. His mother was a lineal descendant of the pious and benevolent John Machin, one of the two thousand of the year 1662. It is believed that in every successive generation during the following two centuries, among the women of the family especially, the faith which "dwelt first" in Mr. Machin was manifest. Henry specifies the affectionate and tender earnestness with which his mother spoke to him about God and the Saviour. He says, "My heart, I believe, was often deeply touched; but whether by sympathy with her feelings, or by the grace of God, I cannot venture to determine." He also records the exalted opinion he entertained of the saintly character of both his parents, and states that his early impressions of religion and of religious people were all favourable to his best interests, as he very naturally, while a child, regarded his parents as fair specimens of Christians generally.

SOLEMN DEDICATION AT THE AGE OF TEN.

Henry also mentions a remarkably solemn hour which his father spent with him in his boyhood. He says, "In the evening of November 27, 1793, when I completed my tenth year, my father conversed with me in his library very seriously, and urged me, if I could do it, to make a solemn dedication of myself to God, and to do it by a written document. I reflected deeply on this advice, and endeavoured, with earnest prayer, to examine my own heart, with a view to ascertain whether I was fully prepared for so solemn an act. The result was that on the 14th of the following month, 1793, I wrote and signed a short paper, and my father, with much solemnity, signed it as a witness, and wrote within the envelope the following words: "The enclosed was written by Henry Forster Burder, and he declared to me on December 14, in my library, that he had

seriously thought of it, and signed it with sincerity, as his act and deed. May his review of it in years to come afford him pleasure! God forbid it should be a witness against him; and if ever he should depart from it, may a sight of this paper be the means of bringing him back again! George Burder, his affectionate father."

Some of our readers may remember that the good Philip Doddridge recommends young Christians so to act. The writer, having known Henry Forster Burder from his childnood to his death, deems it right to express his conviction that *nothing absolutely inconsistent with this document was observable in his whole life.* What inward emotions, desires, and motives constitute his interior character, could certainly be known only to the Omniscient.

Persons who decline preparing such a document will do well to inquire whether their objection against it is founded on its appearing to them incompatible with the Christian system, or because, in fact, they have not been brought to a decision in favour of giving their hearts to God. If this be the case with them, surely their personal piety is, to say the least, very questionable.

About the time last mentioned, a little incident occurred, which, though in itself trivial, was indicative of character. Henry and a younger brother, though generally very good friends, one day had a quarrel, and the younger, being very angry, struck his brother in the face; but the observable circumstance to which we call the attention of our juvenile readers is, that the elder brother, though the stronger of the two, did not return the blow, but contented himself with giving a friendly admonition. The younger brother never forgot this, and there is reason to believe that he was the better for it.

HENRY'S SCHOOLS, COLLEGES, TUTORS, AND MINISTERS.

Good schools in Coventry at that time were very scarce; but in addition to what could be learned in a common school, Henry obtained some valuable classical knowledge from Mr. Brooks, a minister of the Established Church, in Coventry, and a good scholar. In his twelfth year, Henry became a boarder in the school of the Rev. John Eyre, at Hackney. While there, Mr. Eyre resigned his school to the Rev. Charles Buck; but neither of these gentlemen was actually a teacher in the school. The actual teachers were Mr. Wells Mr. Fitzgibbon, and Monsieur Bizet, a French refugee. Mr. Wells was much attached to his diligent pupil, and took great pains with him.

So strong was Henry's desire to gain knowledge, so encouraging was his progress at school, and so good was his general conduct, that many parents would have deemed it proper that he should have spent a year or two more at some college-like school; so that in case he should after that time appear to be a suitable candidate for the Christian ministry, he might be the better prepared for entering a theological college. His father, however, seems to have been of opinion that, as it was not unlikely he might after all enter on commercial life, it would be well for him to prepare for it. Accordingly, he was articled to a wholesale firm, whose business lay partly in Nottingham and partly in London.

He was first located in Nottingham, where he attended the ministry of Mr. Alliott, father of the late Dr. Alliott, and of Mr. Alliott, of Bedford. After a while his services were required in London, and he then became a member of the church at the Weigh-house Chapel, of which Mr. Clayton, senior, was minister. About this time he was brought to a full decision, not only for serving God, but, if possible, for serving him in the Christian ministry; and then his father gave his full consent that he should enter on a course of study.

Mr. H. Burder was for some time a student in Hoxton Academy, afterwards called Highbury College. In 1804, in company with his two friends, George Payne and Joseph Fletcher, he went to Glasgow. These dear friends occupied the same lodgings, and were mutually useful to one another. They soon became acquainted, not only with Mr. Ewing and Mr. (afterwards Dr.) Wardlaw, but with several other Christian persons, at whose houses they were welcome friends as often as they could find time to call. Their more usual place of worship, especially in the morning of the Lord's Day, was the large Tabernacle in which Mr. Ewing preached, whose Oriental and Biblical knowledge, in connection with his love of the Gospel, rendered his Sabbath morning lectures on the Old Testament peculiarly instructive and edifying. At the termination of three sessions every one of the three took the degree of M.A., and in subsequent years the diploma of D.D. was sent to every one.

TUTOR AND PASTOR.

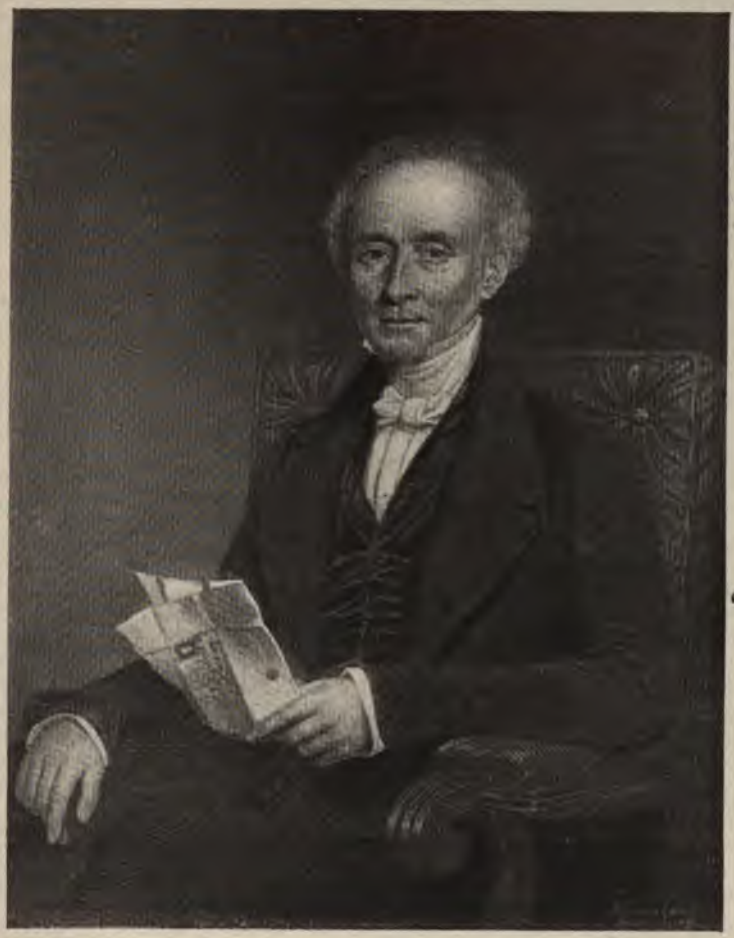
Mr. Burder, after finishing his studies at Glasgow, accepted an invitation to a tutorship

at Wymondly, which he resigned at the expiration of one year. He afterwards became assistant to the Rev. Samuel Palmer, at Hackney, and after the death of Mr. Palmer became his successor. During several years Dr. Burder contrived to find time to take part in the tutorship at Highbury; but at length deemed it right to resign that important work, that he might secure more time for pastoral visitation.

soul of man. These topics accordingly were prominent, both in his preaching and in his prayers, and the result in some measure corresponded with the efforts made. The church in St. Thomas' Square was as "a field which the Lord had blessed."

But alas, at length "roots of bitterness sprang up," and occasioned deep regret both to the pastor and to the flock.

These circumstances, in connection with his



REV. HENRY FORSTER BURDER, D.D.

Dr. Burder set out on his work on right principles. He determined, after the example of holy Paul, to "know nothing among the people but Jesus Christ, and Him crucified." Moreover, he had a deep conviction of the vast importance of the work of the Holy Spirit, both for the commencement and the maturity of the truly Christian life in the

advanced age, induced him to resign his charge, after a pastorship of about forty years.

PRESENT OF £1,000.

Joy and sorrow are often close companions in human life; and the combination of joy and sorrow characterized the meeting of

Dr. Burder's friends at Hackney, when, on completing the 70th year of his life, and about the 40th of his ministry, he said to them *Farewell*, and received from them, with their affectionate thanks, the substantial present of £1,000, which was not the less valued on account of the benevolent purpose to which, at his request, the interest of the money was to be yearly applied.

Dr. Burder was favoured with generally good health, and with a large share of domestic happiness, although no stranger to anxiety and grief.

TWICE MARRIED.

In the year 1810 he married Ann, the eldest daughter of Joseph Hardcastle, Esq., of Hatcham House, New Cross, London, a lady who sustained through life a consistent Christian character, and could say, when near death, "I have a foretaste of the felicity of heaven." She was taken from her sorrowing husband and family as early as in 1827, leaving a daughter and three sons.

In the year 1833 Dr. Burder married Mary, the eldest daughter of the Rev. J. Tayler, of Whitlinge, Worcestershire, a union in which the whole family rejoiced; and proportionably did they sympathize with the husband on the occasion of her death, which took place in 1859.

DR. BURDER LIVING WITH HIS ELDEST SON.

In one respect Dr. Burder's mournfulness, after the death of this excellent person, was greater than it had been after his first bereavement. On the former occasion one or more of his children were with him; whereas, in the latter case, they were all usually at a distance, and he consequently felt the solitude the more deeply. Besides this, on the former occasion, urgent business almost daily obliged him to leave his solitary room; whereas, in the latter, he was much alone.

But after a while he very judiciously accepted the invitation of his eldest son at Hatcham, where he was again in the midst of a family. In this situation he contentedly and thankfully remained, until called up to the "house not made with hands."

On November 27, 1864, the day on which he completed his 81st year, the family congratulated him on his healthful appearance and continued activity; but the end was then near. Very shortly after that day he became seriously unwell; and though, by the blessing of God on the means Dr. Mitchell recommended, he once or twice partially rallied, on the whole his illness became more threatening. But he was mercifully dealt with. He suffered very little bodily pain, and, as his son sent word to relatives at a distance, his mind was unclouded. He had not only habitually peace, but often joy, and sometimes what might almost be called "joy unspeakable and full of glory."

He was thankful to his son, his daughter-in-law, and his grand-daughter, for their unfailing care and attention; but, above all, was he thankful to the Giver of all good, for the blessings of a long life and the hope of everlasting life. He died early on the morning of December 29, 1864.

THE SON'S DESCRIPTION OF HIS FATHER'S DEPARTURE.

H. H. Burder, Esq., who watched his father's last hours, wrote:—"My dear father was only confined to his room about six weeks. He did not appear to suffer pain, except from weakness, which at times was very great. During the last few days and nights (especially), he was continually praying. We frequently heard him say, "Ah! my dear Lord, when will the Throne be open?" And, "Jesus, Jesus, have mercy on me!" Then, "After the warfare the crown," which he repeated several times with a kind of plaintive confidence. Once he rose up in his bed; he was looking upwards, and the expression of his face was most beautiful as he exclaimed with great earnestness and unutterable joy, "I see Him! Jesus, my Saviour and God!" On the Wednesday he seemed insensible, or nearly so, but free from pain. His kind medical attendant, Dr. Mitchell, was with him until 12 o'clock. He did not appear to have moved, and those who watched him with sorrowing hearts, heard only a gentle sigh as his spirit left his body, and then the Throne he so longed to behold was unveiled, in all its glory, and the Saviour he so much loved, and so faithfully served, we doubt not, received him into everlasting rest."

OUR DEBT TO THE JEWS.

A LECTURE, BY THE REV. H. F. BURDER, D.D., OF HACKNEY.

Romans xi. 30, 31.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy."

If those to whom the present lecture is addressed were labouring under vulgar prejudices against the Jewish people, I might

deem it necessary to attempt to conciliate their kindly feelings and benignant sympathies, in favour of the nation which has too often been treated with contempt. Such prejudices, however, prevalent as they still are, I will not impute to the assembly of Christian friends now convened. The associations of thought with this ancient and interesting people, which are cherished in *your* minds, my brethren, are such, I trust, as are suggested by a familiar acquaintance with the sacred oracles. In those faithful records you trace the origin of this peculiar people to the most renowned of all the patriarchs, "the friend of God," the father of the faithful. You find their history spreading over a period approaching a duration of four thousand years, embracing the most signal and stupendous of Divine interpositions, and enrolling in its annals a glorious succession of prophets, historians, and poets, gifted not with imaginary but with real inspiration, and bearing their predictive testimony to Him who in the fulness of the time arose out of the stem of Jesse and the root of David, whose name is "Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of Peace."

Dark, however, and dreary has been for many ages, and is still, the condition of this singular people. Dispersed they still are over almost all countries, dwelling, to a great degree, "alone, and not reckoned among the nations"; looking still with vain and delusive hope for the advent of Messiah the Prince; reading the Scriptures of the Old Testament with a veil upon their minds, and closing their eyes against the light and evidence of the glorious Gospel.

Let, then, our prayers continually ascend up to the God of Abraham, that the veil may be removed, and that they may discern and acknowledge Him whom their fathers crucified to be their Lord and Christ. May the blessed Spirit of truth and grace now enable us to clearly perceive, and deeply to feel "our obligations to labour for the conversion of the Jews." That we may take first the lowest, yet the widest ground, let me endeavour to exhibit:

First, The obligations to labour for the conversion of the Jews, *as a part of the human family.*

"Go ye into all the world," said our ascending Saviour, "and preach the Gospel to every creature." Is there any intimation which would authorize us to append to this commission the limiting and interdicting words, "with the exception of the Jews?" It is true that they rejected and crucified the Lord of Glory. But are we under the painful necessity of concluding, that in consequence of their enormous and atrocious guilt, they are excluded from that commission of grace and mercy? So far from the least inclination to pass a sentence of exclusion was the compassionate Saviour, that, before He left our world, He expressly enjoined upon His apostles, that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem;" and how distinctly and correctly the apostles understood their Lord's intention is sufficiently apparent from the records of the day of Pentecost. Those intrepid witnesses of the resurrection and ascension of their Lord did not hesitate, indeed, to charge upon the inhabitants of Jerusalem the awful guilt of having crucified and slain David's Son and Lord; yet when pricked in their hearts with pungent anguish, they exclaimed, "Men and brethren, what shall we do? The apostle Peter said to them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children. Then they that gladly received His Word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship." Thus commenced the Christian Church, formed, not in part, but altogether of *Jewish* converts. What a glorious beginning at Jerusalem; to the joy of the heart of our enthroned Redeemer! Has there ever been poured out upon the *Gentile* world such an effusion of the Holy Spirit as was then poured out at Jerusalem on the seed of Abraham?

And what was afterwards the conduct of that ambassador of Christ, who may be pronounced the greatest of the apostles, in regard to the abundance of his revelations, the extent of his labours, and the splendour of his triumphs? Although the apostle of the *Gentiles*, yet, wherever he opened his commission, he took his station *first* in a synagogue of the Jews, if a synagogue was to be found, and afterwards addressed himself to the Gentiles. Here, then, my brethren, is *our* authority, and *our* encouragement to preach the Gospel to the Jews. Can you doubt that in thus fulfilling the commission of his Lord, the apostle Paul acted under a

strong sense of obligation? Can you doubt whether the obligation which rested upon *him* rests also upon *us*? And if the apostles, aiming at the conversion of the Jews, began their efforts at Jerusalem, ought not we, in pursuing the same grand object, to begin *our* labours in Britain, and in the very heart of Britain—our own great metropolis? Are not the Jews in England a component part of the subjects of our own empire? Do they not profess allegiance to the British crown? Are they not contributors to Britain's wealth and prosperity? As fellow-subjects, do we not owe them much good-will? On Christian principles, do we not owe them our best and kindest wishes, our best and kindest efforts to bring them to the faith of Christ, that they may be "fellow-citizens with the saints and of the household of God, built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

We admit, we feel, we act under the obligation to send the Gospel to the heathen; but can we maintain any consistency of principle or conduct, or attempt any justification of ourselves, either before God or before man, if we admit not, if we feel not, at least in an equal degree, the obligation to labour for the conversion of the Jews?

Let me direct your thoughts:

Secondly, To the debt we owe to the Jews, *for the benefits which we ourselves have received from their ancestors.*

There was established with their great progenitor a covenant, in which we ourselves, if partakers of the true faith, are comprehended. "In thee," said Jehovah to Abraham, "shall all nations be blessed." "So then," argues the apostle, "they who are of faith are blessed with faithful Abraham," who, in a spiritual sense, is designated "the father of us all;" and thus "the blessing of Abraham comes on us Gentiles, through Jesus Christ, that we may receive the promise of the Spirit through faith, being the children of God, by faith in Christ Jesus. And if Christ's, then are we Abraham's seed, and heirs according to the promise."

Now, consider, dear brethren, under what an amount of obligation we lie; what a debt of gratitude we owe to the living representatives of *their* patriarchal ancestors, and, in the sense explained, of *our own*. Can we be unwilling to admit the obligation, or unconscious of any glow of gratitude, impelling to some kindly and practical expression? How natural and how lovely was the feeling evinced by David, when, the Lord having delivered him from the hand of his enemies, he said, "Is there yet any of the house of Saul, that I may show him kindness for Jonathan's sake?" Ought we not thus to feel towards the house of Israel, in this the day of their adversity and depression?

And there is an interest in our father Abraham which even his own descendants do not feel, which it is our heart's desire and prayer that they *may* feel, and even feel with an intensity of gratitude and delight surpassing our own. Hear the benignant apostle, pouring out his heart's desire "for his brethren, his kinsmen, according to the flesh; who," said he, "are Israelites; to whom pertain the adoption and the glory and the covenants, and the giving of the law and the promises: whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Yes; it was the crowning glory of the Jewish nation, that from them, as to His human nature, sprang the true Messiah, "the seed of the woman," the Son of David, Who, as to His Divine nature is, "God over all, blessed for evermore." As such, may the house of Jacob be prepared to receive Him, to trust in Him, and to obey Him! And if, in heaven, saints redeemed by His precious blood sing a song of ecstatic praise and ardent love, transcending that which even unsinning seraphs uplift to His honour, what must be the love and gratitude of redeemed Israelites? If we Gentiles claim, by reason of the humanity of the Son of God, a nearer affinity to Him than angels can boast, what must be the thrilling nearness of the tribes of Israel—of the tribe of Judah?

And think, my brethren, how much we owe them on the score of Divine revelation. Of Moses it is said by Stephen, "He received the lively oracles to give unto us;" and from the days of Moses to the days of Malachi, "Holy men of God spake and wrote as they were moved by the Holy Ghost." "All Scripture was given by inspiration of God." How immense then is the debt of gratitude which we owe to the writers of the holy volume, who faithfully discharged their high and sacred trust! Think what we owe to the inspired historian of the creation, of the first ages of the world, and of the promulgation of the holy law! What do we not owe to the incomparable psalmist of Israel for those songs of Zion which, with marvellous adaptation, meet every changeful feeling of the heart, and cheer us on, in every stage of our earthly pilgrimage, and will not be

obsolete or forgotten, even among the new songs of the New Jerusalem! What do we not owe to the sublime Isaiah for the gospel of the Old Testament; to the dauntless Daniel, the man greatly beloved of Heaven, who was entrusted with the unsealed roll of future destinies; and to the other holy prophets who were honoured as witnesses for God, to bear their successive testimony to the approach of Him who, at length, came to be "a light to lighten the Gentiles, and the glory of His people Israel."

And have not the Jewish people been the faithful conservators and guardians of the Old Testament Scriptures? "Unto them," says the apostle, "were committed the oracles of God." Does the apostle insinuate the slightest doubt as to the fidelity of their transmission? Neither does he nor his Lord. The Saviour Himself gives His sanction and authority to the books of Scripture which had been received into the Jewish canon, and which were read by Himself and His apostles in the various synagogues of the Jews. "These are the words," said Jesus, "which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." "Search the Scriptures; for in them ye think ye have eternal life: and these are they which testify of me." How great then is the obligation under which we are laid to the Jewish people for preserving and transmitting, in all their purity and genuineness, the books of inspiration!

And do we not owe to them still more than even this? Were not the *apostles* of our Lord and Saviour of the Jewish nation? Do we not owe to them and to the evangelists, as the penmen of the Holy Spirit, the books of the New Testament, containing the full and entire conveyance of the glorious Gospel of the grace of God, and the complete revelation of His mind and will? Do we not owe to them, under the agency of the Holy Spirit, the establishment and propagation of Christianity in the world? and are we not thus indebted to them for our churches, our privileges, and our hopes of immortality?

But have Christians acted towards the Jewish people under a grateful impression of the benefits they have received? How was it during many of the ages which are past? Century after century the Jews were oppressed, persecuted, and harassed by every form of exaction, outrage and barbarity. England, France, Germany, Italy, Spain, Portugal, and many other countries, have been the scene of their protracted sufferings. Do we not owe to them, then, ample compensation for injuries so great? and how can we attempt that compensation so efficiently or availably, as by endeavouring to bring them into the fold of the good Shepherd, Who giveth to His sheep eternal life, and Who has said of His flock, "They shall never perish, neither shall any one pluck them out of My hand?"

Let me place before you—

Thirdly, the obligation to labour for the conversion of the Jews, arising from *our persuasion of the guilt which they are contracting by their rejection of Christ.* We are alive to the claims of the heathen. We pity their ignorance, their wretchedness, and their guilt. Even they, affirms the apostle, are "without excuse," because they overlook and disregard the evidences of Jehovah's power and Godhead, which are visible on the face of nature, and thus wilfully reject the light they have. On this ground the apostle asserts, that "as many as have sinned without law," that is, without the written law, "shall perish without law;" having sinned against the law of their own conscience, and their own heart, and having fallen far short even of their own defective standard. Should not, then, our compassion be still more powerfully moved by a contemplation of the fearful responsibility of the Jewish nation? Oh, that *they* would consider, and that *we* ourselves might consider more deeply and feelingly the solemn and spirit-stirring words of the venerable Simeon, when taking up the infant Jesus in his arms, he said, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." "Every Jew when Christ came," says an acute writer, "had the alternative placed before him, to fall by unbelief, or to rise by faith. And wherever Christ is preached, the same result follows, as to every individual. Let no one suppose, whether Jew or Gentile, that he can reject the gospel through infidelity, or neglect it through indifference, and remain irresponsible. He that will not rise through the appointed Redeemer, must fall under His sentence as a judge." Never has there been such a test of the moral state of the heart of man, or of the spirit of obedience or disobedience to God, as the reception or the rejection of the Lord Jesus Christ.

What are we to think of the moral state of the infidel among ourselves, who has never studied with careful attention, with seriousness of mind, and with honesty of purpose, the oracles of God? And what must we think of the moral state of any one of the Jewish nation, who has never entered on the study of the New Testament, never carefully compared it with the Scriptures of the Old Testament, never earnestly implored of the God of Abraham, the light and guidance of His promised Spirit, to dispel from his mind all darkness, and error, and prejudice, and to lead him into all truth? Can we repress our fears that many of them are neglecting altogether the means of instruction and conviction which God has placed within their reach; and that they are spending their days in wilful ignorance of the character and claims of Christianity, amidst the blaze of light which is thrown around them by our New Testament, our sanctuaries, and the living example of thousands, who reflect in their holy character and useful lives the light of the gospel of Christ.

Is it not the dictate of Christian mercy; is it not the imperative requirement of Christian benevolence, that we should endeavour with blended kindness and faithfulness to put them into possession of the views which we deliberately entertain of their responsibility and their guilt, and to place before them most persuasively the claims of the true Redeemer of Israel?

Let us well consider:

Fourthly, The obligation arising out of *the disclosure of the purposes of God, to bring the Jewish people into the church of Christ.*

I am fully aware that it is not in predictions of the future, that we are usually to seek a guide to duty or a directory of conduct. Over many of them there is intentionally thrown a veil of obscurity, one object of which may be to prevent any agency on the part of man, with an express design to impede their accomplishment. Disclosures, however, of the purposes of God may be given with so much clearness, and may be so obviously interwoven with intimations of our duty, as to be evidently designed for our practical guidance and encouragement. Such, if I mistake not, are the revelations which are given us of the future history and destinies of the Jews, and especially of their conversion to the Christian faith, and their full participation of the spiritual privileges which we ourselves enjoy. Such appears to me to be the character of the predictions and assurances given us by the apostle Paul in his Epistle to the Romans. In the chapter from which our text is taken, he thus writes: "I say then, have they (the Jewish people) stumbled that they should (utterly and finally) fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Shall it not give a new animation and a glorious revival to the Gentile Church? The apostle afterwards asserts, that "blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

Now, without attempting to plunge into the depths of this interesting subject, it is important to observe, that some great principles and some powerfully impelling motives are here represented by the apostle, as having a direct bearing on the conversion of the Jews. I will endeavour to state them with clearness and conciseness.

The first is, that the fall and rejection of the Jewish people, in consequence of their unbelief, are neither *total*, so as to involve without exception the entire nation; nor *final*, so as to exclude the prospect of their conversion to Christ.

2. Their rejection of the Gospel, in the first age of Christianity, and their persecution of its propagators, was overruled for its more rapid extension among the Gentiles, so that they were gainers by the loss of the Jews.

3. A sense of the benefits thus received should urge Gentile believers, on principles of genuine benevolence and incumbent gratitude, to endeavour to impart their most valued privileges to the nation from which they were originally derived.

4. Such an attempt, instead of being visionary and hopeless, has the sanction of the Divine will, the encouragement of the Divine

purpose, and the assurance of ultimate success.

5. As the blindness of Israel has never been total in its extent, we need not defer our attempts at their conversion, as if, for the present, such attempts were hopeless; a partial success, in the conversion of individuals, having by Divine grace been already, in numerous instances, attained.

6. The conversion of the Jews, as a nation, to the faith of Christ, is to be effected, as soon as the fulness of the Gentiles is brought into the Church. And here let me observe, that we should guard against exaggerated notions of the extent of that preparatory fulness which might induce us to place it at too remote a period. Is there sufficient reason to suppose, that even during the millennium itself, the *entire* population of the world will be truly converted to God? If that supposition be entertained, let me ask, out of what materials and under what circumstances, could arise that awful outbreak of wickedness which will *succeed* the millennium, as is clearly set forth in the twentieth chapter of the Book of the Revelation? It is enough, I conceive, to suppose that the *mass* of the people, *during* the millennium, will be real Christians. If, then, even during the millennium, "the fulness of the Gentiles" will not consist exclusively of real Christians, much less can we suppose that such will be the case before the commencement of that happy period. In the sense, then, intended by the apostle, will not "the fulness of the Gentiles be brought in," when Christianity shall have been fully introduced into every land, in its purity and in its power, and when, by the ample effusion of the Holy Spirit, multitudes shall have become obedient to the faith of Christ?

7. It appears to be the design of God, that through the agency of the Gentile church, His ancient people should be converted to Christ. "As ye have obtained mercy," says the apostle in our text, "through their unbelief, even so have these not believed, that through your mercy they also may obtain mercy." Does not this plainly intimate, that by the great mercy of God *your* instrumentality is to be employed, and to be rendered successful in the conversion of the Jews? Can you desire, then, dear brethren, or even conceive of a greater encouragement or a more powerful incentive to enter on the labours of this blessed and benignant undertaking? "Be ye merciful, even as your Father in heaven is merciful." Think what mercy towards the seed of Abraham He must have in store, since He has placed upon record promises such as those which we read in the prophecies of Zechariah: "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and shall mourn as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first-born. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. They shall call on My name and I will hear them. I will say, It is My people, and they shall say, The Lord is my God." Let that glorious effusion of the Holy Spirit take place, and how bliss-inspiring must be the results! And who can estimate the efficient instrumentality of the converted Jews, in their turn, in promoting real, vital, spiritual religion among the Gentiles themselves! "What shall the effect be," asks the apostle, "but life from the dead?"

Such, as it appears to me, are some of the most binding and sacred obligations under which it becomes the imperative duty of all Christians, and all Christian Churches, to pray earnestly, and to labour diligently, for the conversion of the Jews.

Are they not an important and interesting part of the human family, to every division of which the Redeemer's commission extends?

Do we not owe them a heavy and unpaid debt, for the benefits which we have received from their nation?

Ought not our compassion to be deeply moved by the persuasion which we feel of the guilt they are contracting by their rejection of Christ?

And has not God Himself summoned and encouraged us to aim at their conversion, by the purposes which He has disclosed, and by the promises recorded in His Word?

And now, beloved brethren, ought not all these considerations to tell, with combined and resistless force, on our consciousness of culpable neglect? There may, probably, be but very few of us; perhaps there may not be any, who, on examining themselves by the principles which I have now laid down, and supported by the Word of God, can lay their hand upon their heart, and say, "Verily, *I* am not guilty concerning my brother." Ought we not to humble ourselves before God, and with grief and self-abasement to acknowledge our culpable omission and neglect of incumbent and imperative duties,

towards our brethren of the house of Israel? Let, then, the painful consciousness of past negligence urge us now to prompt, to liberal, to vigorous, and to prayerful exertions, to promote an object so momentous in itself, so accordant with the will of God, and so calculated to bring relief to our own self-upbraiding hearts?

If we were conscious of owing a debt which had been long unpaid and even unacknowledged, would not the thought of its unceasing accumulation press heavily and severely upon our minds? What then should be the workings of the heart and the dictates of the conscience in regard to the Jews? If *pecuniary* contributions in support of missionaries to them have been due from us, ever since we have had the responsibilities arising out of property or income, is it not our incumbent duty to inquire into the extent of our obligation, and to act under the conviction that we are deeply in arrears? Should not this thought tell with powerful effect on the conscience and on the contributions of the affluent; and should it not constrain them to pour into the treasury of the Society for which I now plead, offerings which bear some proportion to the estimate of past and lamented omissions?

I rejoice that the basis of an efficient co-operation in this good work has been recently laid in a union of Christians and of Christian ministers, firmly attached to the grand essentials of our most holy faith.

Feeling that we are one in our glorious and exalted Saviour, let us take solace and delight in the thought, that in the one ample fold of the one great and good Shepherd, "there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but Christ is all and in all." And now, to the loved and glorious name of Him who loved us and gave Himself for us; to the Father of mercies, the Giver of the unspeakable gift; and to the Holy Spirit, the Sanctifier, be equal honour and glory and power, now and for ever. Amen.

The First Secretaries.

REV. EBENEZER HENDERSON, D.D.

Ebenezer Henderson was born in the city of Dunfermline, in Fifeshire, on November 12th, 1784. He was brought up in a godly home, and was early led to give himself to the Saviour and His cause. Youth is the season when the soul takes on the finest heavenly tints, and learns to serve God best. This was pre-eminently the case with young Henderson, as the sequel will show.

In Edinburgh he laboured diligently in connection with the church under the pastoral care of the Rev. John Aikman; and so efficient were his occasional services deemed, that he was recommended to the notice of Messrs. Haldane, under whose auspices he was provided with the college tuition that was requisite to promote his more extensive usefulness. While pursuing his studies he became acquainted with Dr. Paterson, who was to be his companion through many years of Christian service, and his friend throughout the course of a long life.

In August, 1805, the two were ordained to missionary service in India, and proceeded on their route, *viâ* Copenhagen, as it was only in Danish or other foreign vessels that English missionaries could at that time obtain a passage to the British possessions in the East. Their intention of prosecuting their voyage to Asia was, however, frustrated, one hindrance being interposed after another to detain them in Northern Europe. Unwilling to lose their time, and spirit-stirred when they saw a so-called Christian city wholly given to all manner of spiritual idolatry, they put forth active efforts in circulating tracts amongst the Danes, as well as in preaching to the English at Copenhagen and Elsinore. The great destitution of Scripture was the next thing that arrested their attention. On this subject they entered into correspondence with the British and Foreign Bible Society. The institution was then comparatively in its infancy, but was already in a position to respond to their appeal, and disposed to accept as its agents the men whom Providence had thus sent forth to prepare the way.

The wars in which Denmark became involved with England on the one hand, and Sweden on the other, often retarded the progress and impeded the plans of the labourers; but, with an equal amount of prudence and of zeal, they succeeded in turning even apparent hindrances into eventual furtherances of their work. Dr. Henderson's waiting-time at Gottenberg, &c., was not lost, inasmuch as it enabled him to perfect his acquaintance with the Scandinavian languages, to pursue his study of the original text, and to superintend the press-work for various editions of the Bible.

In the year 1814 he proceeded to Iceland, where he remained for thirteen months, travelling from district to district with the Word of life, and welcomed, to use his own words, "as an angel from heaven." He then visited many of the chief towns in Denmark, waiting on the dignitaries both of the state and of the church, with a view to the formation of Bible Auxiliaries, in which

REV. EBENEZER HENDERSON, D.D.

attempt he met with ultimate success. Russia was the next land which occupied him in "biblical researches." That mighty empire he traversed, passing from Petersburg and Moscow, onward through the Crimean and Caucasian territories, to Astrachan and Tiflis.

After his return to St. Petersburg, the imperial favour having been withdrawn from the Society, Dr. H., finding that there was no work for him to do in the city of the Czar, returned home to seek a new commission, indifferent whether it was in the Bible or the missionary service, and whether it were to the wilds of Siberia, or among the pagodas of China, so long as his Master's honour could be subserved by him. This was in the year 1825, and the need of a successor in Dr. Bogue's place, to train the missionary students at Gosport, led to his speedy appointment to that post, and his subsequent removal with the students to the Mission College then established at Hoxton. In 1830 he was invited to occupy a similar and yet wider sphere, in reference to students for the ministry at home. Of Highbury College he was theological tutor for nineteen years. The testimonies of respect and affection, reverence and gratitude, entertained towards him by the many who thus passed beneath his influence, show

that his firmness was attempered with kindness, no less than his characteristic gentleness was accompanied by an uncompromising adherence to truth, rectitude, and fidelity.

His Sabbaths in the meanwhile were well filled with preaching engagements, often three in the day. His leisure time in the week he devoted to authorship; and as his "Iceland" and his "Researches in Russia" had borne witness of his "journeyings often," so his "Lectures on Inspiration," his "Defence of the Great Mystery of Godliness," and his various Commentaries on the Prophets, remain as a memorial of his theological and critical labours.

Dr. Henderson rendered invaluable service to the British Society from its beginning in 1842. It was he who arranged the first course of lectures "to which he himself so ably contributed, and which went so far to gain over the intelligent sympathy of the Christian community." It was he who prepared the first reports and appeals which were printed at the request of the Committee "with a view to awaken throughout the Churches a deeper interest in the circumstances and claims of *the descendants of Abraham.*" To his pen we are indebted also for "Scriptural Selections" from the Old Testament, all pointing to the Messiah, which were published in Hebrew, German, Dutch, and English, and which have been a means of great blessing to many Jewish souls.

The effect of his devotion to the cause of Jewish evangelization as Honorary Secretary of the British Society cannot be measured.

From the hour of his surrender to Christ, when a lad, his life had been spent in many ways for the good of others.

When we review his work as an agent of the Bible Society, as a Biblical commentator, as an evangelical pastor and preacher, as a friend of the Religious Tract Society, and as Honorary Secretary of the British Society for the Jews, from 1842 until he ascended to the upper sanctuary very early on the Sabbath morning of May 16th, 1858, we feel constrained to exclaim: As "a burning and a shining light," he was the instrument of Divine brightness and bliss to many souls.

How did he die? "More than a conqueror through Him that loved him." One star of God's Word lighted up the valley with the brilliancy of a sun. In spite of the difficulty of speech, through the enfeeblement of paralysis, he was able to make his dear ones understand the source of his peace and joy. He said again and again: "God is the strength of my heart and my portion for ever."

Dr. Henderson's lecture on "The Conversion of the Jews," which we reproduce, sets forth the supreme object of the British Society, and ought to be read and studied by every Christian.

THE CONVERSION OF THE JEWS.

A LECTURE BY THE REV. E. HENDERSON, D.D., OF HIGHBURY COLLEGE.

Jeremiah xxxi. 18—20.

"*I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.*"

In whatever light we view the Jewish people:—whether we regard the peculiar relation in which they stood to Jehovah; whether we contemplate their connection with the introduction of the Christian economy; or, whether we take into consideration their subsequent history and their future destiny, we cannot fail to be penetrated with feelings of intense interest on their behalf. Depositories of the most ancient historical and religious records; conservators of holy, good, and just laws, and of prophecies which, though tremendous in many of their bearings upon themselves, are big with the most brilliant hopes for the human family; witnesses of the unity, holiness, justice, mercy, and other sublime attributes of the Deity; objects of continuous supernatural interposition; observers of an appropriate typical ceremonial; and, examples of signal Divine retribution—they stood forth conspicuously to view in the very centre of the world—a pharos, the light of which was reflected on the gloom of surrounding polytheism, superstition, and idolatry. While the faint light of nature and the glimmerings of tradition only tended to render the darkness in which the Pagan nations were enveloped more palpable, the Hebrews enjoyed the glorious manifestations of God as their Sun and Shield—affording them all needful instruction, and according to them his omnipotent protection and blessing. We study their laws, and we recognize in them the

grand outlines of moral obligation, and the wisely-adapted foreshadowings of better things to come. We chant the Psalms of the sweet singer of Israel, and our hearts thrill with exquisite delight. We peruse the ethical aphorisms and maxims of his illustrious successor, and become possessed of a body of the soundest practical wisdom. We read the prophets, and admire the Divine prescience which announced through those holy men the fortunes of states and empires, ages before they came into existence, and especially the blessed advent, the mediatorial work, and the spiritual kingdom of the great Messiah.

There are, however, other aspects of the Jews which are highly calculated to excite our interest. Abraham, the progenitor of their race, was constituted the father of the faithful from among all nations, by the promise of Him in whom he believed; as it is written: "I have made thee a father of many nations." (Gen. xvii. 5; Rom. iv. 17.) Jesus of Nazareth, our Divine Lord and Saviour, the Author and Finisher of our faith, on whose only merits and mediation we depend for eternal life, was as to his human nature a Jew. The apostles, whom he selected to propagate His Gospel, were all Jews. The members of the churches of Judea, which were in Christ, were made up almost exclusively of the same people. And there can be little doubt that, at first, a great proportion of those originally forming the churches in other countries were Hellenistic Jews.

To the fact that Christianity was originally founded, professed, and propagated by Jews, the attention of that people has never been sufficiently directed. Yet it is beyond all contradiction. A number of credible Jewish witnesses—men of integrity and disinterestedness, came forward in Jerusalem, the metropolis of the nation, and boldly challenged their contemporaries, who were privy to the transactions, to a denial of their averments respecting the birth, life, death, and resurrection of Jesus. Their challenge was not accepted. On the contrary, an acknowledgment was made by the Sanhedrin, that the miracles wrought by the apostles, in proof of their divine commission, could not be called in question. And what was the consequence? Not only did many myriads πόσαι μυριάδες Acts xxi. 20) of the Jews believe, but a great multitude even of the priests became obedient to the faith. From Judea the Hebrew converts carried the Gospel into other lands, by the inhabitants of which it was embraced; and it has come down to us, presenting the most incontestible proofs of its Jewish origin, in the idiomatic structure of its language, and in the peculiar cast of its doctrines and institutions. If we are Christians, we have unquestionably become such, instrumentally, through the testimonies and reasonings of Jews—testimonies and reasonings, in which no flaw, either in point of integrity or of logic, has ever been detected.

And, though the great body of the nation have to this day rejected Him, in whom such multitudes of their brethren formerly believed, and in whom they have taught us to believe as the only Messiah; and have, in consequence, been expatriated, and subjected to the most awful calamities; they have, nevertheless, served, by their preservation of their sacred books, and by their very experience of the miseries which we deplore, to throw around the cause of Christianity a wall of defence which the boldest attacks of Infidelity have never been able to overthrow.

Who, that is conversant with the history of the human race, but must be struck with astonishment at the perfectly anomalous condition of the Jewish people. While the celebrated nations of antiquity — the Assyrians, the Babylonians, the Persians, the Romans, the Carthaginians, the Egyptians, the Goths, and others, have all in their turn disappeared from the theatre of the world, the Jews still remain as distinct as ever; a people dwelling alone among the nations. For nearly eighteen centuries they have been in a state of exile from their country, and dispersed over the face of the earth—without a king, without a central government, without territorial possessions; and, what is more, without temple, without prophet, without priest, without altar, without sacrifice; the objects of universal execration and scorn; afflicted, oppressed, robbed, tortured, and subjected to every species of cruelty which the fiendish depravity of man could invent. Look at *Judea capta*. Behold her still sitting under the palm-tree, with one hand slackly reclining over her knee, while with the other she supports her drooping head, and covers her weeping eyes—the very image of inconsolable grief. Listen to her plaint: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith

the Lord hath afflicted me in the day of his fierce anger." (Lam. i. 12.)

And are the Jews always to remain in these circumstances of exile and oppression? Is Judah's harp never to be taken down from the willows? Is it never more to be tuned to the sweet strains of Zion's melody and song? Is no melioration to take place in their condition? Is the penal sentence never to be reversed? Is the malediction of heaven never to be removed? Are they to drag out their present unsettled and unhappy existence till the end of time? Are there no blessings in store for them? Is there no hope concerning them, that the Lord will do them good at their latter end? Hath He cast them off for ever? These, my brethren, are questions which must touch the tenderest chords of every Christian heart, and which Christian sympathy and love must earnestly desire to have answered in favour of that ancient, and once privileged, but now sunk and suffering people. This answer, however, must depend upon the reply to be given to another question, *viz.*, Upon what condition is a change in their circumstances to be expected? Now, the only reply which the Scriptures warrant us to make is this: *their conversion to God.* While they continue in an unconverted state, they must inevitably remain under the frown of the Almighty. While they walk contrary to Him, He will, according to His unalterable declaration, walk contrary to them. And this brings me to the subject of the present lecture:—THE CONVERSION OF THE JEWS, in discussing which I shall—

First—EXPLAIN WHAT WE UNDERSTAND BY THE CONVERSION OF THE JEWS.

Secondly—I SHALL STATE THE GROUNDS ON WHICH WE EXPECT THAT THEIR CONVERSION WILL ACTUALLY BE EFFECTED; and,

Thirdly—I SHALL ADVERT TO ONE OR TWO QUESTIONS CONNECTED WITH ITS OCCURRENCE.

I. In the first place, I am to EXPLAIN WHAT WE UNDERSTAND BY THE CONVERSION OF THE JEWS.

That the phrase requires explanation, and that it is highly important we should possess clear and definite ideas upon the subject, all must be aware who are familiar with the fact, that it is viewed in different lights by different minds, according as their habits of thought are shaped and formed by their religious connexions, or by the political and social relations which they respectively sustain. To prevent all misconception or mistake, I observe—

1. That by the conversion of the Jews, we do not understand a political or national regeneration, either in their present dispersion, or on their restoration to Palestine. That the members of the Hebrew community, speaking of them generally, require to be elevated in the scale of society cannot admit of a doubt. Whatever exceptions exist, and we rejoice to know that there are splendid exceptions—individuals, who, in point of intellectual culture, blandness of manners, and respectability of character, may compete with most of those who profess, and call themselves Christians; yet it is undeniable that the cruel and shameful mockeries, the grievous oppressions, and the long-protracted persecution to which as a people they have been exposed, together with the peculiar modes of obtaining the means of subsistence to which they have been compelled to have recourse, have exerted a most unhappy influence both upon their outward manners and upon the tone and feelings of their minds. Add to which the effect of the puerile and cramping studies with which, as disciples of the Talmud, they have been more or less occupied. Such is particularly the case in Poland and other countries on the continent of Europe as well as in the East, where the rights of men, as members of civil society, are denied to them, and where the oppressive yoke of rabbinical intolerance is most severely felt. To elevate them to their proper rank as citizens and in every way to advance their civil improvement, are not only objects of the highest ambition with many of themselves, but are regarded by some of our own statesmen as matters of legislative solicitude and enactment.

Now, without for a moment disputing the abstract right of every Israelite to the full enjoyment of all civil privileges, in common with his fellow-citizens, or contending that it is not our duty towards them, as our neighbours, living in the midst of us, to do all that lies in our power to improve their outward and social condition, yet I may be permitted to express my firm and honest conviction, founded upon the analogy of the Divine conduct towards them, as recorded in their own Scriptures, and exhibited in their subsequent history, that no complete political emancipation can legitimately be expected by them, or can possibly be effected by others on their behalf, while the cause continues to which their banishment from Palestine is to be attributed.

But supposing their external condition

were to be entirely changed; supposing they were to be placed in every respect upon the same footing with the native inhabitants of the countries in which they sojourn; or even supposing them to be carried back to Canaan itself, and put in possession of every advantage which the restoration of their forfeited inheritance might afford—such a change, though the only conversion תְּשׁוּבָה which the great body of the nation anticipate, would fall infinitely short of what we understand by the term. We believe, that were they to enjoy all conceivable worldly happiness, without being the subjects of that conversion which we contemplate, they would still be in the gall of bitterness, and in the bonds of iniquity. To use the emphatic language of Zophar: "In the fulness of their sufficiency they would still be in straits." (Job xx. 22.)

2. Again: By the conversion of the Jews, we do not understand a philosophical emancipation, such as that contemplated by Moses Mendelssohn and many of his school. Tired of the yoke, and disgusted with the absurdities of Rabbinism, and, admitting into his mind the influence of certain deistical notions, which had become prevalent in France and Germany, that philosopher advanced principles which not only shook the foundations of the Talmud, but struck at the root of all revealed religion. Having been written in a fluent and refined style, his works created among his Jewish brethren a taste for the German literature of the day, in cultivating which, numbers of them imbibed the principles of Infidelity, and ultimately sank down into a state of pure Deism. From this school sprang a division of the Hebrew people, who were bent on obliterating the religious peculiarities of their ancestral creed; but who, along with the dross of human traditions, threw away the precious metal of Divine Truth:—invalidating the authority of Scripture; and, by bringing everything to the test of what they called reason, rejected or explained away whatever surpassed their comprehension, or whatever they could not reduce to the operation of mere natural causes. On such an emancipation as this we cannot congratulate them; such conversion we cannot but deeply deplore, as at once subversive of all that is essentially religious in the Old Testament faith, and productive of universal scepticism and unbelief.

3. Nor by the conversion of the Jews do we mean the assumption either of a pseudo-rational, or of a superstitious system of Christianity. By embracing the former they would become possessed of little else than a meagre scheme of pure negatives, and thus place themselves in a position alike hostile to the legation of Moses and the true dignity and claims of the Messiah: by surrendering themselves to the latter, they would be brought into a bondage to tradition and usages, fables and falsehoods, scarcely less foolish and debasing than those taught in the Talmud, or imposed upon them by the authority of the rabbins. So far from wishing to see the posterity of Abraham attaching themselves to any such systems, we make it matter of earnest prayer to God that they may be preserved from their pernicious influence, and that they may embrace and hold nothing but what bears the unequivocal stamp of Divine Truth, and has a blessed tendency to sanctify and save their souls.

4. Moreover, by the conversion of the Jews we understand something very different from a merely speculative reception of the doctrine of Christ. Were nothing more than this intended by the term, it would be comparatively a matter of very small moment whether a Jew became converted or not. It is true, there would be an avoidance of the awful blasphemies which are indulged in when the miserable fabrication, the *Toldoth Jeshu* is being read; there would be a discarding of the prejudices which so fatally blind and enslave the Jewish mind; there would be a systematic harmonizing with the creed of the overwhelming majority of professing Christians:—but, as a subject of the moral government of God, the convert would be in no degree benefited by his knowledge, more than multitudes of Gentiles who avow their belief in Christianity, and are prepared accurately to propound, and ably to defend its several doctrines, but have never felt their practical influence, nor attained to the slightest discovery of their spiritual excellence and beauty. Light they possess, but it is of that description respecting which our Saviour declares: "If the light that is in thee be darkness, how great is that darkness!" They have no spiritual perception, no saving apprehension of Divine Truth. They belong to a class of which the apostle speaks when he says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." To true conversion this spiritual discernment is indispensably necessary. Its absence can be compensated by no

intellectual conceptions, however bright: by no orthodoxy, however strict and severe.

5. Once more: by the conversion of the Jews, we do not understand a mere adoption of the Christian name and profession. A Jew may adopt these, just as a Mohammedan or a Pagan may do, from low and sordid motives. He may have so conducted himself among his brethren, as entirely to have forfeited their confidence. He may have become an outcast from their society, and thus have been compelled to endeavour to make his way among Christians; or, he may be actuated by the consideration of some special pecuniary advantages, which he expects to secure by professing his belief in the Gospel. And he may withal make a very specious profession; and, by practising upon the credulity of those to whom he applies, he may attain the object which he has in view. Instances have been known of Jews who have repeatedly submitted to baptism—betaking themselves to different and distant places, in which they imagined they would not be detected, and obtaining in each countenance and support from the followers of Christ. Were such the converts whom we wished to make, there would be no lack, if we only held out to them the suitable inducements. Against all the arts and schemes of such hollow-hearted pretenders it behoves Christians ever to be vigilantly upon their guard, and never for a moment to listen to any proposals on the part of Israelites professing Christianity whom they have reason to suspect of hypocrisy or double-dealing. No bribe or lure should be held out to induce the Jews to assume the Christian name; on the contrary, all applicants should be faithfully warned of the folly of supposing that godliness is to be regarded only as it may be subservient to worldly gain; or that, by making a profession of the Gospel, they will infallibly better their circumstances in life.

Entirely renouncing all such notions of conversion, as repugnant to the Word of God and ruinous to the souls of those who cherish them, I proceed to state wherein that conversion really consists, to the experience of which it is our hearts' desire and prayer to God the children of Jacob may be brought.

I observe, then, that by the conversion of the Jews, we understand essentially the same thing that is intended when we speak of the conversion of the Gentiles,—namely, the spiritual change implied in turning from darkness to light, and from the power of Satan unto God. For whatever circumstantial differences may otherwise exist between them, there exists no difference as it respects their moral relations to the Most High. Jews and Gentiles are alike by nature in a state of rebellion against His holy and righteous government. They cherish principles which are subversive of all moral order and happiness. Not only are they destitute of love to God and goodness, but they are filled with positive hatred of holiness, as existing in Him, or in any of his creatures with whom they are brought into contact. They delight in the practice and enjoyments of sin, and strive, as much as possible, to live without God in the world. They are universally under the controlling influence of supreme self-love, or a supreme regard to the gratification of their depraved tastes and feelings. Now, conversion involves a complete change in all these respects. The subject of it, whether Jew or Gentile, throws down the arms of his hostility, and submits, cordially, practically, and unconditionally to the authority of God. He transfers the affections of his heart from earthly and sinful objects, on which they had been supremely fixed, to Jehovah, as the Great Exemplar of spiritual excellence, and the only adequate, because the only satisfying portion of the immortal soul.

Conversion is a turning-point in a man's existence. Till he reaches it, the whole of his life proceeds in an ubiquitous, downward course. He removes continually further and further from the source of life and blessedness; and, with accelerating rapidity, approximates the regions of eternal death. His guilt is every moment accumulating, and his habits of moral turpitude become more and more obdurate. At conversion, on the other hand, he stops in the course he has been pursuing; recoils with horror from the yawning gulf at his feet; becomes sensible of the absolute insecurity of everything around him to which he may cling; discovers that there is no refuge for him except in the mercy of that God whom he has slighted and contemned; and in the exercise of deep humiliation and powerful emotions of penitential sorrow, he earnestly implores, and graciously obtains forgiveness through the mediation of the Redeemer. He becomes a new creature in Christ Jesus; old things are passed away; behold, all things are become new. Reconciled to his offended Maker and Judge, and enjoying the efficaciously restorative influences of the Holy Spirit, he commences a new life.

Like Enoch, he henceforth walks with God. His conversation is in heaven. He sets his affections upon things which are above. Thither his footsteps tend. His fruit is unto holiness, and the end everlasting life.

Of the nature of the conversion of the Hebrew people, as well as of the manner in which it is to take place, we are furnished with an affecting and instructive illustration in the words of the text. The language, you perceive, is descriptive of great spiritual trouble, or the exercise of deep godly sorrow, springing from convictions of the intrinsic malignity of their guilt. Proofs of the greatness of this guilt they discover in the severity of the punishment with which, as a people, they have been visited, and in their indomitable perseverance in the evil which has drawn down upon them the inflictions of Divine wrath. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." Nor can we conceive of anything more powerfully calculated to operate upon their minds, and, by the blessing of the Holy Spirit, lead to their conversion, than a serious examination of the question, "What adequate cause can be assigned for our long-protracted and unexampled chastisement? Our fathers, who were guilty of idolatry—the greatest crime they could possibly commit against God, as their King and Lawgiver—were only punished with a captivity in Babylon of seventy years' continuance; but, though we have ever since entertained the utmost abhorrence of idols, and have not, as a people, been chargeable with greater vices than other nations, yet the captivity in which we at present are has lasted more than five-and-twenty times seventy. What can that crime be, which our ancestors committed, and of which, to this day, we have not repented, that the hand of the Lord has lain, and still lies, so heavily upon us? Whatever it is, it must be some act or deed of a most atrocious character, which they perpetrated before our dispersion—an act or deed in the approval of which we have immovably persisted, and the guilt of which we have obstinately refused to acknowledge."

Now it must be convincingly evident to every Jew who impartially reads the history of his nation, that there is not any one public or national act of their fathers before the destruction of the second temple by the Romans, from which period all their calamities are dated, to which they have perseveringly and most cordially given their adhesion, except the crucifixion of the innocent Jesus of Nazareth. With this guilty act they stand accused in the annals of the world. Nor are there wanting testimonies in their own writers which go to substantiate the charge. In the Talmudic tract, entitled "Yoma," fol. 9, col. 2, the question is asked: "Why was the second temple destroyed?" One of the principal causes assigned in the answer is, מפני שנאת חנם: "On account of *the hatred without cause*." Now it will be recollected that this is the very charge brought by our Saviour against his enemies—those of his own nation—in the sixty-ninth Psalm, a psalm which Abenezra himself admits to be prophetical of the Messiah: "They hated me without a cause." Cotton Mather, in his "Faith of the Fathers," relates of Rabbi Solomon Marochan, that, speaking of the crimes of the Jews, he said, "The Prophet Amos mentions a fourth crime—of selling the Just One for silver, for which we have been in our captivity. It manifestly appears to me, that for selling that Just One we are justly punished. It is now one thousand years and more, and all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid lest the Jesus whom the Christians worship be the Just One we sold for silver."

That a discovery of the guilt contracted by this nefarious act will be the principal cause of the heart-rending grief in which the Jews will indulge when converted to God, we are expressly taught, Zech. xii. 10—14. What a scene that will be, when they shall thus be seen universally bewailing their conduct towards their blessed Redeemer! Instead of sneering at, or turning away with contempt from Him as the *Talui*, or Crucified One, behold them humble at the foot of His cross! With their mental eye intensely fixed upon the pierced Messiah, wounded for their transgressions, and bruised for their iniquities, their grief will be poignant—their lamentations loud and affecting. They will bitterly reproach themselves for their blindness and obduracy, their impenitence and unbelief; and be utterly confounded at the part which they have acted. When the Spirit of God shall convince them of sin, because they have not believed in Jesus, all their other iniquities will be absorbed in the פֶּשַׁע רַב *the great transgression* of crucifying the Lord of Glory. How strikingly are their feelings

IDOLATRY RESULTING IN DEATH.—*Ezekiel vi. 4, 5.*

embodied in the language of Ephraim: "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth!" He smote upon his thigh—a most expressive token of the holy self-indignation, of which he was conscious, at the state of unbelief in which he had lived from his earliest days.

It also deserves our notice, that, afraid lest, after all, his conversion might not be found genuine, and might merely have sprung from a desire to escape from punishment, Ephraim earnestly prays for the exercise of converting grace, from the deep conviction that nothing but the effectual working of the omnipotent power of God could thoroughly produce the change, and inspire him with supreme love to God and His ways. "Turn thou me, and I shall be turned; for thou art the Lord my God."

When the Jews shall have become the subjects of this Divine and saving change, they will no longer look to the merits of Abraham, or to circumcision, or to any of the thousand things prescribed by the rabbins for acceptance with God; but turning away from the righteousness of all creatures, and entirely renouncing their own righteousness, they will place their reliance solely upon the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe. They will no longer draw near to God with their mouth, and honour him with their lips, while their hearts are far from Him, but they will worship the Father in spirit and in truth. They shall be the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. They shall be a holy people—trees of righteousness, bringing forth fruit to the praise and glory of God.

I would only add, that, although, as you must have perceived from the description I have given of conversion, it must necessarily from its nature be personal, *i.e.*, it must be realized in the actual experience of individuals, yet when we speak of the Jews, we refer to that people in the aggregate, or to the great body of the nation, as consisting of individuals who shall have thus been converted. It will include not a convert here and a convert there; not a mere *remnant*, according to the election of grace, as was the case in the days of the apostles, but the vast multitude of the people, according to the same gracious election.

II. I proceed now to state THE GROUNDS ON WHICH WE EXPECT THAT THE CONVERSION OF THE JEWS WILL ACTUALLY BE EFFECTED.

1. And here I observe, that our first ground is the *possibility* of its occurrence. To some this may appear to be low, and, indeed, altogether unnecessary ground. Who, it may be asked, for a moment doubts of its possibility? To this I reply: The Jews not only doubt, they absolutely deny it. That, in the latter day, they shall be brought to repentance on account of their sins in general, they readily admit; but, that they shall ever be convinced of the divinity of Jesus, or be induced to acknowledge Him as the promised Messiah, and to trust in His death upon the cross for the pardon of their sins, are ideas which they allege they never can admit. Upon the grand turning-points between them and Christians, they consider themselves impregnable. No arguments can ever move them; no motives ever induce a change of mind. And, unquestionably, no one who reflects upon the pertinacity with which, as a people, they hold out against all attempts to prevail upon them to embrace the Gospel of Christ, but must admit the justice of the apparently harsh language of Luther, "*ein Juden herz ist stock, stein, eisen, teufel hardt.*"* Indeed, one of these terms has been admitted by a Jewish rabbi himself to be appropriately descriptive of the Jewish mind, in reference to the truth as it is in Jesus. Arguing with the late Mr. Thorpe, of Bristol, he pointed to the hearth, and said, "Mr. Thorpe, do you see that stone? The fire will not melt it; water will not dissolve it. Such is the heart of a Jew."

And what is by the Jews themselves regarded as impossible, seems by many professing Christians to be viewed in nearly the same light. You no sooner broach the subject of the conversion of God's ancient people, than you are either met with the qualified avowal, To tell you the truth we have no great faith in any such event;" or you are gravely told that it does not come within the range of possible occurrences.

Now we at once frankly admit, that, viewing the subject merely as a matter of human calculation—viewing it as that which a man may effect in himself, or which one man may effect in another, we should certainly consider the case of the Jews to be desperate beyond all remedy. With man it

* The heart of a Jew is stock, stone, iron, devil hard.

is impossible. No operations of the natural mind; no force of mere moral suasion; no arguments, however powerful; no proofs, however convincing; no eloquence, however distinguished, can produce that radical change of heart which is essential to conversion. But, brethren, we are never to forget that though "with men this is impossible: with God all things are possible." What saith the Lord by the mouth of the prophet? "Behold, I am the Lord: is there anything too hard for me?" Let the house of Israel be hard-hearted as they may—be it that the stone to which the rabbi compared the Jewish heart is its fittest emblem, hath not God expressly promised: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the STONY HEART out of your flesh, and I will give you an heart of flesh." (Ezek. xxxvi. 26.) Though, as it respects man, the bruise of Jacob is incurable, and his wound grievous; yet, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." (Jer. xxx. 12, 17.) The apostolic weapons are still what they were—"not carnal," and consequently weak and inefficient, "but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 3—5.) What the Gospel, in the hand of the Spirit effected in the apostolic age, it may effect still. If thousands and tens of thousands of Jews were subdued by it then, why may thousands and tens of thousands not be subdued by it still? The Lord's arm is not shortened that it cannot save, nor is His ear heavy that it cannot hear. "God is able to graff them in again." (Rom. xi. 23.)

2. But I pass on to notice another ground on which we base our hopes of the conversion of the Jews—Its *probability*. It is not merely possible; it is in a high degree probable. Now this probability may be inferred—

(1.) From the analogy of the Divine conduct towards the Jews in every part of their former history. Did the Lord permit them to be enslaved and oppressed in Egypt? It was that He might be glorified by rescuing them from the grasp of its tyrant king. Did he lead them about for forty years in the waste howling desert of Arabia? It was to train them for the enjoyment of the rest in Canaan. Did he frequently suffer them to be harassed by the Philistines, the Moabites, the Amorites, the Syrians, and other neighbouring nations? It was to wean them from their earthly objects of attachment, reclaim them from their idolatrous compliances, and teach them to cleave to the worship and fear of their God. Did He permit the kings of Assyria and Babylon to carry them away from their father-land, and locate them in a land of graven images? It was that He might effectually cure them of their proneness to idolatry, and teach them, in all coming time, to acknowledge no God but Himself. In all the painful dispensations with which He visited them He had ever a gracious end in view. His ultimate thoughts towards them have always been thoughts of peace, and not of evil, to give them an unexpected end. Have we not, therefore, every reason to hope that such is His purpose respecting them still? The very fact of their wonderful preservation amid all the annihilating elements of their present dispersion, ought to go far in satisfying us that "there is hope" in their end." (Jer. xxx. 17.) As the Lord hath brought all this evil upon them, and yet sustained them under it, is it not that He may bring upon them all the good which he had promised them?

(2.) Again: We derive our hopes respecting the conversion of the Jews from the present attitude of the Christian Church in relation to that people. How much more closely have Christians been brought into contact with them! How much knowledge has been acquired of their number, the countries where they live, the sects into which they are divided, their prejudices, changes of opinion, language, literature, &c.! How minutely in every point of view have the circumstances of their condition been investigated! Instead of being any longer the objects of universal neglect on the part of Christians, they are now regarded with deep and lively commiseration. A tender concern has been awakened on their behalf. They are not now looked upon as a people doomed to perpetual blindness and obduracy of heart; or, as being beyond the influence of those means to the use of which God hath promised his blessing; but viewing them in the light of fellow-sinners, involved in guilt, and standing in need of the great salvation, Christians are anxious that their feet should be directed into the way of life. Hence the special and fervent prayers in which they have been excited to engage on their own behalf; hence the individual efforts which have been made for diffusing among men

the light of the Gospel. Hence the formation of Societies, having for their object the conversion of Israel to God. Of these the oldest and most extended in its operations, composed of members of the Church of England, supports at the present time upwards of fifty missionaries and agents in different parts of the world. By means of its Auxiliaries, Branch Societies, and Associations in almost every part of England, an extensive interest in behalf of the Jews has been excited; and many thousand petitions daily ascend to the throne of grace for the Divine blessing upon Israel. Nor has a less degree of interest been excited in the Church of Scotland. No sooner was an appeal made to the sympathies of her members, than it was instantly responded to; and a zeal and a liberality have been displayed which evince a determination that, if in that division of the island but little comparatively had previously been done, the reproach shall now be wiped away, and noble efforts made in promoting the common object. The numerous attendance upon the lectures delivered upon the subject may also be adduced in proof of a revived concern for the salvation of the seed of Jacob, and leads us to anticipate the co-operation and support of many English Christians who have not hitherto been embarked in the benevolent undertaking.

And are all these movements in the Church of God to be regarded as visionary and chimerical? Has He excited His people so generally to inquire of Him concerning this thing, and will He not listen to their supplications? Has He raised holy and spiritual expectations which he does not intend to fulfil? Do His servants take pleasure in the stones of Zion, and favour the dust thereof? and are we not taught to regard this as a token that the time to favour Zion, yea, that the set time is come? (Ps. cii. 13, 14.) Has He drawn the hearts of so many thousands towards Judah's scattered ones, and encouraged them to persevere in the liberal things which they have devised for their good, and will He leave them to conclude that they have merely been sparks of their own kindling, and that the issue of all their exertions will be that they must lie down in the sorrow of disappointment? We dare not entertain the idea. No, brethren, we will thank God, and take courage, persuaded that our labour shall not be in vain in the Lord, and that in due time we shall reap, if we faint not.

(3). Farther, we find in the horizon of the Jewish world itself numerous phenomena which portend a speedy and important revolution in their circumstances, and many which point to their conversion as the grand event in which they may be expected to terminate. I have already adverted to the opinions broached by Moses Mendelssohn. Now, without in the least retracting what I have advanced respecting the infidelity in which, in many instances, these opinions issued, I believe it may confidently be asserted that, in another point of view, the impetus given by that celebrated philosopher to the minds of his Jewish brethren has been productive of consequences which cannot be contemplated without satisfaction, both as it respects the good which has already been experienced, and the more extensive benefits which may yet be expected to accrue from it. Not only have the trammels of rabbinical authority been burst asunder, the absurd fables of the Talmud given to the winds, and the veil of superstition rent in twain; but by many the exclusive claims of Moses and the prophets have been admitted, a desire for intellectual and religious improvement has been created, and studies are being pursued which must prove highly favourable to the interests of truth and righteousness. The very opposition which is made by the members of the old school excites to more extended inquiry; and if what is now going forward among the Jews in this metropolis and in many cities of Germany only continue its course, there can be no doubt that the impression produced will ere long be felt through the whole Hebrew community.

It is a remarkable feature in the history of this people, that within the last twenty years, their attention has been specially drawn to the study of the prophecies. No longer intimidated by the interdict of the rabbins, they calculate the prophetic periods: and finding that most of these periods have expired, many of them have been conducted to the conclusion that the Messiah must either have already come, or that His advent is just at hand. Dissatisfied with the past, they fix their eyes intensely on the immediate future—carefully watching every springing event, and praying with greater earnestness than ever that the Lord would turn again the captivity of Jacob.

Another promising feature is presented in the diminution of the ancient prejudices which the Jews have continued to cherish against the name and religion of Jesus. While the great majority are still as much as

THE ISRAELITES AND THEIR EGYPTIAN TASKMASTERS.

ever wedded to these prejudices, there are numbers who have shaken them off, and not only do not object to, but even court conversation with Christians upon subjects connected with religion. Many of them listen with candid attention to what may be advanced respecting our Redeemer, and manifest a disposition to embrace whatever can be proved to them to be the Truth of God.

The eagerness with which the Jews apply for, and the readiness with which they receive Christian books, and especially the New Testament, as well as the extent to which these books are actually read, are also circumstances which inspire the hope that the day is not distant when the evidence of the Divine authority of the Gospel will be discovered by them, and the glorious scheme of redemption which it reveals be highly appreciated and cordially embraced. Indeed, every year is bringing more and more to light the fact that there are multitudes of Jews who have become convinced of the Messiahship of Jesus, and who are only waiting for what they deem favourable opportunities of coming out, and making an open profession of faith in His name.

Add to all these considerations—what must greatly rejoice the heart of every true follower of Christ the Lord—that within the last forty years many hundreds of the children of Abraham have afforded satisfactory evidence of genuine conversion to God, and of these, upwards of thirty are at the present time employed either as ministers of the Gospel, or as missionaries among their brethren according to the flesh.

Who now can view the altered position of Judaism, or contemplate the further changes which may speedily be anticipated, without perceiving that it is in a transition state, and without regarding it as highly probable that, ere long, the leaven which has begun to be introduced into it will leaven the whole lump, and Israel redeemed, will celebrate the song of Moses and the Lamb?

3. But leaving these probabilities, I hasten to the consideration of the last ground on which our expectation of the conversion of the Jews is built—its *absolute certainty*. Upon this point it will only be necessary to produce one or two of the many positive and uncontradicted testimonies of Scripture in which it is asserted, since they cannot fail to compel the assent of every unprejudiced mind.

The first to which I would request your attention is in that particular portion of the Book of the Prophet Jeremiah which comprises the thirtieth and thirty-first chapters. That these chapters treat of a restoration of the Hebrews yet future, and not of their restoration from Babylon, will appear conclusively evident to all who will give them an attentive perusal. Now, not only is Ephraim introduced in our text as repenting, and confessing his guilt, whereupon the Lord declares his tender compassion towards him, concluding with the absolute assurance, "I will surely have mercy upon him, saith the Lord;" but at the thirty-first verse Jehovah promises to make a new covenant with the house of Israel and with the house of Judah. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." That this new covenant is the same with that usually called the covenant of grace, is manifest from the nature of the blessings which it secures. These are not mere temporal mercies, such as were granted under the Sinaic Covenant, but spiritual and saving mercies—Divine illumination, renovation of heart, pardon of sin, and the enjoyment of God as an everlasting portion. They are, in fact, the distinguishing blessings of the Gospel, which flow to the guilty through the mediation of the Son of God. To a participation in these blessings, in all their fulness, we Gentiles have been admitted. They are dispensed to us by the ministration of the Spirit. But the making of the covenant here predicted by Jeremiah has not yet taken place. For those with whom it was to be made are expressly declared to be *the house of Israel, and the house of Judah*—phrases which are never employed by the prophets to designate any but the Hebrew people. When the apostle quotes the prophecy in the eighth chapter of his Epistle to the Hebrews, it is not for the purpose of showing that the new covenant had actually been made with Israel and Judah, but in order to prove from their own Scriptures that the old covenant was abolished. He leaves the period of their actual investment with the blessings of the Gospel undetermined. The Divine declaration by the mouth of the prophet, therefore, furnishes us with an infallible guarantee that the Jews, as a people, are yet to become the subjects of new covenant privileges and blessings. The time will assuredly arrive when God WILL put His law in their inward parts, and write it in their hearts; when He WILL be their God, and they

shall be His people; when they SHALL all know Him; when He WILL forgive their iniquity and remember their sin no more.

Another remarkable prediction respecting the conversion of the Jews is contained in Ezekiel xxxvi. 24—28, which we have already in part quoted. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." Here the bestowment of converting and sanctifying grace is connected, not with the return of the Jews from Babylon, but with their being gathered out of ALL countries, and brought anew into a church relationship to God, when the Messiah is to be their Prince for ever.

I will only adduce one other prophecy from the Old Testament, as affording an indubitable proof of our position. You will find it in Hosea iii. 4, 5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David, their king; and shall fear the Lord and His goodness in the latter days." The former of these verses contains a description of the circumstances of the Israelites in their present dispersion. To no other period of their history can it with any propriety be applied. They have no civil polity, either under regal or princely rule. They have no priest, no sacrifice; and at the same time, no idolatrous statues, no images or tutelary deities. And in this condition they have been "many days," even eighteen long centuries. In the latter verse, a blessed reversal of their circumstances is expressly predicted. After this protracted anomalous period shall have elapsed, they shall again seek the Lord their God, and Messiah their King, the illustrious descendant of David, whose name, which signifies THE BELOVED, he figuratively bears.

In addition to these unequivocal testimonies from the Old Testament, in which the certainty of the future conversion of the Jews is set forth, I must advert to two in the New Testament, in which it is as unequivocally taught. The first of these is 2 Cor. iii. 16. After describing the state of moral blindness or hardness in which they now are, declaring that "even unto this day, when Moses is read, the vail is upon their hearts," the Apostle contrasts with it a future condition, when the vail shall be removed. "Nevertheless," he says, "when it," *i.e.*, the Jewish people, "shall turn from the Lord," *i.e.*, the Lord Jesus Christ, "the vail shall be taken away."

The same doctrine is taught in the celebrated argument of the apostle in the eleventh chapter of his Epistle to the Romans: an argument which it is impossible for all the arts of sophistical subtlety to turn aside from its direct and conclusive bearing upon the subject. He first shows that the rejection of the Jews is neither total nor final, verses 1—11: "I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear); unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." He next reasons that their full reception

back into the Church will be an immense benefit to the Gentiles, 12—15: "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" He then proves that in their relative capacity they are still holy, or separated from the rest of the world, and destined for the service of God, ver. 16: "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches;" and that, although for the present they are without the pale of the true Church —their place being occupied by Gentile believers,—yet, on their renouncing their unbelief they shall be reinstated, 17—24: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shall be cut off. And they also, if they abide not in unbelief, shall be graffed in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?" To remove all doubt upon the subject, he further declares in express terms, that the state of judicial insensibility in which the Jews now are, is only to be partial or limited in duration: it is only to continue till a widely-extended conversion of the Gentiles shall have been effected, and then, through the reciprocal action of the merciful favour shown to the latter, the great body of the Hebrews shall be brought to a saving participation of the blessings of the Gospel, (an event anticipated by Isaiah in the fifty-ninth chapter of his prophecies): 25—32: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all."

With these passages of inspired writ present to his view, with what shadow of consistency can any Christian deny the future conversion of the posterity of Jacob? It is as clearly revealed as any doctrine of Scripture; and consequently, demands to be received, not as a matter of human speculation, but as the Word of that God who worketh effectually in all them that believe.

III. Before concluding, there are two questions intimately connected with the subject, to which I must briefly advert; namely, whether the conversion of the Jews will take place before or after their return to Palestine? and, whether it is to be effected by the blessing of God's Holy Spirit upon the use of ordinary means; or by the intervention of renewed miraculous agency?

The practical bearing of these questions upon the efforts of Christians to promote Christianity among the lost sheep of the house of Israel must be obvious. For, if they are not to be brought to the knowledge of the truth till after they shall have been restored to their own land, it must be in a great measure fruitless to engage previously in any attempts to effect their conversion. Seed may indeed be sown; knowledge may be increased; and thus preparations may be made for the future accomplishment of the work; but we should be warranted to expect no actual or immediate saving success. And, if they are to be converted by miraculous agency, then it would be impiously presumptuous to venture into the province of

PHARAOH AND HIS HOST DROWNED IN THE RED SEA.

Almighty God, and arrogate to our agency what He has reserved for the exclusive exertion of His own power.

That the Jews will be restored to the land of their fathers is a question upon the discussion of which I cannot now enter. I may, however, simply state my firm conviction that such will actually be the case—a conviction produced by an impartial study of the prophetic oracles, in which, as appears to me, are numerous passages which on the contrary hypothesis admit of no consistent or satisfactory interpretation; and confirmed by the continued miraculous preservation of that people in an unamalgamated state, and the impossibility of their obtaining a settlement in any other country under heaven.

If now we inquire what opinion we are to hold respecting the order of connection between their conversion and their restoration, there can, I conceive, be no doubt that, as to the great body of the nation, the former will precede the latter. Such is the order observed in the prophecy of Moses, recorded Deut. xxx. 1—5. The prayer of Solomon at the dedication of the temple proceeds upon the same principle. 1 Kings viii. 46—51. Nor can we discover any congruity whatever in the removal of the curse, while the cause of its infliction remains in all its force. If the Jews have been expatriated, and dispersed among all nations for their rejection of the Messiah, it would be contrary to the known principles of the Divine government that they should be restored during the continuance of their impenitence and unbelief. But we are not left to rest our conclusion either upon analogy, or upon those passages of Scripture in which their restoration only upon their repentance is taught as a general doctrine. There are passages prophetic of the very events in question, in which the same order is clearly maintained. Thus in Jer. xxxi. 9, it is predicted: "They shall come with weeping, and with supplications will I lead them;"—language evidently descriptive of the penitential sorrow and devotional exercises with which they shall proceed from the places of their dispersion. This order is likewise observed in verses 18—21, in which, after describing the conversion and repentance of Ephraim, and announcing the consequent exercise of the mercy of his God, the prophet thus addresses himself directly to regenerated Israel: "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." Thus, too, the building of the city of Jerusalem, predicted in the concluding verses of the chapter, is represented as consequent upon the making of the New Covenant with the house of Israel, and with the house of Judah.

At the same time, it does appear from Isaiah lxvi. that certain members of the Hebrew family will, in their unconverted state, follow their believing brethren to Palestine. Some of them will vainly attempt to restore the temple and the temple-worship, with the whole sacrificial system connected with it. These, however, will, in all probability, be few in number, and will only be spared for the sake of the righteous, until they either shall have perished along with the final Antichristian confederacy, or been converted from the error of their ways.

So far, therefore, are the representations of Scripture from teaching the subsequent conversion of the Jews, that, on the contrary, they unequivocally teach the indispensable necessity of such conversion in order to their national restoration.

With respect to the second question, touching the employment, or non-employment of miraculous agency in effecting this great work, while it becomes us with all humility and modesty to speak of what God may, or may not do, I may be permitted to say that I can find nothing in the Bible which leads us to expect the renewal of the age of miracles. Of an abundant outpouring of the influences of the Holy Spirit, both upon Jews and Gentiles in the latter day, we there read; but these influences are never represented as operating independently of the use of means. It is through the mercy of the Gentiles that the Jews are to obtain mercy. (Rom. xi. 31.) I am aware that there are prophecies which have been otherwise construed; but I am convinced, that on careful examination, apart from all preconceived opinions and systematic prejudices, they will be found either to refer to what took place under the theocratical dispensation, or that they are clothed in highly figurative language, borrowed from some of the distinctive features of that economy. The Church which the Saviour loved, and for which he gave Himself, whether made up of Jews or Gentiles, is to be sanctified and cleansed with the washing of water BY THE WORD. (Eph. v. 26.) It is the GOSPEL which is "the power of God unto salvation, to every one that believeth; to the Jew

first, and also to the Greek." (Rom. i. 16.) Even in the apostolic age, which was in so distinguished a manner an age of miracles, the use of means was not superseded. The ambassadors of Christ preached the things concerning the kingdom of God, in order that men might believe, and believing, might be saved; and no intimation is anywhere given that this order of instrumentality would ever be changed.

Our ultimate conclusion then is, that if the Jews are not to be restored until they are converted, and if they are not to be converted except by means of the Gospel, it is the duty of all who are in possession of this Gospel to contribute by every means in their power towards its propagation among them, that they may become acquainted with Him who is the subject of its testimony, and be saved in Him with an everlasting salvation. And surely it is only necessary fairly to bring the case of the outcasts of Israel before the view of Gentile Christians, and directly to appeal to their spiritual sympathies on their behalf, in order to excite that pity which the deplorable circumstances of their condition demand; and to call forth into zealous activity that self-sacrificing love which the contemplation of the love of Christ is eminently calculated to inspire. Men and Brethren! help. Hasten to the relief of the spiritual destitution of those whose rejection has been the occasion of our being favoured with the Gospel of reconciliation. They are now perishing, as we must have been but for the knowledge of the Saviour whom that Gospel reveals. Let us do what in us lies to rescue them from perdition by furnishing them with the means of grace, and urging upon them the necessity of fleeing from the wrath to come to HIM whom their forefathers crucified and slew, but who is exalted a Prince and a Saviour for to give repentance to Israel and forgiveness of sins. And to Him be ascribed all honour and glory, dominion and power, now and for ever. Amen.

REV. JAMES HAMILTON, D.D.

SKETCH BY DR. WEIR.

James Hamilton seems never to have been robust, his figure was tall, but not stalwart, and ever and anon he gave signs, during his public career, that the intellect in its intense exercise, was somewhat like a caged eagle, impatient of the obstructing bars that fettered it to earth. We consider that James Hamilton, from early years, and onward, was physically and mentally overtaxed. He was so, as a boy at school; as a student at college; as a preacher proclaiming the glad tidings; as a pastor feeding the flock; as a son of consolation weeping with bereaved and suffering ones; as a platform speaker; as a man of wise counsel, whose advice was often sought. In all these relations, James Hamilton's labours were exhausting. He was a diligent and constant student, a brilliant writer, a zealous promoter of the cause of Christian Missions both to Jews and Gentiles, and among the foremost of the band of holy men who formed and afterwards cherished and fostered the Evangelical Alliance. He was taken from us in his fifty-third year. And yet, into that comparatively brief life, what an amount of usefulness was concentrated! and how little of it, with all his natural delicacy of constitution, was free from active services! He went to Glasgow University as early as his eleventh year. His undergraduate course extended over several sessions, during which he had as fellow students Archibald Tait, the late Archbishop of Canterbury, and Halley "The Successful Student," whose memoir was written by Dr. Norman McLeod. Then came the Divinity and Church History Classes in successive years. Next, his recognition as a Licentiate of the Church of Scotland, a pastoral charge for some time in the country, two or three years more as the Minister of Roxborough Church, Edinburgh, and then his translation to the National Scotch Church, Regent Square, London, where he exercised his ministry for twenty-five years. Thus, with pauses caused by illness and occasional summer sojourns out of town at the seaside, or on the continent, considerably more than a quarter of a century was spent in the active service of his Lord, and in diffusing far and wide the savour of Messiah's name.

In social and brotherly intercourse with his friends; in the reception and welcome given by him to strangers from afar, including American Christians who had loved him for his writings and learned at first sight to honour him for his own sake; as the host at his own table, or the guest at the board of a friend; at the meeting of Presbytery or Synod, gentle and courteous amid diversities of opinion and warm debates; among the savants of the metropolis, for he was promi-

nent among the geologists and botanists, and a Fellow of the Linnean Society; in all these spheres he showed the virtues which endear, and that gladsome, chaste, and radiant wit, which was free from all bitterness. He was pre-eminently "A Good Man," and a true Christian Gentleman.

"the saint, the father and the husband," at the family altar. May the God of all consolation, comfort their hearts! May they dwell continually beneath the shadowing wings of the Almighty!

James Hamilton was the first London Minister, who, when waited on by our excel-

REV. JAMES HAMILTON, D.D.

And in his own family circle, what a husband and a father was there! How did his children see in him the reflected image of the "Gentle Jesus," and how beautiful was the Religion of the Cross thus made in their eyes! We mourn, and thousands are mourning also with that bereaved circle; no more will they hear his cheerful tones as he comes back from public toil, or kneel with him as

lent missionary, Mr. Naphtali, endorsed the idea of establishing an unsectarian evangelical mission to the Jews, in which true Christians of every denomination might co-operate, and which they might aid by their contributions and their prayers. He then opened his vestry for the representative gathering of eminent and godly men, including Robert M'Cheyne, who in faith

and love laid the foundations of "The British Society for the Propagation of the Gospel among the Jews." Amid his multiplied pastoral and public engagements Dr. Hamilton devoted much time to this Society, and delivered many powerful addresses on its behalf, thus nourishing and strengthening it in its career of usefulness. He was one of the Honorary Secretaries from the beginning, and rendered noble service towards the enlargement of its funds and resources.

Dr. Hamilton's Last Words.

"On Wednesday, and again later in the week, to his brother, Mr. Andrew Hamilton, who, from the time of his removal to Margate, had been constantly with him, he gave directions respecting his funeral, expressing a wish, that should a service be thought useful or desirable, a minister of some denomination other than his own should take part; 'I have always,' he said, 'loved those who loved the Lord Jesus.' And thus in death, as in life, he testified that his affection for the followers of Jesus was broader than the limits of his own denomination.

"On the evening of Thursday, he took leave of his son-in-law. About seven o'clock, the hour of the weekly prayer-meeting, after speaking tenderly to his daughter, Mrs. Wills, Mrs. Hamilton read to him the paraphrase—

'Where high the heavenly temple stands;'

and afterwards, at his request, they sang Mrs. Cousins' beautiful paraphrase of the dying words of Samuel Rutherford. When they reached the last verse, as if the words had touched a chord to which he must respond, he joined, in a voice weak indeed, and feeble, yet distinct—

'I stand upon His merit;
I know no other stand;
Not e'en where glory dwelleth,
In Immanuel's land.'

"On Friday, he spoke little. His symptoms were evidently aggravated; and, though he still wore the same placid, patient aspect, it was plain that he was much distressed. In the evening, and, indeed, throughout the day, he had become so prostrate, that even the exertion of speaking for a few moments was almost more than he could bear.

"Next day, Saturday, was to be his last on earth. In the morning, after an affectionate reference to his son James, then absent at school in Scotland, and who had been sent for, he reverted to the directions he had given earlier in the week, respecting his funeral. On his brother inquiring if he had any other wish that he desired to express, he said, 'I have not an earthly desire; my only desire is soon to be gratified.' Later in the morning his brother, the Rev. W. Hamilton, arrived from Stonehouse. He was able to receive him with all his old affection, and to converse with him at intervals during the day. Towards the evening he said to him, 'There is one line in that hymn which begins with 'The hour of my departure's come!' which exactly describes my feelings at this time—

'I leave the world without a tear,
Save for the friends I love so dear.'

On his brother reminding him of his father's favourite verse which he frequently repeated in the pulpit,—

'Jesus! the vision of Thy face
Hath overpowering charms;
I scarce would feel Death's cold embrace,
If Thou wert in mine arms!'

he replied, 'No, I had forgotten it; but there is no cold embrace.'

"About ten o'clock, he grew rapidly worse, again complaining of oppressive tightness in his chest. To his brother William he said, 'Would you feel my pulse and tell me if it has stopped, for I feel that I am sinking very fast; perhaps, as it is getting late, it might be well to send for Dr. Williams, for I should not like to disturb him if he were once in bed.'

"A little after this he took an affectionate farewell of his dear wife, adding, 'The Lord bless you and keep you, and be ever with you!' to which she replied, 'As He is with you.' A sweet smile of assent lighted up his features as he said, 'And with you!' After a short interval he clasped his hands upon his breast, saying, 'Come, Lord Jesus, COME QUICKLY.'

"After this he spoke little, save to recognise gratefully the little attentions rendered to him in his extreme weakness, and to express his anxiety that his dear wife should not suffer through her loving care of him. By-and-bye the shadows gathered; but with them came the Master, and carried away His dear servant to his rest and his reward.

"He fell asleep in Jesus on Sabbath morning, Nov. 24th, at a quarter past three."*

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* Extracted from *In Memoriam*, a small volume printed for private distribution.

The Closing Similitude from Dr. Arnot's "Life of James Hamilton."

All is not lost to the world when a good man dies; his character remains behind to enrich the community, as certainly as the rich man's wealth remains behind to increase the estate of his heir. We watch with expectant interest the swelling of a rose-bud in the spring; we luxuriate in the possession of the full-blown flower while it lasts, and we sigh in sadness when its glory departs. But, moved by a prophetic instinct, we gravely gather the shed leaves from the ground, and deposit them in a place of safety; and soon we make the glad discovery that in these leaves, even when withered, we retain for enjoyment the fragrance of the rose in the dull winter days that follow, when we can no longer look upon the living flower, fresh and dewy on its leafy stem.

Dr. Hamilton on "Christian Union."

One of the great thoughts from which sprang the British Society for the Propagation of the Gospel among the Jews, which is as unsectarian as the light, the rain, and the dew, has been beautifully put by Dr. Hamilton in the following passage, extracted from his little book, "The Dew of Hermon."

"Heaven is the abode of unity, and when the spirit of unity comes into a soul or into a church, it cometh from above. The Comforter brings it down. Discord is on earth, or from beneath. The divisions of Christians show that there is still much carnality amongst them. The more carnal a Christian is, the more sectarian will he be; and the more spiritual he is, the more loving and forbearing and self-renouncing are you sure to find him. And it is with Christian communities as with individual Christians. When the tide is out, you may have noticed as you rambled along the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot-depth of salt water is all the ocean for the time being. He has no dealings with his neighbour shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet, and, by-and-by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealing with their neighbours of the adjoining pools, calling them Samaritans, and fancying that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple, every reflux, brings it nearer—a mightier communion, even the communion of saints, which is to engulf all minor considerations, and to enable the fishes of all pools, the Christians, the Christ-lovers of all denominations, to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find that if their little pools have perished it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints on earth have room enough to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the church's history. But they form a very little fellowship, the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! furthest down upon the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy!—whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were ours!"

HIS BRANCHES
SHALL SPREAD,
AND HIS
BEAUTY
SHALL BE AS
THE
OLIVE
TREE
HOS. XIV. 6

THE DESTINATION OF THE JEWS.

BY THE REV. JAMES HAMILTON, MINISTER OF THE NATIONAL SCOTCH CHURCH, REGENT SQUARE.

Luke xxi. 24.

"*Jerusalem shall be trodden down of the Gentiles,* UNTIL *the times of the Gentiles be fulfilled.*"

Romans xi. 25, 26.

"*Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.*"

IN submitting a few remarks on the Destination of the Jews, I have selected these two passages, not because they are the fullest predictions on this momentous matter, but because they are among the latest. When you say that Israel will yet be restored and converted, and quote in support of your position Old Testament predictions, their force is often evaded on no other pretext but because they are found in the Old Testament, as if the Old Testament were not as authoritative as the New—or as if the Old were all fulfilled and finished the instant the New began. But leaving the Old Testament entirely out of view, the destination of the Jews might be sufficiently gathered from what Christ and his inspired apostles have told us. Had we no Scriptures but the Gospels and Epistles, it would be extremely probable that the house of Judah should fill their old seats again, and absolutely certain that they should become the conspicuous and favoured people of God once more.

However, I confess that I have no desire thus to narrow the field of presumption and proof. I would read these New Testament prophecies in the light of the Old, and fill up these more recent hints from the ampler information of earlier predictions. I would, on the one hand, learn more fully what God's purpose is, and on the other, would ascertain that this purpose is not yet fulfilled —in other words, that it is God's purpose still. The New Testament allusions to Israel's last return are cursory and few, but it is enough that there *are* allusions. If you get a letter from a friend in India telling that he proposes to take a journey home, and fixing the very time of his intended departure, describing the route he intends to pursue, the length of time which he is likely to tarry at such a place, and the business which he hopes to transact at such another place, and the time when he hopes to arrive in Britain; should his next despatch relate to some affair which has occurred in the meanwhile, you would not expect that this second letter should repeat all the details of its predecessor. It would be enough if he did not intimate any change of plan—it would be more than enough if he made the most casual reference to the subject; if he said, for instance, "When I take my journey homewards," or, "as soon as I set out;" however slight the allusion, you would know to expect him still. And when the Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Micah, and Zechariah, and Malachi; when the Old Testament is full of Judah's restoration and conversion—of all the accompanying signs and subsequent effects, it is enough for us if Luke, and Paul, and John—if the New Testament penmen writing on another errand and a new emergency, do not supersede or disallow the predictions of their predecessors. It is more than enough, when I find by frequent allusions and explicit statements, that they assume and sanction the whole.

Abstaining from all speculations regarding the period when, and the agencies by which the result is to be brought about, it will be the object of this lecture to show—

I. That the Jews are to be restored to their own land; and—

II. That they are to be converted.

In other words, the destination of the Jews includes their restoration and conversion.

I. It is God's purpose to restore the Jews. "Jerusalem shall be trodden down of the Gentiles, *till* the times of the Gentiles be fulfilled;" in other words, when the Gentile lease is out, Jerusalem shall be trodden down no more.

When a great city is overthrown, and the first outburst of sorrow dies away, it is either quietly rebuilt and re-occupied, or

forsaken and forgotten. In either case it is only one generation which suffers. If a new city rise on the ruins of the old, the conquerors and the conquered usually blend more or less together, and in some future age they live promiscuously and rejoice in common on a soil which their fathers moistened with one another's blood. What modern Roman lays it the least to heart that the grass waves in theatres where his forefathers sate the long summer day, and laughed, and cheered, and shouted; or, who feels it *personally* that the bramble grows out of the riven altar on which Romulus or Numa laid the struggling victim? The chain of identity is broken, and the new race is clean severed from the old. If, on the other hand, no new city be suffered to arise, if the shock which everturned its walls have also dispersed its people, like the shattered fragments of the avalanche, they soon melt and are lost atoms in the stream of some mightier population. Where is the bosom in which Troy awakens the faintest throb of patriotic feeling? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? And what emotion beyond a vague and impersonal sadness, a general impression of the melancholy, a sense of dreariness without any touch of tenderness, is ever called forth among the broken shafts of Palmyra, and empty rock-nests of Petra? Where are the people who have the hereditary right to sit down among such ruins and recognising emblems of departed glory, the right to weep because *their* "house is left unto them desolate?" Where are the old inhabitants? They were not exterminated, and yet they have vanished. Merged in the nations, and mutually commingled, there is no precipitate which can decompose them and bring them out in their original distinctness again. The house is desolate; but no one feels that the house is his, so no one mourns its desolation. But there is a city whose case is quite peculiar. Captured, ravaged, burnt, razed to the foundation, dispeopled, carried captive, its deported citizens sold in slavery, and forbidden by severest penalties to visit their native seats again; though eighteen centuries have passed, and strangers still tread its

JEWS AT THE WAILING PLACE, MOURNING JERUSALEM'S RUIN, AND PRAYING FOR ITS RESTORATION.

hallowed soil, that city is still the magnet of many hearts, and awakens from time to time pangs of as keen emotion as when its fall was recent. Ever and anon, and from all the winds of heaven Zion's exiled children come to visit her, and with eyes weeping sore bewail her widowhood. No city was ever honoured thus. None else receives pilgrimages of affection from the fiftieth generation of its outcast people. None else after centuries of dispersion could at the first call gather beneath its wings the whole of its wide-wandering family. None else has possessed a spell sufficient to keep in remotest regions, and in the face of the mightiest inducements, its people still distinct; and none but itself can now be repeopled with precisely the same race which left it nearly two thousand years ago. The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God.

Here are two familiar facts. The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naphtha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumblings, separate and immiscible? And why, again, when every other forsaken city after an age or two is forgotten by its people—why has Jerusalem such strong affinity for its outcast population, that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and with the people, and unless the place and the people have yet something to do with one another?

This presumption becomes an absolute certainty when we consult the sure Word of prophecy; and, in order not to confuse your ideas and oppress your memories with a multitude of quotations, I would by way of specimen select the following three:—

"In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass IN THAT DAY, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and

JEW OF JERUSALEM.

from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"For I will take you from among the heathen, and gather you out of ALL countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. *And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.*"

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for

the law shall go forth of Zion, and the word of the Lord from Jerusalem."

I would only further remark, that agreeably to these prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down" of the Gentiles; but no one set of the Gentiles has been allowed to tread it long time together. It has been "successively occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian caliphs, the Latin Christians, the Egyptian and Egyptians, have fought for the Holy City, and possessed it all by turns; but never any of them been able to keep it long. And whilst in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people whose it is, await in calm assurance the day when the Lord himself shall put them in perpetual possession.

Looking to the present languid and withered aspect of the country, it may be a question with some whether a literal restoration to Palestine would be a blessing to the

GARDEN IN THE HOLY LAND.

caliphs a second time, the Mamalucs, and the Turks of the Ottoman race." And by this ceaseless change of occupants, it has been very plainly hinted that all were intruders and usurpers, and that the rightful owner had not yet appeared; so much so, that I greatly err if it be not the conviction of the present possessors, both Frank and Moslem, that they are the *locum tenentes*, sitting there by sufferance till the way be ready for the return of the ancestral lords. Christians and Infidels, Papists and Mahometans, Franks and Saracens, Turks Jews. On that question we deem the people themselves the best judges, and if they desire it, it must be a blessing—a blessing because they desire it. The question with the exile is not whether his native land or his place of banishment be the fairest and most fruitful; but all the question is, how he shall get *home*. But independently of this, Palestine is "a goodly land." Its intrinsic resources are far from despicable, and its position, relatively to other lands, perhaps the most advantageous in the world. Spread out beneath a sky whose severest

aspect is mild, and whose summer glow is only intense enough to elaborate those aromatic harvests unknown in more moist and chilly climes, Palestine used to be a land of sprightly music and long livers. In those regions where the air is sluggish, life is dull, and men do their work in silence. But in healthful climes, muscular energy is redundant, and the animal spirits overflow, and the prodigal excess of life and power escapes in joyous shouts and nimble movements,—in leaping and dancing, in melody and song. And just as you infer, not more from its long livers—those gay old "grasshoppers"—than from its merry singers, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey." The long desolations have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees; but the bee still murmurs on the fragrant cliffs of Carmel, and the sleek olive yields its fatness in Gethsemane. The ruthless natives, and more ruthless strangers, have not been able to exterminate the cedars of Lebanon; sycamores grow by the wayside as when Zaccheus clambered up to catch a glimpse of the illustrious stranger; and the Arabian

MOUNT CARMEL.

that ancient Attica must have been a genial lifesome land, as you may gather, not more from the frequency of fourscore and fivescore among its patriarchs, than from the abundance of its popular minstrelsy and daily music, that Palestine was a cheerful and salubrious land. From the matron at the well, to the watchman on the walls,—from the strain that gushed with earliest spring, to the shout which closed the vintage, there were tokens unequivocal of life in its sunshine, and inspiration in its air. And perhaps nothing can show the change more solemnly than that a land once so vocal should be so silent now. And as it was a salubrious, so it was a fertile land. In its better days it was "the garden of the Lord, pitches his tent beneath the Terebinth, like his father Abraham when angels visited him at Mamre. The almond-tree flourishes along the Jordan, and like a pyramid of silver cleaves the azure of a cloudless spring, even as when its glad signal announced to the youth of Judah the winter past, and its snowy blossoms on leafless branches reminded the monarch-preacher that his own almond-tree would soon be flourishing. Jericho was the city of palm-trees in the days of Moses. The palm-leaves of Jericho carpeted the path of the Prince of Peace on the only triumphal procession this world ever gave him. Jericho is the city of palm-trees still. The trees whose borrowed foliage spread a canopy of green over Jerusalem at each Feast of

Tabernacles, have not entirely vanished. And even those humbler glories of the field, which no goodly land can want, may still be recognized. Sharon has not lost its rose, and among the hills of Galilee you still may gather the gorgeous amaryllis, descendant of those very lilies to which the Divine Teacher pointed one autumn evening eighteen hundred years ago, and bade his disciples "consider" them. A traveller speaks with rapture of the delicious odour which sprang at every footstep from Jerusalem to Jaffa, of melon-seed, and is rewarded with the most delicious produce in the world. The mountain ranges to the north are as green as when the bulls of Bashan rioted on their dripping slopes. And the very thistle-forests, which dense and tall usurp its plains, show that these plains are capable of yielding again their heaps of corn. In short, the Lord has only to turn that captivity like streams in the south, to fill the channel of that dry and thirsty land with the stream of its returning population, in order to clothe it

JERUSALEM.

when the long-looked for rains had revived the rosemary and other scented flowers. Hasselquist was charmed with the jasmine of Palestine, a trivial circumstance, were it not that a prophecy of many a sweet Jewish home and rural dwelling may be enfolded in that flower. But what is economically of far more moment, amidst all the recklessness of its trampling invaders, and all the resourceless poverty of its abject cultivators, the soil gives symptoms of its exuberant fertility. The lazy boor on the sea-coast scratches the mould and flings in a handful on every side with the fertility and glories of unexpected spring. Let but the seed of Jacob people it once more, and its pastures will be clothed with flocks, and its valleys will be covered over with corn. And whilst the little hills exult on every side, the people that went forth weeping shall doubtless come again rejoicing.

There is only one circumstance more which I would mention in this connexion. It is that the geographical position of Palestine will make it now far more important to the people who possess it than it ever was

before. So remarkably situated is it, that it forms the bridge between two continents, and a gateway to a third. Were the population and the wealth of Europe, Asia, and Africa condensed into single points, Palestine would be the centre of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which a kingdom may attain, planted as it were on the very apex of the whole world,—with its three continents spread out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side all the skill, and enterprise,

VIEW OF JERUSALEM FROM MOUNT ZION.

and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations; and by bringing the forces of the Gentiles to Jerusalem, to send the blessing of Abraham among the Gentiles.

II. I now pass on to prove a point without which the restoration of the Jews would be a blessing neither to themselves nor to the world. I mean their conversion. There are some things from which the Jews do not need to be converted, *e.g.*, they are not idolaters, and do not need to be turned from image-worship. They are better than some called Christians in this respect. But they are self-righteous. They have mean ideas of God's holy law, for they think that with hearts and hands tainted by the original transgression they can render a pure and acceptable obedience to that law. They have wrong ideas of sin, for they fancy that the fasts, and prayers, and tears of the sinner can atone for insults offered to the almighty Majesty and sin-repelling Holiness of God. And they have wrong ideas of God himself; for his amazing gift of a free forgiveness is too magnificent for them to receive it, and the condescension of the Son of God in coming down and dying is too divine for them to believe it. If the Jews had right views of the law of God, of sin, and the Saviour, they would be converted. We believe that the Spirit of God will give them such views ere long. But whether their conversion is to precede or accompany or follow their restoration, or rather whether some of them may not be converted before the restoration, and the remainder afterward; and what are to be the agencies employed, whether there is to be a second personal appearing of the Son of God beforehand, or whether the work of their conversion is to be consummated solely by the plenteous outpouring of the Spirit, without whose working the bodily presence of the Son of God would make little impression on corrupt humanity; and whether the time is now fully come; these questions I do not at present discuss, on some of them having formed no conclusive judgment, and because on all of them you will more readily come to a clear light and sound conclusion if you be first fully persuaded of the fact that

the Jews are to be converted. And here, as in the former instance, I prefer quoting, without comment, the sure word of prophecy.

"Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

FIG TREE.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon Me whom they have pierced, and they shall Mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved. . . These also have not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

But I feel that I would not be doing justice to my subject if I ended here. I doubt not that the Jews are to be the possessors of Palestine and the people of God again. This is their destination; but this is not all. As was truly said in the opening lecture, "The Jews possess no prerogatives for themselves. Whatever immunities and distinctions they enjoy, they hold for the world." So is it with their destination. God has great things in store for Israel, for he has great things in store for all mankind. And to understand the destination of the Jews you must go back to the day of their original segregation from the nations, and recall God's promise to the Chaldean shepherd, "In thee and in thy seed shall *all the families of the earth* be blessed." A promise already most bounteously fulfilled in the "one" seed, "that is Christ;" but a promise whose riches, as prophecy assures us, are far from being exhausted yet. From Isaiah, and Zechariah, and Paul, it is very plain that Israel's restoration is to be the world's elevation; that Israel's ingathering is to coincide with the world's great harvest-home. Their fall was a blessing to a few of our Gentile families; their rising again in their fulness will be a blessing to the whole. How it may produce its full effect of blessing, I cannot tell; but, with Bible help, may offer the following hints:—

1. The restoration and conversion of the Jews will be striking facts. Whether effected in the more ordinary ways, or, as is almost certain, with miracles intermingled, the result will be abundantly remarkable. It is not probable. Many of the Jews sneer at the devout expectation of their brethren, that they will yet be planted as of old in Palestine. Many of them smile at the idea of a restoration, simply because there are such hindrances in the way. Very well

When the restoration takes place it will be all the more wonderful. "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles, The Lord hath done great things for them." The event is not probable. You do not all expect it yourselves, and many Gentiles do not. So it will be very surprising when it does take place. Again, much as many of the Jews desire a restoration, and confidently as some look forward to it, they all with one accord deprecate conversion, and are confident that such a calamity never can befall them. Now, of all prophetic truths, this is the plainest and most positive; and when it does take place —when over the face of most staggering difficulties and stupendous prejudices, the great consummation is brought about—when, probably all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the Pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerate Judah, the Word of God will sparkle with unwonted corruscations, and like deep-coloured gems that look dusky in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beam breaks forth from Salem. And it is not so much the new evidence as the new impulse which this event will give. It is not so much that it will merely illustrate or fulfil the prophecies, as that it will arrest the world and animate the faithful, and by giving palpable reality to the things of faith make unbelief as impracticable as it is already inexcusable. It has been admirably shown in a recent essay, that foreign missions have exerted a most quickening power on domestic Christianity; and that every triumph of the Gospel abroad has pioneered a corresponding victory at home. When Christendom was stagnant, when preaching had come down to a few meagre commonplaces, when ministers preached with slight expectation that they were to impress or change their hearers, and when hearers heard with no intention of being impressed or changed, word came home that the Gospel was proving itself the power of God unto salvation among savages, Indians, Esquimaux, and South Sea Islanders. Why should it not prove itself the same to the Greek which it had proved to the barbarian? The cause got a new impulse, the Gospel got a new trial, and the work of evangelization went on with new success in Britain. If this was the reflex influence of a few Pagans converted, what would be the effect of like conversions among the Jews? Would it not be as life from the dead to the once more drooping Churches of Christendom? The Gospel has already proved itself the power of God and the wisdom of God unto the salvation of Gentiles, and that on a somewhat extensive scale. But to complete the case, let it prove itself the power of God and the wisdom of God unto the salvation of the Jews. They are confessedly

FIG TREE AND FRUIT.

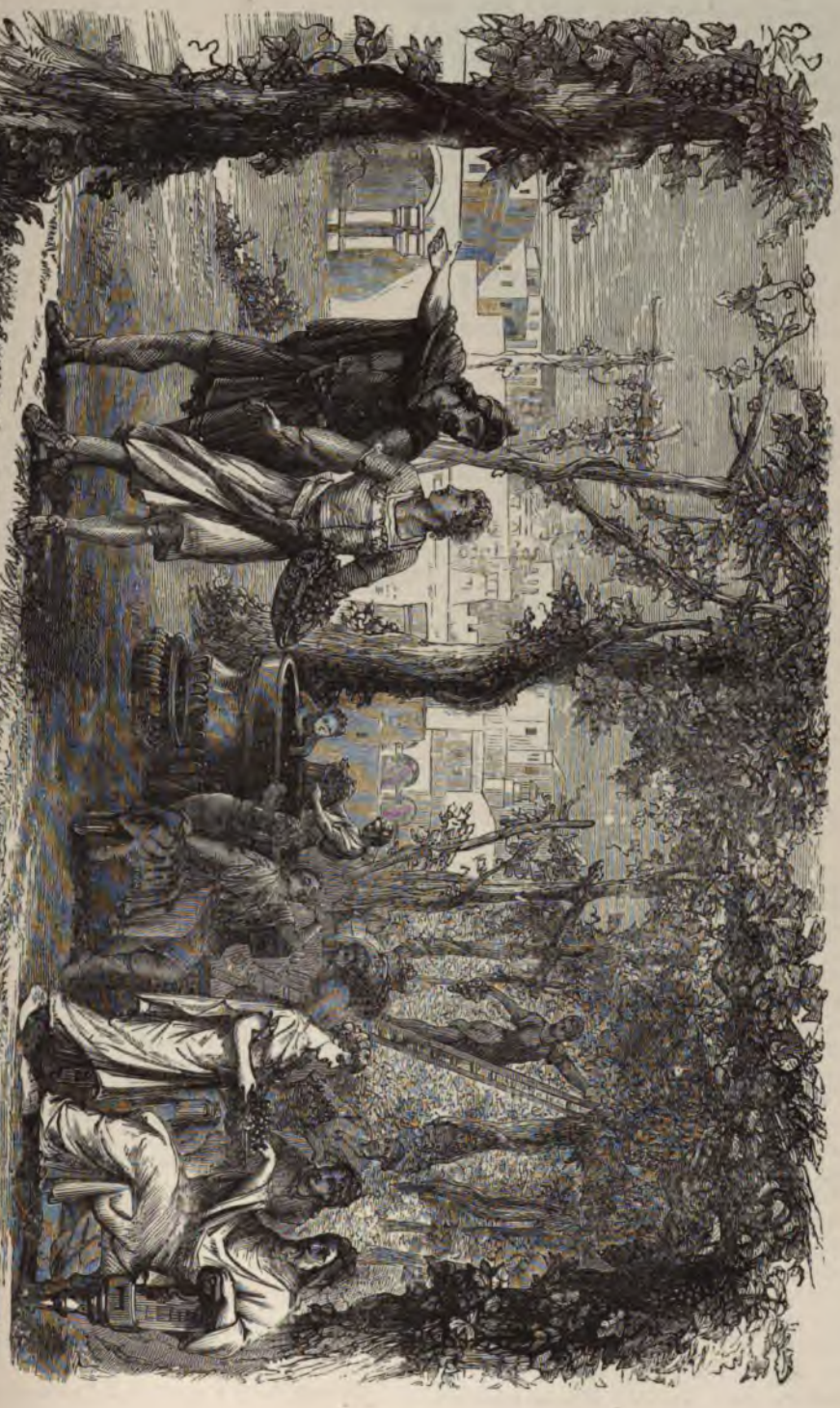
the hardest and most impracticable materials on which it has yet been brought to bear. Are they beyond its influence? In the infancy of chemistry half the substances in nature were reckoned insoluble, not because there was no power in nature to dissolve them, but because men were ignorant of that power, or knew not how to apply it. And after the poor alchymist had laboured in the fire, heated his furnace seven times, and spent all his acids and alkalies, there still remained in the alembic a relentless mass which laughed at all his labours; a tiresome earthy residuum, a *caput mortuum*, which would neither evaporate, nor melt, nor burn. But as knowledge grew, solvents multiplied, till the intractable substances became very few. Still, however,

men would say that a thing was as hard as adamant, that you might as soon melt marble or fuse platinum as make an impression on that thing. But these comparisons are no longer significant. There is a power in nature which can melt marble, fuse platinum, and burn the adamant. In the infancy of evangelic effort, even Christians looked despondingly on some sections of the human family; and it was a grave question with some whether it was better to extirpate cannibals or evangelize them; whether the Gospel should be preached to the Indians; and a large mass, consisting of Negroes, and Hottentots, and "Chineses," were set aside as utterly out of the question, a *caput mortuum*, of which nothing could be made. These despondencies, which were unlawful from the moment it was said, "Preach the Gospel to *every* creature," have now been effectually refuted by the partial success of the Gospel on every creature; partial, but still enough to show that every creature is a fit subject for the Gospel to act upon. But I can quite see in some brethren a suspicion that the Hebrew subject will prove refractory —that there is a peculiar impracticability about the Jew. Be it even so: that the Jew's heart is the hardest of all hearts; that peculiar hardness has happened unto Israel. There is a power, an agent which can dissolve this stony heart; and just allow that they are the most obdurate people in the world, and it follows that when the Gospel has proved itself the power of God, and the wisdom of God to the salvation of the Jews, it will be seen how omnipotent is the Gospel of peace in the hand of the Spirit of Love. When the Jews are converted, it will be a most singular event; the final evidence of the Gospel's Divine original, and a mighty impulse to its spread.

2. But, secondly, the Jews are likely themselves to be most energetic and efficient evangelists. Isaiah says (ii. 2, 3), that, "in the last days the law shall go forth out of Zion, and the word of the Lord from Jerusalem." And Zechariah says, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord . . . Ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (viii. 22, 23.) Jerusalem, by that time possibly the great centre of wealth and influence, will be the source of light and evangelization; the emanating fountain and the converging focus, whence truth shall issue and whither inquiry shall return; from which the Word of the Lord shall go forth, and to which all tribes of awakened people shall go up—the missionary metropolis of the world.

3. And a third and more important way in which I believe that Christianity is to profit by the conversion of the Jews, in which all families of the earth are to be blessed in Abraham, is that in that converted nation we may expect to see a reproduction of Christianity in its noblest and purest style; the graces of the Gospel exemplified as they have not been since the day when the very chiefest Christians were Jews. It ought ever to be remembered, that whether for the purposes of ulterior conversion of the world, or for the elevation of the existing Church, the instrumentality most needed is a normal piety of the highest type; a living Christianity so full-grown, and so full-hearted, that no man shall despise it, and no man shall mistake it. And in reading the prophecies I see many proofs that regenerate Palestine is to present the world with a living epistle largely written of this first-rate Christianity. The paradisaic scenes of peace and harmony delineated, streets without violence, and sanctuaries without profanation; the worshipping concourse and the rapt adoration, and the manifested presence of Jehovah; the blending of Sabbath sanctity with week-day activity, bespeak a piety of the most exalted order. And I stagger not at the promise because of what the Jews are now—I believe that they are much maligned, and I also believe that they are not too moral. But I also believe that, though everything which prejudice has suspected and malignity invented were true, the miracle of grace, which makes them a pattern to all people, will only be the more adorable. I do not stop to say that if they be abject, persecution has made them so; nor do I interpose the names of Reuchlin and Benezra and Neander in arrest of that sweeping sentence which would adjudge them to irretrievable degradation. But I fall back on the unquestionable fact that the finest specimens of redeemed and regenerate humanity which mother earth has ever borne upon her surface, or received into her bosom, are the men gathered to their fathers in the sepulchres of Israel, the saints that sleep in Palestine.

I do not forget that the Church's finest models and most stimulating examples are men who answered to the name of Jew.



THE JEWS IN THE NEW JERUSALEM, IN THEIR OWN HOMES, UNDER THEIR OWN VINES, BLEST, AND A BLESSING TO ALL AROUND.—*Isaiah lxv*, 21–25.

And just as from the indevotion of a prayer-restraining and irreverent age, I look back to the son of Jesse praising seven times a day, and soliciting the lyre familiar with his ecstasies, to a strain more seraphic yet, till the labouring lyre could do no more, and his own awe-struck hand trembled into silence; so from the stinted devotion and phlegmatic praises of our Gentile churches I look forward in hope to the day, when other Davids shall lead the choir, and sweet singers of Israel sound the key-note of the Church's gratitude; and if without the temple pomp, at least with Hebrew fervour, we shall answer one another—Praise ye the Lord, for His mercy endureth for ever.

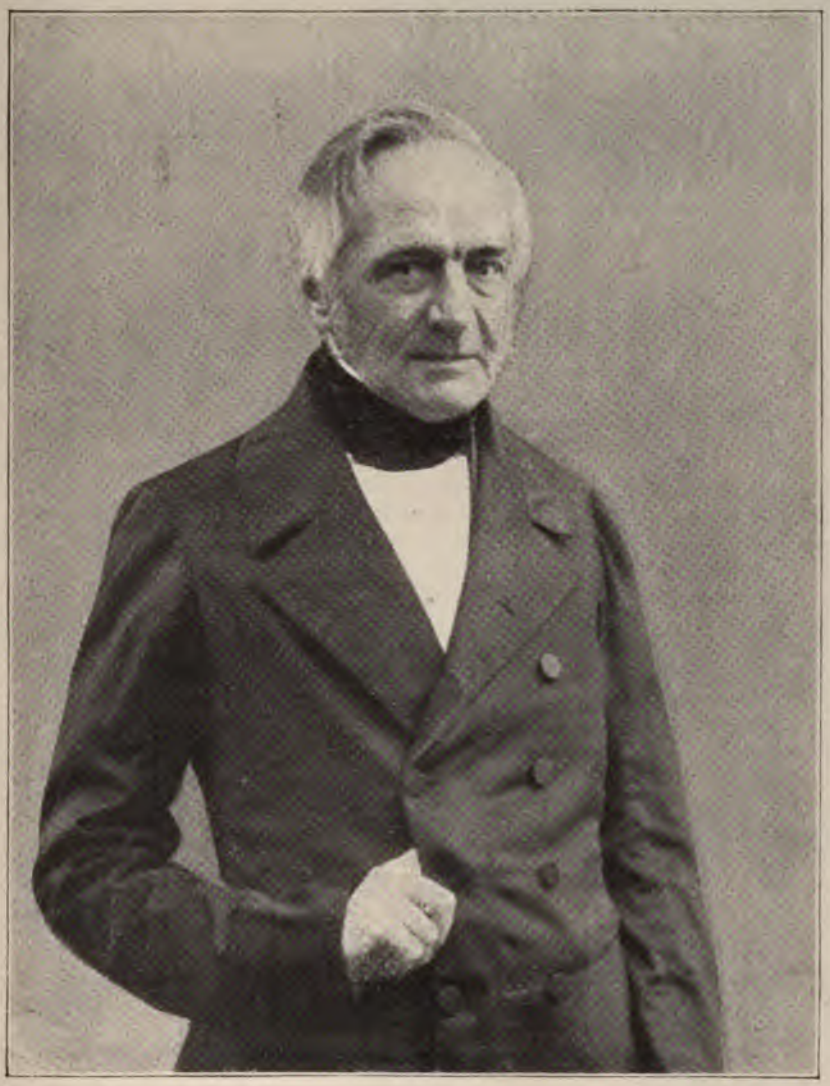
And just as from the selfishness and caution, and wary worldly wisdom of modern preaching, I look back with amazement at that meteor of mercy, that burning and shining light, who self-forgetful and self-spending, flamed round the benighted earth, knowing and making nothing known but Christ, then exhausted, shot back into that sun which had fired him at the first; so looking round on our glow-worm regiment, to the leeward side of the hedge, and then looking out on dark Britain, and a darker world, I am ready to exclaim, "The Lord send us another Jew like Paul!" And then, when I look round on the Church of Christ comminuted into a thousand fragments, and every day shattering more and more the stone which ought to fill the earth—when I think how fallen out by the way are the pilgrims, the brethren journeying to the same land of peace and love, I look back with wistfulness to the Daniels and Johns of better days—who exerted such healing and harmonizing influence on all their coevals, and when I think of it as one most likely source of Christian union, I pray the Lord to hasten in His time the day when Ephraim shall no longer envy Judah, but from Ephraim and Judah, converted and restored, shall come forth a company, THE MODELS OF THE CHURCH, THE MISSIONARIES OF THE WORLD.

MR. GEORGE YONGE, THE FIRST GENERAL SECRETARY.

(*From* 1842 *to* 1867.)

BRIEF SKETCH BY HIS BROTHER, THE REV. W. C. YONGE.

"THERE were three years difference between us, and so it may be conceived that in boyhood, I must have known him as the elder, loving and fostering the younger. To me, knowing, from my own experience, what human nature is, and having a consciousness that I greatly betrayed it, it is indeed a wonder that I do not remember a single instance of misdoing in my dear brother through all his days. But notwithstanding his unexceptionable moral character through life, he loved to think of himself as a sinner saved by grace. It fell to his lot to be at a school in Margate, under the Rev. Mr. Lewis, a Baptist minister, and it is presumed that there he received his religious bias. I remember the rewards he won there. When, in the year 1809, the Sunday School at New Court was originated by William F. Lloyd, he, with my dear departed sister, was among the first teachers, and I presently became an assistant teacher. The spirit, the uniformity, the consistency of my brother in that relation, could not but be marked, and the fruits of his labour have, in most remarkable instances, remained, proving that what he asked in the name of Jesus, he received. His distinctive success was, perhaps, in those who had been under his care in the school, but with whom he managed to preserve an acquaintance afterwards. No pains, and no cost, were too much with him to accomplish this. For how many years he was a deacon of the church at New Court, I know not. I think he was so in the year 1823. Dr. Winter knew how to value him, and succeeding ministers found him their encourager. He was one with whom there could be no variance. He had his judgment, but he knew how to appreciate the opinions and intentions of others. I was present with him at the preliminary meeting, in Dr. Hamilton's church in Regent Square, with a view to the formation of the



Yr. Brother in the Lord
Geo. Gough
Rec'd Jew

British Society for the Propagation of the Gospel among the Jews. Years before, efforts had been made, an address published in the *Evangelical Magazine*, correspondence held with leading ministers, but my brother was the one, notwithstanding his characteristic diffidence, to bring it to a practical bearing; and it has been a mutual happiness to experience how efforts, weak indeed as compared with the magnitude and interest of the object, have been encouraged by the Church, and owned and blessed of God.

"My brother's passage through the Valley was well and cheerfully characterized by him —'I walk—I cannot run.' Medical advice prevented the visits of others than the family, but his long and gradual decline was characterized by peace and even joy in the Holy Ghost.

"On Friday, the 16th of August, 1867, his earthly remains were committed to the grave in Kensal Green Cemetery, close to the resting-place of his friend and companion in labour, Rev. Ridley H. Herschell. Although, by his own direction, no one beyond the circle of his immediate relatives was invited to attend, the little chapel was filled with worshippers, among whom were many members of the Committee, with all the Agents and Missionaries of the Society stationed in London, and several other attached friends who had been associates in the bonds of Church fellowship and Christian sympathy. The service was conducted by the Rev. James Rowland, of Henley-on-Thames."

The address referred to by the Rev. W. C. Yonge in the foregoing sketch, appeared in the January number of the *Congregational Magazine* for **1829**, in the form of a long letter to the editors. That appeal to Christians, on behalf of the Jews, we had the pleasure of reading lately, in a volume of that journal, which belonged to Mr. George Yonge himself. At the top of the page where the letter begins, he had put in a little slip of paper, evidently for future reference.

In searching among Mr. Yonge's papers for details of his life and work, we were delighted to find a manuscript containing the whole of that address, entitled "The Jews," clearly and beautifully written with his own hand, signed "Monitor," and with passages of it specially emphasized, as if intended for reproduction. These passages we give here, as we consider that they had much to do with the formation of our beloved Society.

PASSAGES FROM THE APPEAL FOR THE JEWS WHICH APPEARED IN 1829.

THE JEWS.

To the Editors.

The subject to which I would invite your attention, is one which has occupied many anxious moments of my life, and from the first time I became interested in the question, now thirty years since, I have continued to read the Scriptures from a very different point of view to that which I had previously been accustomed; with members of the Hebrew nation constantly before my eyes, and meeting them, as everyone may, at the corners of every street, I see the veracity of God exemplified, and His justice manifested in the fulfilment of those awful denunciations of wrath for transgression contained in His Word, and the consequent dispersion of a nation, once beloved and chosen as His peculiar people. But I cannot read those remarkable delineations of wrath thus exemplified, without also tracing the loving kindness and mercy of God in the midst even of threatened and deserved judgments. The Spirit of God foresaw that there would be a dereliction from His law, and a departure from His paths; and proclaimed that this nation, who were once to be considered in the eyes of all nations as "*a great, wise, and understanding people*," in consequence of the wise, and righteous, and holy statutes given to them by the God of their fathers, would become the scorn and contempt of all nations; a proverb, a by-word, and a reproach of the people amongst whom they should be called to dwell; yet has He ever accompanied every sentence of His wrath with invitations to return and repent, and with the promises of abounding mercy and compassion, exceeding even their former condition. For He has said that then "He will gather them, even were they cast out to the outmost parts of heaven, and bring them into the land which their fathers possessed, and will multiply them, and do them good, *more than their fathers*." There is no people upon earth, therefore, which have such special promises, and none upon which Christian labour may be bestowed with more hope of success. God will surely work with them who seek their welfare, and who endeavour to bring back His people to a sense of their departure from Him; and it may be believed that they are, at the present time, chiefly wrought upon by the frigid conceits of their rabbis; the strange and *outrée* interpretation of Isaiah liii. being,

that they themselves are the party predicted, suffering for the sins of other nations. It may be questioned whether the knowledge they possess of the Scriptures of truth, limited, I admit, because chiefly confined to the Pentateuch, does not supply a better foundation on which to erect a superstructure, a living edifice of souls, to the glory of God our Saviour, than to any other people on the face of the earth.

But, Gentlemen, I would remind our Christian friends of the mass of misery which exists amongst the Jews resident in this country, even from the influence of our own statute and municipal laws; shut out, as they also are, from parochial relief, and therefore not capable of reaping the common advantages of society, to which, as a body, they proportionally contribute. Nor are they allowed, by the laws of the land, the law of God in reference to the Sabbath, or seventh day, which they feel bound to observe, and their own rabbinical injunctions of fasts and festivals, to devote more than 200 out of the 365 days of the year to their daily maintenance. I know that many of these people feel it to be a burden to be compelled to such observances, but, conscientiously so acting, and not led away so completely as many suppose in this world's dirt and dross, as if their whole soul were bound up in its gain, I would ask, Are they not then precisely the characters on which Christian benevolence might hope to act with infinite force? I am not ambitious of the distinctive title of fanatic and enthusiast, which there is too much reason to believe have been so denounced, even from the assumed chair of God, on those who have presumed to advocate such a cause. "*N'importe.*" I shall remain precisely the same being in believing that of the Jews to be the cause of God and of truth. All that occurs to my mind at this moment is, whether our Dissenting or Congregational friends are not bound more deeply to consider whether they have discharged the character of the Good Samaritan, or are now, or have been, pouring oil and wine into the wounds of their afflicted brother, Israel; and whether they have conducted him to the inn, and pledged themselves to the Great Giver of all good, that they would provide, out of the abundance bestowed on them by the God of mercies, those means needful for their distressed friend and neighbour.

Need I call to your recollection, Gentlemen, the benefits which Christians have received at the hands of the Jewish nation; their only God and Saviour; their Bible; and those Missionaries who first promulgated the grace of God to our pagan ancestors? Do you imagine, Gentlemen, that the Apostles, or apostolic men, sent to you were so sent without cost? or that the Scriptures were transcribed for your information without expense? Are we not also in possession of the personal spoils of the people of Israel, and yet boasting ourselves as being the Zion of the whole earth, and pretending to the glory of being the most enlightened and polished Christian nation of the habitable globe? And, after all, Gentlemen, I would ask, What have we done for the Jews? the very people we have robbed and spoiled, and, as an evidence of our sincere repentance, like Zaccheus of old, to whom restitution must be made? Nothing, and less than nothing. We might now have been on the point of reaping the fruit of any labour bestowed, had not the principle of duty been sacrificed in the surrender of dissenting privileges, from which moment either to preach or pray on behalf of the Jew has been deemed a work of supererogation. . . . .

After a reference to the London Society, and the voluntary withdrawal of the Nonconformist members from it, the writer continues in the language both of praise and reproof, thus:—

But, admitting every disadvantageous circumstance, were the principles of love on which the dissenting body originally acted good; and I would contend that they had been for years the main support of the Society; on what ground, I would ask, have they departed from their first love, and cast out the daughter of Zion as a widow or woman forsaken, unless they can prove her recent crimes, and are compelled to adjudge her to final separation? Alas! Gentlemen, I fear that we are enveloping ourselves in webs of our own weaving, and forget that the same beloved wife of youth is perishing for lack of comfort. Oh! she is still precious in the sight of God; though the gold has become dim, and the fine gold changed, she will shine in the future day in the resplendent glory of her Saviour's righteousness, and in the beauteous garments of His holiness.

It would be to impeach your general knowledge of ecclesiastical affairs to suppose you ignorant that the Missionary Society embraced the Jewish cause as one of their objects in the early stage of their proceedings, and appointed a missionary to that people; that they sacrificed this object only in considera-

tion of a separate Institution being established, and I admit that there were, as there may be still, sufficient grounds for such a separation of objects. Nor are the Jews to be considered in the light of heathen. The ramifications of Jewish society require an almost intense and exclusive application of mind. It is a question to be studied *per se*, and without due attention not easily tangible, and must therefore be met in every form and shape, chameleon-like, into which the Christian character dare enter. I would not, however, forego a duty because it may be difficult, for "such as thy day is, so thy strength." Abandoned, however, as this cause has been during many years, I would again call, through your pages, on the worshippers of the True God to arouse from their slumbers, and rally round the standard of the Cross, that they may carry conviction and truth into the Jewish camp. If they can do no more than advance to the outposts, and invite its intrenched possessors to their festive board, in the language of conciliation and love, they will have fulfilled the righteous injunctions of their Saviour, for even compassion is dear to His loving heart. If ye did it, might He not say to one of these, as to one of my kinsmen, ye did it to Me; but full fraught with the eternal blessings of the Gospel, and the declaration that His Word, preached or distributed, shall not return to Him void, there is every encouragement to proceed in this cause. Surely I might appeal to the honourable and venerable names of many departed this life, and of many still living, who were the first to advocate the cause, and entered upon it *con amore—et cum spiritu.* They did run well, what doth hinder? It may indeed be said, as it hath been said, "If the Lord would open windows in heaven, then might this thing be!" and miracles, as aforetime, may be required. Means, however, are in our hands; let these first be tried, because God works by means, and never fails to bless the efforts of His servants. If report speak truth, there is now a work silently proceeding which may astonish and confound the minds of gainsayers, perhaps such as may not have taken place since the Apostolic times.

MONITOR.

His Letters.

How much we may know of the mind, the heart, and the life of a man by his letters. The creed, character, and conduct

MR. GEORGE YONGE, THE FIRST GENERAL SECRETARY.

of Christians like Peter and Paul are reflected in their letters as in a number of polished mirrors.

What a mine of spiritual wealth is disclosed to us in Paul's Epistles! In them we see shining the priceless gems of love, faith, trust, meekness, peace, patience, tenderness, long-suffering, purity, humility, patriotism, philanthropy, courage, self-sacrifice, hope, joy. In them we see the Christian as a Son, a Saint, a Servant, a Sufferer, a Suppliant, a Succourer of many, a Spiritual Sovereign arrayed in robes of beauty, with palm and crown, in the Kingdom of Eternity.

Could we gather together and spread out before our readers a few typical bundles of Mr. Yonge's letters sent to our devoted Missionaries, and to the friends of Jewish Missions at home and abroad, we should find that he possessed, more or less, all the features of Christian love as described by Paul in the 13th chapter of his Epistle to the Corinthians; features absolutely indispensable in a Christian gentleman and in the General Secretary of the British Society for the Propagation of the Gospel among the Jews.

We regret that we can only find space for a few of the letters of Mr. Yonge, two specially addressed to the young, one to the Editor of the *Jewish Herald*, a circular letter to the Missionaries, and a letter of sympathy to Mrs. Herschell when she met with her great bereavement.

TWO LETTERS TO THE YOUNG.

I.

What can the Young do for the Jews?

I am glad that this inquiry is addressed to me by young Christians; for the cause of Israel has much to commend it to their attention, and its best hope, under God, rests on the zeal and devotedness of such as you are. My dear young friends, you have hitherto stood as spectators, but must now enter upon the course of holy effort for the good of souls. You will soon receive from the dying hands of your fathers the torch which they have borne as they ran. You must bear it onward and aloft. It will brighten as you advance; and when you close your career, God will raise up others to succeed you. I rejoice that in seeking to enlist your best powers on behalf of the Jew, I have no need to withdraw your attention from other objects of Christian benevolence and sympathy. You must take no diminished interest in any one good thing to which your fathers have given their sanction: you must, by grace, carry out every wise plan which it was only in their hearts to accomplish; you must tend the very field they have sown, and rejoice in the hope of the same harvest. But the cause of the Jews, and of their conversion to God, has not received its due meed of attention; and it is for you, whom the Shepherd of Israel has gathered into His fold in the morning of your days, to take it up, and make it peculiarly your own. The origin and antiquity of the Jewish nation, their language and customs, their connexion with the greatest empires of the world, and their singular preservation, ought to attract youthful study and research; while, in addition to these, most affecting appeals are made to your spiritual sympathies and to your Christian expectations, by the prophecies of God concerning them, and His conduct towards them. "He shall dwell alone, and shall not be reckoned among the nations," points out Israel as the object of an attention challenged by no other. And "Blessed is he that blesseth Thee," gives, or ought to give, all the force of personal interest to every thing that affects their welfare.

My dear young friends, let me reply to your inquiry, first, by proposing another. What ought you to *feel* towards the Jews? Ought not your emotions on seriously contemplating them to be those of deep and holy *reverence?* You feel a mystic awe as you survey the ivy-crowned walls of some venerable building in which the people of God have once worshipped, or some "man of God" has dwelt. Antiquity gives to almost shapeless masses an attractiveness which no grace or form of modern art could supply. You love, too, the staff on which your fathers leaned; and there is no Bible like that which has come down to you through a long series of pious ancestry. But where is the object that can compete with the nation of Israel for antiquity? Before the earliest historian, Moses wrote, and with the most ancient of empires the Hebrews were contemporary. Do we not owe reverence to them also as the people whom God chose for His own—to whom he assigned a land for their everlasting possession—whom He has preserved amid the fire and the flood—to whom Himself, by the living voice and the handwriting of God, gave laws—whom He fed by daily miracle, and guided by the nightly fire—before whom He divided the river and the sea—for whom the stars fought in their courses, and the sun and moon stood still in the heavens? Trace, too, the illustrious list of sages and holy men whose names stand on the page of their history, and with whom the Most High held converse, as "a man with his friend." Read their poetry—revisit their temple, "beautiful for situation, the joy of the whole earth"—and as you wander among its ruins, you will not treat as a people unworthy your veneration the scattered tribes of Israel.

But I would awaken the more tender feelings of your nature, and therefore I ask your *love* for Israel. They are the kinsmen, the brethren of your Redeemer. It was a Jew that was "fairer than the sons of men." They were the lips of a Jew that said, "Come unto Me, and I will give you rest." They were Jewish tears that fell at the grave of Lazarus, and Jewish arms that enfolded the smiling infants of Judea. It was as a Jew that your Saviour lived and suffered, agonized and died; and in that nature He ascended to heaven. Identify the Jewish suppliant of your Christian affection with Him whom you esteem the "altogether lovely," and my claim for your love will not be disallowed. All the penmen of your Scriptures and the first preachers of the Gospel were Jews. The words which brought you to a Saviour's feet—the precepts which guide your way—the promises which soothe your spirit—the hand that lifts the veil of futurity and shows you the Lamb in the midst of the throne and the countless myriads there—were all of the people for whom now I ask your love; and

CHRIST BLESSING JEWISH CHILDREN.

for whom else could it be asked with so much reason and emphasis?

Again: I ask your *compassion* and your *pity*. A man of lofty intellect, fallen into the decrepitude of age, and the imbecility of childhood; a man of renown, and once the idol of popular worship and affection, now poor, forsaken, despised, friendless; the inmate of the poor-house, dying without one kind hand to close his eyes, or one gentle accent to bid his spirit go in peace, and borne to his lonely grave without any of all his former friends to shed over him a single tear: such would move your pity; but see how these features of distress are combined, and this interest increased, in the condition of fallen, outcast, forsaken Israel, "whom no man hath pitied, and no man will save." No uninspired appeal can equal that of the prophet. Hear him as he speaks of Zion and her children: "She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her." "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul. See, O Lord, and consider; for I am become vile." "The elders of the daughter of Zion sit upon the ground and keep silence. . . . The virgins of Jerusalem hang down their heads to the ground." "Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity." "How is the gold become dim! how is the most fine gold changed! The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" "The crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim."* Dear young friends, the history of centuries past, and the state of the Jews at present, verify the picture. Once more would a voice arrest you amidst your privileges, "Is it nothing to you: all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger."†

I might go on and show you how we owe a debt of *gratitude*, if not to the Jews, at least on their account—as the careful depositaries of the Old Testament Scriptures—as the living and ever-teaching types of the Church of God in every age, and as affording in themselves one of the strongest evidences of the fulfilment of prophecy, and consequently of the truth of Scripture, which with almost graphic accuracy describes them in Deut. xxviii. 25, 29, 37, 49, 64, 65: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and shalt be removed into all the kingdoms of the earth. . . . And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. . . . And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee. . . . The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shall thou find no ease, neither shall the sole of thy foot have rest; but the Lord shalt give thee there a trembling heart, and failing of eyes, and sorrow of mind."

But let us now more directly, and under the influence of emotions thus enkindled, inquire what young Christians can and ought to do.

1. Lay the subject of the Jews more seriously and devoutly to heart. If a Christian is to look at all beyond the enclosure of his own soul, and if he is called to seek the salvation of any, the Jew presents himself as a first object. The Jews "are not cast off that they should fall" finally. God "is able to graft them in again," and He will do it. The first preachers of the Gospel were commanded to begin at Jerusalem, and God signalized the beginning there by the conversion of at least five thousand souls. God is now bringing them, as He promised, "one by one," and "one of a city and two of a family, to Zion." The evangelization of the world hinges on the conversion of the Jews, and of this event nationally there can be no doubt. On no portion of futurity does the light of prophecy beam so brightly as it does on their recovery. The period has commenced and must be far advanced, the conclusion of which will see "all Israel saved." Is it possible that the Christian can have

* Lamentations i. 2, 11; ii. 10, 14; iv. 1; v. 16.
† Lamentations i. 12.

nothing to do with this? Can the young Christian forget the Jew and be blameless? Carry the subject, then, into your closets; spread it before God in prayer; be a party interested in everything that concerns the Jews; and be always ready to plead for them in your familiar intercourse with fellow-Christians.

2. Further, let me urge you, as a part of your duty to the Jews, to read and increase your knowledge of all that concerns them. No study ought to be more interesting, and certainly none will yield a more beneficial result. I believe that if we pursued this course, our Christianity would be improved; the levity with which prophecy is sometimes treated would be subdued; we should have more exalted views of the God of Israel, and worthier and more comprehensive ideas of His government; and we should be prepared, by an enlightened advocacy of the cause of the Jews, to put to silence the ignorance of foolish men, and to advance a cause dear to the heart of the Son of God.

3. Summon to the cause of Israel those principles which are the germ of Christian character—the very life of your religion.

Let *love* to your risen Lord constrain and impel you here. In every converted Jew a subject is won to Him who is his rightful Sovereign. A Jew converted is an illustrious proof of the power of your Saviour. That Jew feels, as no other can, for the conversion of his brethren, and he is qualified to become, more than any other, an instrument of good to the world. Is it, think you, the mind of Christ, that while the perishing condition of the heathen awakens your sympathy, the Jew should be neglected?

Exercise *faith*. The cause is encompassed with difficulties—discouragements are frequently presented; but it has the sanction of Heaven, and the promise of the God of Abraham for its security. Come, then; in the spirit of faith meet every opposition, and in the strength of God you shall overcome.

It demands your *moral courage*. Through indifference or misapprehension—and, perhaps, still more through the error of regarding circumstances and individuals more than the testimony of God, the conversion of the Jews is contemplated by many professing Christians as distant, if not altogether chimerical and hopeless. My dear young friends, read the mind of God concerning Israel in His written Word, and consider well His ways. Pour out your hearts before Him. Arm yourselves with holy fortitude. Let the keen edge of satire, and the shaft of ridicule, fall on the shield of scriptural faith. Meet the luke-warmness of the age with the helmet of salvation, and aim directly at the heart of unbelief with the Sword of the Spirit. Go, and the Lord will be with you.

Once more, let *hope* inspire you. Realize to yourselves the spiritual deliverance and final conversion of the Jews as a thing infinitely to be desired, and with all your hearts yield to the expectation which the Scripture warrants. Indulge the hope that Jacob, though he be small, shall yet arise; that the olive tree, though it has been scathed by the lightning, shall yet strike its roots deeper into the earth, and that "it will blossom and bud, and fill the whole earth with its fruit." And anticipate the day when it shall be said to you, and to all the friends of Judah: "Sing with gladness for Jacob, and shout among the chief of the nations."

Oh, forget for a moment intervening days and years; pass by the series of events which may yet occur, and dwell on the happy scenes blended with Israel's restoration, and of which that restoration will form one of the brightest gems. How full will be the joy! how irresistible the mutual love! how deep, how overwhelming, how ecstatic the emotions that shall centre around the Lamb once slain! This will be the *joy of the Lord*. Oh, to have helped it forward—to have blessed one child of Abraham! Talk we of sacrifice with such a view before us? In such a cause what self-denying effort can be too great?

But the day is not yet. The voice of the Bridegroom is only heard in the distance. Still it is His voice, and the note of preparation may be discerned: let us joyfully hail it. Young people, see that you not only have the oil in the lamp, but that you are awake and doing.

And lastly, let me appeal to your *devotional feelings*. You sometimes love to meet as "a little band whose hearts the Lord has touched." Be it your frequent employ on those occasions to plead with God for the fulfilment of His own promises concerning the benighted Jews, now perishing in sin. Perhaps in answer to your prayers some wanderer may lay down his weapons of rebellion at the cross—some soul may be won to Christ—some one engaged, like Saul of Tarsus, to preach the faith he once laboured to destroy. The prayer of youthful zeal will wing its way to the Angel who stands at the "golden altar," and may

be returned in blessings on the heads of those who know Him not.

That you may plead in *faith*, acquaint yourselves with the promises of God, as recorded in His Word: and remember that they are all "yea and amen in Christ Jesus; and follow out the prayer of faith, by contributing according to your ability in aid of efforts made for the spiritual good of Israel. Seek out these children of Abraham yourselves. Put the tract or the Word of God into their hands; make the *youthful* Jews especial objects of your solicitude and prayers; and let all your spirit and conversation recommend the Gospel, that by your cheerful, consistent, affectionate piety, you may, by the Divine blessing, subdue prejudice, excite to holy jealousy; and win the soul.

Ponder such passages as the following; and as you read let your hearts go up in believing prayer to the God of Abraham. "Ye that," as youthful disciples, make "mention of the name of the Lord, give Him no rest till He establish and till He make Jerusalem a praise in the earth." "And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exod. xix. 6). "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6). "And to make thee high above all nations which He hath made, in praise, and in name and in honour; and that thou mayest be an holy people unto the Lord thy God as He hath spoken" (Deut. xxvi. 19). "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad" (Ps. xiv. 7). "Awake, why sleepest Thou, O Lord? arise, cast us not off for ever . . . Wherefore hidest Thou Thy face and forgettest our affliction and our oppression" (Ps. xliv. 23, 24). "Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem" (Ps. li. 18). "Thou shall arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion He shall appear in His glory" (Ps. cii. 13, 16). "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise" (Ps. cvi. 47). "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cvii. 6). "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isaiah ii. 3). "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servant's and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors" (Isaiah xiv. 1, 2). "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion" (Isaiah xviii. 7). "He shall cause them that come out of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit" (Isaiah xxvii. 6). "Comfort ye, comfort ye My people, saith your God. O Zion, thou that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isaiah xl. 1, 9). "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to them with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me" (Isaiah xlix. 22, 23). "For the mountains shall depart, and the hills shall be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isaiah liv. 10). "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an

eternal excellency, a joy of many generations. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shall call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended" (Isaiah lx. 15, 18, 19,

TURKISH SOLDIERS STATIONED IN THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM.

20). "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah lxi. 9). "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence. And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. . . . And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken" (Isaiah lxii. 6, 7, 12). "Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence" (Isaiah lxiv. 1). "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. . . . And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles" (Isaiah lxvi. 10, 19). "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. . . . And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 12, 15). "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is His name whereby He shall be called, "The Lord our Righteousness" (Jer. xxiii. 5, 6). "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-place; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small" (Jer. xxx. 17—19). "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel . . . Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock. . . . And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord. . . . But this shall be the covenant that I shall make with the house of Israel: after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxx. 7, 10, 28, 33—36). "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me" (Jer. xxxii. 40). "Behold, I will bring it health and care, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . The voice of joy, the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts; for the Lord is good; for His mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land as at the first, saith

the Lord" (Jer. xxxiii. 6, 7, 9, 11). "My sheep wandered through all the monntains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. . . . And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. xxxiv. 6, 26). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. xxxvi. 26). "Thou shall ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezek. xxxviii. 9). "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii. 10). "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. viii. 13). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me Whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii. 10, 11). In that day shall there be upon the bells of the horses holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. xiv. 20, 21). "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7). "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah vii., 18—20). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. x. 1, 2). "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. . . . For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed that through your mercy they also may obtain mercy. . . . O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Rom. xi. 12, 15, 25, 26, 30, 31, 33). "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away" (2 Cor. iii. 13—16).

II.

My Dear Young Friends,—You know we are very fond of remembering last words.

If any of you have ever left your father's house to be away for a long time, you often thought of that last loving look from your mother's eye; and the last words of that dear father have followed you day and night. Still more impressive is the orphan's recollection of the last advice of a pious parent just before the moment when, for the first time, that orphan felt himself alone in the world.

Those of you who are familiar with your New Testament, and who have learned to

admire the character of the Lord Jesus Christ, even if you cannot yet say that you love Him (O that you would love Him! for you will not be safe, nor happy, nor holy, until you do), have hung upon His words, and, fancying yourselves, perhaps, among the listening throng, have said, "Never man spake like this man!" And those of you who, by grace, have yielded your hearts to Him have been ready devoutly to exclaim, "It is the voice of my beloved;" you have been delighted to follow in His footsteps, to catch the utterance of His heart, as He moved through the varied scenes of His mortal history, until all the tale of woe was ended, and "It is finished: Father, into

WALLS OF JERUSALEM.

Thy hands I commend My spirit," proclaimed that "the Man of Sorrows" had completed the work of human redemption, and that from thenceforth He was to "see of the travail of His soul and be satisfied." He rose from the grave: for a little while He blessed the chosen few of His friends by intercourse with them, and then leading them out to a spot endeared by many a hallowed recollection, He was parted from them, and a cloud received Him out of their sight. And amongst the latest words caught by their listening ears were these: "Let repentance and remission of sin be preached in My name among all nations, *beginning at Jerusalem.*" And why this special direction? Because, perhaps, their own timid spirits would have sent them anywhere else than into the midst of Jerusalem to preach the Gospel. Because, perhaps, their own natural feelings would have withheld them from first presenting news of mercy to those who had so cruelly treated their Master and Friend. Still more probably, because the Saviour would show the love of His own forgiving heart to those "who with wicked hands had crucified and slain" Him. And because He would testify to all mankind that His Gospel, accompanied by the power of His Spirit, was able to soften and change even Jewish hearts—hearts capable of a crime never committed by any other people under heaven. Yes, and because He would have inhabitants of Jerusalem, converted sinners of Abraham's seed, to be the messengers of redeeming love to a perishing world. (See Isaiah lxvi. 19.)

You know, my dear friends, that the Jerusalem of which Jesus spake was soon after laid in ruins, and the ploughshare driven over the Zion where Jehovah had dwelt; but not until in Jerusalem multitudes had heard and received the Gospel to the salvation of their souls, nor until from Zion had gone forth messengers over the whole known world to tell "the story of peace" through the blood of the Crucified One. The city that now occupies the site of "the city of the Great King, the beauty of all lands," possesses none of its ancient glories. Held, though with a trembling hand, by a Mahommedan government, it is trodden under foot of the Gentiles. The ways of Zion do mourn. Her children sit in the dust, or wander around some fragment of her walls, to pour out their mournful supplications where once "the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Yes, my dear children, the people live. Distinct from every other, they live among all nations; for Jehovah had said of them, "The people shall dwell alone, and shall not be reckoned among the nations." You may read their history in the language of their inspired leader more than three thousand years ago. (Lev. xxvi., Deut. xxviii).

You may learn the heart of God concerning them in the writings of the Prophets. And in the same sacred records you may ascertain the facts of their future conversion to Christ—of their becoming a blessing to the whole world, and of their restoration mingling with the glories of that day when the Lord

Jesus Christ, once proclaimed by a heathen governor King of the Jews, shall wear on His brow the "many crowns" of all the world, and when "on His vesture and on His thigh the name shall be read—King of Kings, and Lord of Lords."

I said that the Jews are scattered throughout the earth. They are in Asia, in Africa, in America. There are in Constantinople 80,000, in Russia 2,000,000, in Poland 80,000, in Austria 670,000, in Holland still true of them, "They will not come unto Jesus, that they might have life." They cling professedly to the books of Moses, and yet the words of Moses will accuse them before God, and insure their condemnation; because, "had they believed Moses, they would have believed Jesus; for he wrote of Him." (See John v. 45.)

Death comes into their dwellings, my children, and it is a dark and cheerless day; no certain hope of futurity sheds a ray of

DAMASCUS.

35,000, and in England 30,000; 20,000 of whom are generally to be found in London. They live quite distinct from us, many of them in a part of London almost entirely Jewish. Happily there is far more of mutual courtesy and kindness between us than when I was a boy. We have ceased to despise and calumniate them because they are Jews; and they, by reading the New Testament, have been led to respect our Saviour's character and to admire his discourses. But in heart they are opposed to the Truth, which, on the authority of God's Word, we believe can alone save them. It is light in that chamber. The dearly loved and honoured parent "gives up the ghost," and there is no answer to the awful inquiry, "Where is *he?*" They live without Christ—very many of them moral, amiable, benevolent, and intelligent; but as they go down to the shades of death, I hear the voice of the Son of David—the Son of God—exclaim, "Except ye believe that I am He, ye shall die in your sins."

My dear young people, shall we suffer the Jew thus to live and thus to die, and in our own country, and at our own door?

Why does he not believe Moses and his own

BAB-SHURKY, DAMASCUS—ENTRANCE TO STREET CALLED STRAIGHT

prophets, so as to be led by their writings to believe in Jesus? Because "the veil" of ignorance and prejudice is upon his heart; and because, by listening to "the traditions of men, he makes the Word of God of none effect."

Has the veil ever been removed, and are the Jews ever persuaded to lay aside their traditions?

Yes, on the day of Pentecost, three thousand were "pricked to the heart," and turned to the Lord. At the gates of Damascus a young man, full of enmity against Christ, a Hebrew of the Hebrews, and one who, after the straitest sect of the Jews, had lived a Pharisee, was laid at the feet of the Saviour by a single word; and he who just before had asked a commission to hale the disciples of Jesus to prison, now, in the spirit of a little child, inquires of that very Jesus, "Lord, what wilt thou have me to do?" My dear children, "The Gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." And I could tell you of many instances, even in our own day, in which it has pleased God, by means of His Word, to awaken the conscience, to melt the heart, and to save the soul of the Jew.

To this I may add, that it is much more easy now to gain the attention of the Jews to the truths of the New Testament than it was. Very many of them read it. Some have purchased it for themselves. Many of their children are allowed to receive Christian instruction, and a very large number of intelligent and thoughtful Jews have discarded their volumes of traditions and commentaries, which they call the Talmud, altogether.

Now, my dear children, I want you to lay these brief and plain statements to heart, and seriously to inquire whether you cannot and ought not to do something for the salvation of the poor, the perishing Jews—the decendants and relics of the holiest and happiest people the world ever saw, of whom Jehovah spake as "the dearly beloved of His soul," and who are still "beloved for the fathers' sakes;" "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all, God blessed for ever." (Rom. ix. 4, 5.) Read very seriously the thirty-seventh chapter of Ezekiel to the tenth verse. It will give you a true and very affecting view of the present spiritual condition of the Jews; and I think it indicates the course which Christians are to pursue for their help. They are to speak to them—to let them know the Truth of God; and to cry earnestly in prayer and supplication for the Holy Spirit to breathe upon the souls dead in trespasses and sins, that they may wake and live, and become a faithful band of soldiers for the Lord and His Christ.

My dear friends, the people of God are doing this, and even the children in Christian families and in our Sunday-schools are uniting in the work. Will you be persuaded to join with them?

You have learned much from lessons of Jewish piety in the Bible. The Saviour, of whom you love to hear and think, was in human nature a Jew; and that precious book, which speaks comfort to you in sorrow, guides your feet in the way of peace, and opens for you the prospect of heaven, if you love and follow the Saviour, was written, under the influence of the Spirit of God, by Jews.

Cultivate, then, very kind and affectionate feelings towards them. Bear them upon your hearts when you pray; and spare a few of your pence to enable Christians to send them the New Testament, and men of God to preach to them the Gospel.—Believe me to be, my dear young friends, yours with Christian affection, GEORGE YONGE.

LETTER TO THE EDITOR OF THE JEWISH HERALD.

What has been done by the Society?

MY DEAR SIR,—Observations on the efforts of other Societies for the evangelization of Jews which have recently met my eye, have induced me to make a more careful review of the history and present position of *this* institution. Having been entrusted by the successive committees with the direction and oversight of its agencies from the commencement, I may perhaps be qualified to form some accurate estimate, however I may fail in giving adequate impressiveness to the statement.

I may, in the first place, bear testimony to the adherence of the Society to its original unsectarian and catholic spirit, and to the uniform endeavour of its committees to preserve and awaken a spirit of prayerful dependence on the Holy Spirit; appealing

for support to Christians of every name for the one object of Israel's conversion to "the obedience of faith." And, secondly, I may refer to the fact that the effort has been made exclusive of any temporal relief to necessitous Jews.

This principle has not been preserved without self-restraint, but while it has not interfered with the actings of private benevolence, it has preserved the Society from imposition and misrepresentation.

No one can be more painfully aware than myself of the manifold imperfections which have attended the conducting of this Society; and yet when I regard it as having presented a new appeal on behalf of an unpopular cause, to those whose hearts were pledged to other missions, I cannot but rejoice with thankfulness at the progress it has made, and at the hold which it now has on Christian sympathy and devotion. The committee of the Church of Scotland presented us with £500 at our commencement. But with the exception of that, and a donation of £600, we have not received any very large gifts or bequests. The whole of our income has been expended, and we are entirely dependent on Christian liberality for sustaining and extending the effort. The Society has at different times employed about thirty agents, and has for some years sustained a college, for the board, lodging, clothing, and education of pious young men, chiefly Israelites, for the work of missions among the Jews. It has also, assisted by occasional grants from the British and Foreign Bible Society, and from the Religious Tract Society, distributed very extensively, the Word of God, and scriptural publications appropriate to its object.

The Society commenced its course in 1842, with one missionary. It has now one missionary at Beyrout, two at Tunis, one at Frankfort, one at Breslau, one in Wirtemberg, one just leaving for Strasburg, one in Bavaria, two in Lyons and the south of France, one in Paris, eight in London, one in Manchester, one in Birmingham and Hull, and one in Devonshire. Of these, eight were educated in the Society's college. Although the committee have been compelled to relinquish this branch of its undertaking, chiefly because of its expensiveness, and the inability of the Society, with its present resources, to provide for the support of an increased number of missionaries, I believe we may well praise the Lord that it has existed, since it has supplied for the Jewish mission fields nine approved and well qualified labourers, besides three who are completing their education under private tuition.

A question has been sometimes proposed as to the number of Jews converted by our instrumentality. For an answer I may refer to each of our annual reports, and to the pages of our monthly periodical for a reply to the former inquiry. As I have retraced these instances, and followed, so far as I could, the histories of those who seemed to have been led by our missionaries to the faith of Jesus; it has been a source of unspeakable delight to find several of them among our own missionaries, some studying for the Christian ministry, and others consistent members of Christian churches; and of some to retain precious testimonies that in death Christ was their hope and joy. Several have gone with the tide of emigration, bearing with them, I believe, to new climes, the gospel of the Lord Jesus in hearts renewed by His spirit.

I have been in constant intercourse with the missionaries, and can remember scarcely any instances in which we have witnessed the apostasy of those whom once we numbered among the believers in Jesus.

But to my own mind these results, gratefully as they should be recorded in our holiest memories, form but a very small portion of the satisfaction with which the progress of the Society should be regarded. The Word of God has been widely disseminated and cordially received; sometimes as a gift, in many instances by purchase. The truths of the gospel have been proclaimed to thousands of listening ears, pressed home with earnestness on the heart and conscience, and, as I believe, recommended by consistent piety. A spirit of mutual confidence and respect has been engendered between us and our elder brethren. They read the words of the Saviour, and admire them; they study His character, and honour Him. Should it please God to awaken their consciences, they will thus *know* the way of salvation; and when they feel their danger they will not doubt as to where their confidence must be placed.

I am quite conscious that we have hitherto done little in comparison with what ought to have been attempted. Limited resources have made us timid; and in the want of spontaneous co-operation on the part of some whose help would have borne us onward, we have sometimes exposed ourselves to the rebuke, "Why are ye so fearful, O ye of

little faith?" I think a more cheering day is opening upon us; and assuredly a day of solemn responsibility is passing over us. Can we neglect the Jews and be guiltless? Does not the honour of our Lord require that we should energetically, in faith and love, pursue the good of Israel? In the conflict gathering around us, would it not be worth our utmost endeavours to have the Jews on our side? Is not the Jew the missionary for the world?

I have drawn much more largely on your space than I intended. I write as a witness of what has attended the progress of the Society; and with the deepest convictions of the scriptural character of our enterprise, and of the scriptural warrant of our success, I would fain plead for prayer, for counsel, for brotherly confidence and co-operation, with all who love the Lord Jesus Christ, and desire His universal reign. Reserving a few remarks for a future note,—I remain, my dear sir, yours most sincerely, GEO. YONGE, Resident Secretary.

CIRCULAR LETTER TO THE MISSIONARIES.

MY DEAR SIR,—Having just entered on a new year, and on the last quarter of the Society's year, we are solemnly invited to stand still, and to review the way by which the Lord has led us, and especially in reference to the work entrusted to us. The mercies bestowed on us, the fears dispelled, the hopes inspired, and the prospects realized, should now be contemplated "before the Lord," and the results concisely and truthfully presented to those who have followed us with their prayers and sustained us by their contributions. I gather from observation, and from your occasional reports, very much to assure me of the progress of our cause, and of the gradual fulfilment of the prophecies, in the faith of which, and in dependence on the Holy Spirit, we have passed through another period of service.

General conclusions may well awaken gratitude, but real details from each portion of the field are needful to identify the members of the Society with the cause itself.

Will you, therefore, take a little time for a thoughtful review and a diligent inquiry. Please to let me know what information you have gained of "*the propagation of the Gospel among the Jews*," and especially what facts have passed under your own eyes, indicating the awakening, converting, and confirming influences of the Holy Spirit on those around you, and those who have gone from your immediate instruction into regions far and near. Tell us of the actual state of the Jewish mind in relation to Judaism, Christianity, and (so-called) Rationalism, and what amount of spiritual impression has been realized.

I am not more desirous to present to the public new cases, than I am to hear of the satisfactory state of those which you have been enabled to report from time to time. And I shall also be glad to afford to the Committee an early opportunity for considering any suggestions as to modes of operation for strengthening or improving the agency of the Society.

Let me avail myself of this opportunity to solicit constant, earnest, individual and social prayer for those influences so deeply needed for ourselves and for those among whom you labour. And, O, let us take home to ourselves the solemn charge of the *Great Missionary*, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." Remember Jesus Christ—exalt Him! To Him I humbly recommend you and yours.—Your brother in the Lord, GEO. YONGE.

January 11*th*, 1864.

LETTER TO MRS. HERSCHELL INTRODUCING A RESOLUTION OF SYMPATHY.

DEAR MADAM,—In conveying to you the enclosed copy of a resolution agreed to by the committee at the last meeting, they are most anxious that I should so present it as to render it most expressive of their deepest sympathy and most respectful feelings.

I should have declined the office from consciousness of incompetence to fulfil it acceptably, but for the experience I have had of your kindness. Allow me, then, to speak to you of the deep and hallowed affection I have for many years cherished of Mr. Herschell, and from whom I have received so many lessons of spiritual instruction. I shall indeed miss his paternal instructions, and we shall all regret his vacant chair in the Committee Room. Thousands will miss him to whom he has been a counsellor and a friend, but he lives unto God—and yet speaketh to us by his example and his written words.

May every blessing attend your path until his home is again your home for ever.—I remain, dear madam, your obliged and obedient servant, GEO. YONGE.

April 25*th*, 1864.

THE RESOLUTION.

"That the Committee record on their Minutes with deepest sorrow, the removal, by the hand of God, of their revered and beloved friend and associate, the Rev. Ridley Herschell.

"The Society originated in his arrangement with the Committee of the General Assembly of the Church of Scotland in 1842, and he continued to watch its progress, to direct its movements, and to exert his best energies in its service, until the voice that has summoned him to the work said, 'It is enough,' and bade him enter into rest. From his position among the converted Israelites, he was exposed to many anxious and peculiar trials, but he had the joy of gathering around him several of his own family, and many others who have witnessed a good confession and proved themselves able ministers of the New Testament. His publications were well adapted, as matters of fact, and especially by the unction of evangelical piety which pervaded them, to awaken prayerful and intelligent concern for the spiritual state of the people of the God of Abraham. His prayers in the committee-room were distinguished by much of that deep solemnity and filial devotion which breathed in the psalms and prayers of his inspired forefathers; and his counsels were ever urged with fraternal kindness and temper, and were, we believe, the result of much secret intercourse with God. It is not too much to say of him, that in his life and conversation he was the representative of Christian piety to the Jew, and the type of a Christian Israelite to the Church.

"His memory will be precious to us. His last active service was one on which he had long set his mind. He had taken a second visit to our station at Leghorn; he fulfilled his mission and came home to die. Those of us who had the privilege of visiting him in the interval of his lingering departure were deeply affected by the calm and filial repose of his spirit as he spake of the probable issue of his illness. It was like the spirit of his devotion—a child with his father—a traveller at the threshold where all within was peace.

"We are glad to leave this simple and imperfect testimonial in the hands of the bereaved widow and family, assuring them of our sympathy in their sorrows and consolation, and with them rejoicing in hope of eternal reunion with the departed where 'they cannot die,' and 'are as the angels of God.'

"The Committee do indeed weep with those who weep, and especially with her who, united with their endeared friend in the tenderest bonds, was one with him in this and every work of faith and labour of love; but we listen to this voice from Heaven which so distinctly says, 'Blessed are the dead who die in the Lord, from henceforth; Yea, saith the Spirit, for they rest from their labours and their works do follow them.

"Signed on behalf of the Secretaries and Committee. "*Resident Secretary.*"

REMINISCENCES OF REV. W. C. YONGE.

FROM THE "CONGREGATIONAL YEAR BOOK."

WILLIAM CLARKE YONGE, of Henley, was born at Andover, Hants, July 1st, 1793, where his parents then resided. The family shortly afterwards removed to London, and were long known as residents in the Strand.

Mr. Yonge had the advantage of a good boarding-school education, and the greater advantage of the pious example and teaching of his elder brother, and of an only sister long since deceased; and greatly through their influence, while under the ministry of Dr. Winter, at New Court Chapel, he became a member of that Church when about eighteen years of age. He soon distinguished himself as a teacher in the Sunday-school, and a devoted visitor of the sick poor. The early part of his life was occupied in business as a law-stationer, which required and received his constant attention; but, while diligent in business, he evidenced to all who knew him best that "he was serving the Lord." For several years before he became a stated minister, he exercised his gifts of preaching in itinerating labours in the neighbourhood of London; and at length, in 1835, he undertook the charge of a small interest at Strand-on-the Green, near Kew Bridge, from whence he removed to Brentford—first to Albany Chapel, and afterwards to Boston Road. Here he continued, respected and beloved by all, for twenty-two years. During a considerable part of this period he added to his other labours of love that of assisting in the preparation of Jewish converts for missionary

work, by instructing them in Hebrew, and in teaching them the way of the "Lord more perfectly." For this most valuable work he had for many years prepared himself. Feeling deeply interested in the conversion of the Jews, and with that view as much as for his own more intimate acquaintance with the Scriptures, he devoted himself to the study of the Hebrew, and was one of the earliest students of that language at the London University, under the distinguished professor, Hyman Hurwitz. He joined the Philo-Judæan Society, at that time one of the few institutions formed in aid of the conversion of God's ancient people; and when, in the year 1842, the British Society for the Propagation of the Gospel among the Jews was formed, by the united efforts of the late Rev. Ridley Herschell, Dr. E. Henderson, Dr. James Hamilton, and others, and of which his late brother, Mr. George Yonge, was until his death the resident secretary, he lent to the cause his unremitting and devoted energies.

After leaving Brentford, in 1859, he resided at Henley-on-Thames, occasionally assisting the Rev. J. Rowland in the ministry, but not having any stated charge. There, however, as well as at Brentford, he was ever known, and will ever be remembered, as indefatigable in his visitations among the poor. He was a man of prayer, and the universal testimony of him—by those who knew him when in business and when he had quitted it, and to the end of his days—was, that he was a holy man. His illness was protracted, but he was sustained and cheered by the presence of his gracious Lord and Master. By one saying on his dying-bed, his state of mind as well as his general character may be judged of: "I cannot speak of ecstasy and triumphs as some do, but I have the *legacy* Christ left to His Church—*Peace*. Lord, I am thankful for *that*." "Peace I leave with you."

Mr. Yonge died at Henley, May 8th, 1870, aged seventy-seven years, and was buried in Henley Cemetery.

Letter in the Jewish Herald, December, 1847.

Mr. William Yonge, like his brother, the Secretary, was an admirable letter writer. We have chosen, for reproduction here, one of his letters which contains some interesting personal allusions, and shows with what wisdom, zeal and liberality, he tried to

REV. W. C. YONGE.

strengthen the hands of his brother, and to further the interests of the cause so dear to the Heart of our Adorable Redeemer. The letter appeared in the December number of the *Jewish Herald* for 1847, with an introduction by the editor. We subjoin both, as they indicate the way in which the grand work of the Society was maintained and extended at the beginning, and how it may be promoted now.

THE CLAIMS OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

We must bespeak attention to the following letter. It has been received, together with the accompaniment of a £10 note, by a member of the committee of the British Society, from a minister in the neighbourhood of London. It has but to be read to secure attention. It remains for the churches of Christ in this land to say whether the Society shall still be fettered by debt. Shall not the committee be still encouraged to enter in at the open door which the God of Israel sets before them, or must they draw back, and fold their hands in despair, and say, "The land waiteth to be possessed, but the people that are with us, are not willing to go up to possess it. Shall Israel be left to perish for

the lack of knowledge, and to say, 'No man careth for my soul?'"

We would urge upon our friends who are employed in advocating the cause of the Society, to begin the year by a renewed effort. Are not some of them discouraged because of the coldness of those from whom they expected a warm co-operation, and because of the plausible, but unchristian and inconsistent objections, by which they find their enterprise assailed? Let the exercise of prayer, and the study of the commands and promises of God's Word, check discouragement. The finger of scorn may be pointed against this work, but it is a Divine work, and it shall be established. The seed may lie long buried in the Jewish heart, but it is the seed of the kingdom, and it is incorruptible. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain:" and shall *we*, who are watching for a harvest of souls, grow weary in our expectations?

Again we would solicit an attentive perusal of the letter which follows.

"My Dear Friend—I was concerned to hear yesterday that the British Society is so deeply in debt to the treasurer. What is to be done? Has the Society made out its claim on the confidence and support of the churches; and will the churches now withhold themselves from such an enterprise?

"As to what the Society has done, and what it is now doing. It has existed for *five* years. Its income has risen from £427 to £2,000. It has trained, and is employing, fourteen Jewish missionaries, and one Christian missionary. It has printed many thousands of tracts, and circulated a large number of copies of the Word of God. It has a foreign missionary at Frankfort at £100, and secures the services of an agent at Jaffa, at a moderate remuneration. Its object is purely religious, although those intimately connected with its operation, find themselves pressed by the temporal results arising from the success of their enterprise—the change of connection and pursuit with Jews who become Christians, producing, of course, considerable difficulty, at least for a time. This, however, has not been permitted to encumber the Society. The *Jewish Herald* has a wide circulation, and has been the means of diffusing a knowledge of the Society's object and operations. The College, founded during the past year, and ardently sanctioned at the last annual meeting, has been conducted with a harmony between the resident teacher and other tutors, and the six students in the house, and two boarded without, which has given the most favourable assurance that those training shall, by the blessing of God, be workmen fitted for their work. The amity in which the students dwell, and their concerts for prayer, indicate that it is a school of prophets' sons, as well as of the sons of the prophets. It has been my privilege to have a sort of nursery, through which some passed to labour before the college was formed, and through which now some pass to college. Thirteen have been with me, three of whom are still under my instruction; one, indeed, supported by private funds, but a young man of strong recommendations. I have found my labours with them to be profitable to myself. I give them about two hours every morning; and having, previously to engaging in the ministry, taken Hebrew lessons at the London University, I have had no student yet to whom I could not be of some service in grammatical Hebrew; and whom I could not also help in Greek and in English as required, together with the rudiments of Latin. The students with me are lodged and boarded in the town at 12s. per week. They have 2s. a week themselves for washing, &c., and this, with the occasional cost of a garment, is all their expense. Being somewhat at liberty, a test is afforded of their disposition for their destined work, as also their ability; and hitherto they have secured the Christian regard and confidence of those who have observed them. The question used to be: 'How can we help the Jews, and do that which shall tend to their conversion: for there requires a specific agency on their behalf?' Now this question is surely answered, and the inquiry is returned: 'How shall we conduct that which your judgment as practical Christians approve, unless we have that which doeth all things, namely, money?' I feel ashamed that this should require to be so much dwelt upon; surely, it can only be because the exigency is unknown. The committee must deal with the matter with a conviction that they must bear the burden till the constituency relieve them. As one of the committee, you will intimate that I am ready to advance ten pounds to the help of the current expenses. May the Lord appear in this exigency; and, as it is a new reason for appeal, may it prove an occasion of larger resources!—Yours, affectionately,

"* * * *"

The Fall and Restoration of Jacob.

By Rev. W. C. YONGE.

"By whom shall Jacob arise? for he is small."—*Amos vii.* 2, 5.

Twice the homely prophet inquires this, and the Lord was pleased with the inquiry. He was anxious for some better advocate than himself, but the Lord accepted his advocacy. In the cause of benevolence, as we treat with that God who is love, while within the sphere of Scripture, we have perfect liberty.

Jacob is fallen, and has been long fallen: and, in some sense, he is small.

The question is an individual one—"By whom shall he arise?"

The example may excite the reader's emulation. We ask not of what tribe the descendant and representative of him who wrestled with God and gained the name of Israel is. If he want *Israel's* spirit, he has *Jacob's* nature, and he knows Jacob's trouble. Whenever a Jew presents himself, there is a picture of him who, not without offence, fled his father's house, and was a hapless sojourner, but not forsaken of God. Laban did not deserve the honour put upon him; he was a mercenary, crafty man; he made Jacob serve his turn. His question was, "By whom shall Laban rise, that he may be greater?" And by the *Jew* he rose. But still God made him serve the Jew. Laban could not, even with *his* ill grace, be the means of Jacob's rising without advantage to himself.

Jacob fell under the hand of Laban, and yet with Laban he increased. He got his family; he got his flocks; and he who fell by Laban was raised by Laban. How much more to Laban's credit if it had been with his design!

Laban would amalgamate with Jacob, if Jacob could not with Laban; and the combination gave Laban an advantage, but no thanks to Laban that it gave Jacob one. Jacob dearly bought every advantage. He maintained his independency, and grudged not to preserve it at much cost. His family, though numerous, was not beholden to Laban.

Strange are the blendings of moral appliances and delinquencies! The subtilty of a Jacob forsakes not an Israel, but with Israel there is a plainness notwithstanding! He has an instinct by which he made himself rich; but his wealth fails not to benefit a Laban.

Reader! behold in *Jacob*, as yet not *Israel*, a type of a people now—his own descendants! See the good and the evil respectively delineated; but shun not to ask for a Laban too. It may be that the persecutor shall not fail to find out, as between Jacob and Laban, that what has damaged Jacob chiefly,—has been those images belonging to the House of Laban. There has been little good for Jacob to gain from Laban, and there has been direful evil!

"By whom shall Jacob arise? for he is small." He has reached a crisis. His face is away from the land of his sojourning now. He is not without wealth, but he is not at home. He is still subject to rapine and violence; but he can plead much independence and many virtues. He has lost the purity of the faith of Abraham, and the "Fear of Isaac" is not prevalent with him. The weaker part of Jacob has admitted some Gentile abuses; and he is too much like Micah, of Bethlehem Judah, who thought all was well because he had "a Levite for his priest."

And, worst of all—Oh, how depressing is this!—the Shiloh of Israel is not as yet the Peace-maker of Jacob! The grasshopper yet consumes him, and the fire that devoured the great deep is yet eating up a part.

Say then, O reader! "By whom shall Jacob arise, for he is small?"

As yet, with Jacob at his crisis, the stone of Israel was but as a pebble, The lovely Joseph was quite in his childhood. By a Joseph, Jacob should arise by-and-bye There is many a Joseph now growing up, who shall suffer bondage, if it is necessary, in order to secure the liberty and promotion of Israel, with his sons, in the latter day. The members of the Jewish nation, who shall be promoted to honour that they may combine their brethren with them in honour, must be conducted through schools like those of Joseph, and Moses, and Daniel, and of many besides. God makes not champions without drilling them to their work. There are such, but they are in their minority. "By whom shall Jacob arise?" Amos would plead he was an husbandman, and no prophet; but he contended for Jacob, and he was honoured with success. He said, "By whom shall Jacob arise?" And God said, "Thy sympathy shall have its reward." It is true the decreed calamity came; but the sympathy of Amos wrought its good: and the near aspect of woe was relieved by the distant rising of that day so beautifully depicted at last:—

"Behold, the days come, saith the Lord,

that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and

JACOB BLESSING HIS SONS.

they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—ix. 13—15.

Reader! hast thou proposed the question —"By whom shall Jacob arise, for he is small?" Know thou that thou canst not begin to think rightly of Jacob, but He who wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" thinks with thee and feels with thee, too! Thou canst not pray, but thou art in company with him (the Apostle of the Gentiles) who now waits and watches for the arrival of "all Israel" destined to be saved. Why should we want the feeling with which, eighteen hundred years ago, a Paul yearned over those whom he knew, as a people, to be rejected? Why not be thankful as he was, that "there is a remnant?" And while time has brought us abundantly nearer to the period of their gathering as a people, how rich are the earnests of God's gracious purpose!

Oppression has not fused Jews and Gentiles into one mass, nor seduction drawn them into unity. But pure Christianity can make us substantially one. It did so in the first age of the Church, it can do so again. Jews, though mixed with us in the nation, are as much a distinct object of operation as any

"As birds flying" (i.e., as birds defend their young with their wings) "so will the Lord of Hosts protect Jerusalem," &c.—ISAIAH XXXI. 5.

tribe of the human family can be, however separated by distance and disjoined by tongue; but they are at our door, and they understand our speech.

"By whom shall Jacob arise?"

Reader! hast thou a Jew in thy locality? Pray for him, and furnish him with a tract of the British Society. It may be that thou hast sympathy, which operation shall draw out, and which God shall honour.

If you have the Society's designs and operations, in miniature, in your eye or under your hand, then help others to do for the like object, what you cannot attempt. The work is a noble one; one that, like the rebuilding of the walls of Jerusalem, in Nehemiah's time, has long been neglected. Yea, past efforts have been such that the enemy may say, "if a fox got up he shall even break down" all that has been attempted. But there is better hope now. The foundation for the rebuilding is pure Truth. Those combining, though of different garb, do so upon one principle; they recognize the Scriptures alone. Their aim is to build the wall, and then leave the forming of the households to those who shall succeed to their operations. They form no Church. They aim at no distinctive denomination. Whether they ask singly or unitedly—"By whom shall Jacob arise?" their aim is an individual restoration; and they wait to view with gladness, how one and another shall be domiciled in the church of God. Theirs is rather the work of bringing in; others must aim to keep in and establish. A Laban's fare towards Jacob is not that of the Church; but a Jethro's may picture it. Liberal man! He loved to visit Israel in the wilderness, for he honoured Moses, and would gladly have sojourned with him and have shared his burden. He advised for Jacob's better rule, and to help his more legitimate helper. He returned blessed to his own land. He left with them an Hobab, who could be "instead of eyes" to find Israel water when it was needed; and by a Hobab could Jacob arise on his way to his home. Hobab's posterity fared well for his love to Israel. None ever served the welfare of Jacob in vain. It is not left to Egypt to pay the wages of those who help Jacob; God Himself will do it?

Who, then, will come forth to the help of the Lord, to the help of the Lord on behalf of the feeble?

By whose mercy shall Jacob find mercy? Who shall have "the Gentiles' fulness," along with "the salvation of Israel?"

"Arise, O Lord! and have mercy upon Zion; for is not the time to favour her—yea, the set time, come; since thy servants take pleasure in her stones, and favour the dust thereof?"

An Extract from Mr. Yonge's Book, "The New Testament Seer."

"How amazing has been the forbearance of God for nineteen centuries with the Gentiles, and peculiarly with the Gentile Church. Let it be asked, What should have been?

"The church should have been united, but it has been divided.

"It should have been spiritual, but it has been carnal.

"It should have been humble, but it has been proud.

"It should have repudiated idolatry, but it has adopted it.

"It should have been 'not of this world,' but it has been of the world.

It should be propagating the truth, but it is restraining it.

"It was always said that if the Jew did not continue in unbelief, he should be restored; but the Church directly and indirectly obstructed the Jew. They should have been provoked to jealousy, by seeing how the Gentile Church was adorned by her Bridegroom; but they have seen that which professed to be the Church dressed as a harlot. And the real Church has not responded to the tears of Jesus, or the heaviness of Paul."

THE COMMITTEE'S RESOLUTION OF SYMPATHY WITH MRS. YONGE.

At a meeting of Committee held on the 18th May, 1870, the following resolution was unanimously carried:—

"The Secretary having referred to the recent decease of the Rev. W. C. Yonge, who departed this life on the 8th of May, the Committee requested him to convey to Mrs. Yonge our expression of their heartfelt sympathy, and to assure her that they share most deeply in her bereavement, for they feel that the cause of Israel, and this Society in particular, has lost one of its very best and most endeared friends."

There is living now, we are glad to say, a Hebrew Christian, eminent for culture and grace, who, many years ago, as a student preparing for mission work in connexion

with the British Society, came under the blessed Christian influence of Mr. W. Yonge in his home at Brentford. We asked our friend to prepare for us a short memoir of Mr. Yonge. In order to gratify our wish, he sat down and tried and tried again, but failed. Then after these unsuccessful attempts, he came to us and said: "I am sorry I cannot comply with your request. My own early life had been so interwoven with Mr. Yonge's, and our friendship so intimate and sacred, that I cannot write about it. But I will mention one thing which you may use. Very shortly before Mr. Yonge's departure, at his special request, I paid him a visit at his home in Henley-on-Thames. The communion was unspeakably peaceful and blissful; and the memory of it is still fresh and fragrant. Smiling as he looked up and rubbing his hands together for joy at the glorious prospect before him, he exclaimed: 'Dear friend, I wanted to tell you that I have received a summons. I am going away soon *to see my dear Redeemer.*'"

Our friend and many others, both Jews and Gentiles, had received impulses from Mr. W. Yonge that would last as long as eternity. Whence came they? They came from the power of a new personality within him, the power of Christ Who *is* love. The phrase "God of love," means much, but the averment "God *is* love," infinitely more. The Father *is* love; the Son *is* love; the Spirit *is* love; the Triune Jehovah *is* love. Mr. Yonge was distinguished above many of his brethren because of the large measure of this love shed abroad in his heart. He could say: "All thoughts, all passions, all delights, Whatever stirs this mortal frame—All are the ministers of this love, And own its sacred flame." This was the secret of his intense interest in God's ancient and everlasting people. It was not his learning, but his love, that won the hearts of the students under his care, and the missionaries and the committee, and all others with whom he came in contact. This love urged him out with the power of a flood in the direction of the Jews; constrained him to make many sacrifices for them; inspired him to think, feel, give, live, and if necessary, to die on their behalf.

The three brothers Yonge — George, William and Walter, constrained by the love of Christ, worked in connection with the British Society for the conversion of souls, for many years, and in due season passed from their peaceful deathbeds on earth to thrones in Heaven.

TWO PROMINENT MEMBERS OF OUR FIRST COMMITTEE.

REV. JOHN CUMMING, D.D.

JOHN CUMMING was born in the parish of Fintray, Aberdeenshire, on the 10th of November, 1807. He was educated at the Aberdeen Grammar School, and in 1822 became a student at the University. In 1827 he graduated M.A. He then studied in the Divinity Hall, and during vacations acted as a private tutor. He was licensed to preach the Gospel on the 3rd of May, 1832, by the Aberdeen Presbytery. Soon afterwards, while acting as tutor in Kensington, he was invited to preach in the Scottish National Church, Crown Court, Covent Garden. On the 18th of August, 1832, he received a call from the Church. In 1833 he married Elizabeth, daughter of James Nicholson, one of the elders. The church was then very small and inconvenient, and the minister's income not over £200. In 1844 he received from the Edinburgh University the degree of D.D.

Dr. Cumming's power as a preacher soon attracted a very large congregation at Crown Court; and in 1847 the church was rebuilt, at a cost of £5,000. It was opened in 1848, with sittings for a thousand persons. The income from pew-rents reached £1,500; but Dr. Cumming refused to receive more than £900, the remainder paying off the debt incurred for rebuilding. He afterwards raised funds by which schools in Little Russell Street were added in 1849, and Ragged Schools, with a church, in Brewer's Court, in 1855. Dr. Cumming died on the 5th of July, 1881, and his remains were buried in Kensal Green Cemetery.

STILL SPEAKING.

Dr. Cumming "being dead yet speaketh." He took an active part at the formation of the British Society on the 7th of November, 1842. He seconded the first resolution;

MOSES ON MOUNT PISGAH.

REV. JOHN CUMMING, D.D.

moved the second and the fourth; and did what he could to give the Society a good start.

He was a distinguished Gospel preacher and lecturer, a very able controversialist, a fearless expounder and defender of evangelical truth, a loving father and faithful friend, a Christian patriot and philanthropist, and the author of many excellent books on such subjects as Popery, Protestantism, Prophecy, Palestine and its Wonderful People, &c. He has left behind him upwards of a hundred publications, all more or less characterized by Christian earnestness and eloquence. As a specimen of his manner and matter we give the following passages on

The Land and the People.

"Palestine itself, at this moment, seems almost overspread by the curse. Its cities are the cities of the dead; its every acre is covered with the tombs of departed ages; it has a soil fit to grow corn that would positively crowd and overflow all the granaries of the world; but it cannot provide corn enough to feed its miserable, its starved and wretched peasantry. At this very moment there is no Mount Nebo, or Mount Pisgah, from which a successor of Moses can see a goodly land overflowing with milk and honey. On every part of that land the iron hoof of the Arab steed, and the naked foot of the papal monk, have trod in succession, and warred for supremacy. In rapid succession the Roman, the Persian, the Arab, the Turk, the robber, have taken possession of Palestine; and the poor Jew—the fig-tree blasted—has a home anywhere and everywhere, but least a home in his own home; has possessions everywhere, but none in that land, which is held by title-deeds more lasting than those of the aristocracy of England; his title deeds are in Ezekiel, in Jeremiah, in Isaiah, in the Psalms, and must last and live for ever and ever. You have then in the Jew, wherever you find him, a blasted fig-tree, a miracle-stricken nation; a people scathed by a curse which cleaves to them and consumes them; the people of the weary foot, the exiles of the earth; in it, and not of it, as if their very existence was a symbol of what God's people should be—in the world, and not of the world.

"They are like the gulf stream, which flows from America to our Western shores; distinct from the ocean in colour and warmth, yet flowing through it.

"They have been sprinkled like millions of globules of quicksilver over the length and breadth of the world; every drop reflecting bright beams from the past, and mirroring forth the morning of a glorious future."

REV. JOSEPH FLETCHER, D.D.

Joseph Fletcher was born on the 3rd of December, 1784, at Chester, where his father

REV. JOSEPH FLETCHER, D.D.

was a goldsmith. In his boyhood he was deeply impressed by the Gospel, and after attending the Grammar School of his native city, prepared for the ministry in the Independent Church by studying, first at Hoxton and then at the University of Glasgow, where he took the degree of M.A., in 1807.

Receiving a call from the Congregational Church of Blackburn, Lancashire, he began his ministry the same year, and continued there till 1823, when he became pastor of the Independent Church, Stepney, London.

Dr. Fletcher published tracts and treatises that won considerable fame. His lectures on the "Principles and Institutions of the Roman Catholic Religion" were highly commended by Dr. John Pye Smith, Robert Hall, and others. In 1831 the senatus of the University of Glasgow conferred on him the degree of D.D.

DR. FLETCHER'S LAST WORDS.

The utterances which fell from his lips, whether in prayer, or praise, or devout observation, all savoured of a mind emancipated from earth and filled with heavenly aspiration. Often did he repeat those touching and appropriate lines:—

"Yet a season, and we know
Happy entrance shall be given,
All our sorrows left below,
And earth exchanged for heaven."

Once his beloved daughter gently asked him if he wanted anything? His reply was, "There wants nothing, my dear girl, but more conformity to the mind and will of our best Friend."

That his views of affliction were the reverse of gloomy, was rendered obvious by the following striking remarks:—"HE has put *that*," said he, "into the cup of affliction which enables us to enjoy it;" and, after a short pause, "HE has taken away all the gall, and all the bitterness, and has given us all the sweetness and all the excellency."

On one occasion, when obviously in deep thought, he exclaimed, emphatically, "It is a great thing to be habitually right!"

He seemed to triumph in the thought of the resurrection-body, and, in an energetic tone, quoted the words of Paul to the Philippians: "Who shall change our vile body, that it may be fashioned like unto His own glorious body," &c.

On his last earthly sabbath he observed, "I wonder what my Lord's will is; it may be for life, or it may be for death. I wish I were away!" and soon after, "I shall be with my Lord this day!"

He felt great consolation in hearing of the united prayers of his flock on his behalf; and though he seldom prayed audibly for himself he often did so for his family, and for the universal triumph of Christ's gospel. Once, referring to his beloved children, he supplicated: "The Lord bless them, preserve them, guide them, comfort them. Father, I will that they also whom Thou hast given me be with me where I am."

Being asked by his dear wife if he was afraid of death, he replied, "Oh, no; I know in whom I have believed, and am persuaded that He is able to keep *that* which I have committed unto Him until that day."

Expressing some anxiety about his family, Mrs. Fletcher said, "The Lord will provide for us." He replied, emphatically, "*He* WILL."

His interviews with his friends, and particularly with Mr. Hankey, Mr. Garman (his medical attendant), and Dr. Burder, were all very touching, and evinced the firmness of his faith, and the calm, undisturbed tranquility of his hope. After the last-named friend and college companion had prayed with him, he faintly remarked, "As one whom his *brother comforteth!*" and, on seeing him retire, he quoted the expressive lines—

"One there is, above all others,
Best deserves the name of friend;
His is love beyond a brother's;
Costly, free, and knows no end."

In a great agony of suffering, but a short period before he entered into glorious rest, he poured out the following tender and importunate prayer: "O Christ, forgive me! Immaculate Jesus, help me!" On the night before his decease, the storm of bodily anguish had subsided; and on his daughter asking him if he were in much pain, he softly whispered "No!" which was the last expression that fell from his mortal lips.

On Thursday morning, the 8th June, his spirit fled peacefully, as on angels' wings, into the bosom of his Lord.

INSCRIPTION ON THE MONUMENT IN ABNEY PARK CEMETERY.

Sacred
to the Memory
of the
REV. JOSEPH FLETCHER, D.D.,
Of Stepney;
Born at Chester, Dec. 3rd, 1784;
Died, June 8th, 1843.
"A Faithful Minister of Christ."—*Col.* i. 7.

DR. FLETCHER ONE OF THE FOUNDERS.

Dr. Fletcher's name stands next to Dr. Burder's on the first page of the Society's first minute book. They went together to the Glasgow University, they were college companions and life-long friends. At that first meeting of Committee, Dr. Fletcher seconded the third resolution. At the second meeting,which was held on the 5th December, 1842, the first Sub-Committee, consisting of Dr. Fletcher, Mr. Herschell, Dr. Henderson, Rev. James Hamilton, and Mr. George Yonge, was appointed to prepare a scheme of lectures and make the requisite arrangements for their delivery. Thus in this way and by the aid of Dr. Fletcher the first operations of the Society were commenced, which like pebbles dropped into lakes, have been producing changes that for 50 years have been moving outward in expanding rings and rippling with joy even the waters which the angels drink.

We regret that we cannot trace the lives and departures of all who attended that meeting at which the Society was formed. But we have succeeded with ten of the number. The first called to his rest and reward was Robert M'Cheyne, which took place on the 25th of March, 1843. The second was Dr. Fletcher, who fell asleep in Jesus on the 8th of June, 1843. We can imagine these two glorious spirits meeting in the New Jerusalem and expressing to each other their joy that they were divinely directed and stimulated to take part in the formation of the British Society. And many a time since then we can imagine them looking over the celestial battlements and watching with unspeakable delight myriads of Jews and Jewesses emerging out of the darkness and death of Judaism into the light and life of Christianity through the agencies which they were privileged to begin in 1842.

REV. THOMAS BINNEY, LL.D., D.D.

THOMAS BINNEY was born at Newcastle-upon-Tyne on the 30th April, 1798. After a period of tuition at an ordinary school, he was apprenticed for seven years to a bookseller. In giving an account of his early life, Binney stated that his hours with the Newcastle bookseller were for ten years from seven in the morning until eight in the evening, and for five years from seven to seven. He was, however, sometimes engaged from six a.m. until ten p.m. Notwithstanding this pressure he found opportunities, especially from his fourteenth to his twentieth year, for considerable reading, study and composition; and by the aid of a Presbyterian minister he gained some knowledge of Latin and Greek. For three years he attended the theological seminary at Wymondley, Hertfordshire, which was subsequently incorporated with Homerton and Highbury in New College.

THE GREAT CRISIS.

Mr. Binney was not really converted, although he may have thought he was, when he entered Wymondley Training Institute, and like his namesake of old he was troubled with doubts. Several theological problems were painfully exercising his mind and pressing for solution. One Sunday night during the holiday season he went to hear Dr. Fletcher at the Stepney Meeting. The thoughtful, eloquent and winsome discourse of the preacher drew Mr. Binney at the close of the service into the vestry, in order that he might state his difficulties and get them removed. Dr. Fletcher saw at once that he had before him a young man endowed with a mind that required special treatment. He saw that mere trains of reasoning, however cogent, would not tell upon him with sufficient demonstrative force to win him for Christ. Dr. Fletcher therefore invited him to spend his holiday with him. Mr. Binney consented. Dr. Fletcher spent a good deal of the time in pastoral visitation accompanied by Mr. Binney. As they went from house to house and saw what Christ had done, and was doing, chiefly among the poor, the suffering and the dying, Binney's doubts vanished and his soul became fixed in the Rock of Ages. Taken thus by a kindly hand and wisely and tenderly treated, even as Jesus dealt with Thomas of old, Thomas Binney bowed before the Christ and exclaimed "My Lord and my God."

At the close of his short curriculum at Wymondley, he became the pastor of the New Meeting, Bedford, of which John Howard was one of the founders. In August, 1824, he accepted the pastorate of St. James's Street Chapel, Newport, Isle of Wight. In 1829 he removed to London to take charge of the

Church assembling at the King's Weigh House Chapel, where he distinguished himself as a preacher, a lecturer and an author. In 1852, the degree of LL.D. was conferred on him by the University of Aberdeen, and in 1861 the degree of D.D., came to him from one of the Colleges of the United States. But these he did not use, and "Thomas Binney" without a title, appears on his monument in Abney Park Cemetery.

REV. THOMAS BINNEY, LL.D., D.D.

In 1869 Dr. Binney retired from the pastorate of the Church assembling in the King's Weigh House, after a fruitful Ministry of forty years; and in November, 1873, his last sermon was delivered in Westminster Chapel.

SUNSET.

Dr. Allon, his biographer, gives the closing scene as follows:—

"The sunset was not without clouds. For some months he declined under an insidious malady; and, as constitutionally he was liable to states of great depression, and more than once had to seek in prolonged rest and foreign travel recovery from such, it is scarcely to be wondered at that physical weakness and the depressing character of his disease—which was an affection of the heart—acting upon a temperament sensitive almost to morbidness, affected his religious feelings. A week or two before he died he fell into a condition of great despondency, 'crushed, body, soul, and spirit,' as he expressed it to me; but it was a failure of feeling rather than of faith. When I reminded him of the comforts wherewith he had comforted others, 'Yes,' he replied, 'I have preached and written a great deal, and both in my preaching and writing I have aimed at setting forth these great fundamental truths, and in the review of them I feel that I have done right; I simply rest upon them now.' He found great comfort in hymns, and especially in the Psalms, which he delighted to hear read to him, more particularly in the sleepless hours of the night; but at times it was very dark. He could not be sure about his own spiritual state. The fifty-first Psalm was ever upon his lips; and he looked to God's mercy, through Jesus Christ, with the humility and docility of a little child. But the cloud lifted; his last words were expressive of relief, and faith, and hope; and 'the enemy was still as a stone till he went over.'"

DR. BINNEY'S CONNECTION WITH THE BRITISH SOCIETY.

Dr. Binney was one of the founders of the Society. At the very first meeting letters of apology for absence were received, from the Revs. T. Binney, Blackburn, and others, in which all of them expressed their approval of the object of the meeting. Although Dr. Binney was never able to attend the Committee he proved a true friend of the Society from the beginning until his death.

INSCRIPTION TAKEN FROM DR. BINNEY'S MONUMENT IN ABNEY PARK CEMETERY.

In Loving Memory of
THOMAS BINNEY,
Born at Newcastle, 30th April, 1798,
Died at Upper Clapton, 24th February, 1874.
"I shall be satisfied when I awake with Thy likeness."—*Psalm* xvii., 15.

THE FIRST LECTURER ON BEHALF OF THE BRITISH SOCIETY.

J. Pye Smith.

The Jews possess no prerogatives for themselves. Whatever immunities and distinctions they enjoy, they hold for the world.—J. Pye Smith.

REV. JOHN PYE SMITH, D.D., LL.D., F.R.S., F.G.S., &c., THE FIRST LECTURER ON BEHALF OF THE BRITISH SOCIETY.

BIOGRAPHICAL SKETCH.

JOHN PYE SMITH was born in Sheffield on the 25th of May, 1774. He was the son of a bookseller, and was intended to follow his father's business. But his talents, distinguished piety, and ardent love of learning, clearly marked him out for the ministry, and he became a student at Rotherham College. When his own academical course was finished, his scholarship was so distinguished, that he was at once chosen Classical Tutor of the College: and the exemplary discharge of the duties of that office, together with his theological learning and the excellence of his character, led to his being invited, at the early age of twenty-five, to become Theological Tutor and Principal of Homerton College, the oldest of the institutions for training ministers among the Independents. In January, 1801, he entered on the duties of that responsible post, which he filled with untiring devotedness and the highest efficiency for the long space of fifty years. A theological professorship is naturally combined with ministerial duties; and in two or three years after his settlement at Homerton, he received a call from the church worshipping at the Gravel Pit Chapel, to become their pastor. He accepted the call, and continued the faithful and affectionate pastor of that church for about forty-seven years.

The life of a Professor and a Divine is not, in the ordinary sense of the word, eventful. But if ever any man had the true spirit of the age of improvement in which he lived, or fought boldly in defence of sacred truth, or march of science and social reformation, it was the subject of this sketch. He may, therefore, with justice, be called a soldier and a conqueror in the sacred war. With his tongue and pen he gained achievements that will endure when the blood-stained exploits of the sword are forgotten, or remembered with shame.

It is a key to Dr. Pye Smith's life and character to say, that he seemed ever to aim to be a Christian of full stature and perfect mould, yet with no thought of himself, but only of his Master. His sole standard was Christ. That he might follow Him, he was ready to be everything, to do everything, and to suffer everything. In his virtues there was no partial development or distorted growth. He was able to sacrifice his darling tastes, and to tear himself away from his noblest pursuits, at the call of the humblest *duty*. Whatever partook of the character of a duty, was in his eyes sanctified, and he did it as unto God. In the pulpit, in the professor's chair, in the study, in the humble prayer-meeting, among his own family, in the sick chamber, in the scientific assembly, at the gathering for some patriotic object, in institutions for the instruction of the poor and the reclaiming of the vicious—everywhere and in everything, he displayed such a hearty interest and such a forgetfulness of self as seemed to say—"I am a *debtor* to *all*."

His mind was singularly energetic. There was no department of knowledge which he was not eager and able to explore, so far as his duties permitted. He was critically acquainted both with ancient and modern languages. His theological reading was most extensive. From the earliest of the Fathers to the latest English, German, or American divine, he neglected no author that was worth reading, and that it was possible to read. From every source he gathered materials for the service of truth. He was not deterred by prejudice, but opened his mind candidly to every ray of light, whencesoever it might come. He studied both the exact and the experimental sciences. When geology offered its somewhat startling revelations, he did not turn from it; but, on the contrary, embraced it as part of the communications of the Author of nature and of truth; and by his patient investigations he showed the tangible records of creation to be quite accordant with the Word of God. Thus he rendered a most important service both to religion and to science: and on the publication of his valuable work, "Scripture and Geology," the Royal Society—the first of our scientific associations—did themselves and him the honour to enrol him as one of their Fellows. His knowledge of chemistry and most of the branches of natural philosophy was not superficial.

As in all his studies his object was truth, so his clear intellect easily separated the truth from any admixture of error, and retained the pure and precious whilst it rejected the evil.

The chief labour of Dr. Pye Smith's life and his most enduring monument, is the work entitled "The Scripture Testimony to the Messiah: an inquiry with a view to a satisfactory determination of the doctrine taught in the Holy Scriptures concerning the person of Christ." This work is admitted by the greatest scholars to be the first of its kind. It is marked by profound and accurate learning, candid criticism, and by that reverential and Christian spirit which ought to govern every theological inquiry. It has received the rare honour of being admitted, though the work of a Dissenter, as an authority in the English Universities.

Dr. Pye Smith's spirit was generous and noble, and his views of Christian duty made him the patriot and the reformer (not in the political sense only, but in every other). He abhorred injustice, oppression, fraud, political corruption, and all partial legislation. There was not a more ardent friend of civil and religious freedom. In him was seen the enthusiastic advocate of the Abolition of the Slave Trade and Slavery, of Parliamentary Reform, of Catholic Emancipation, of Free Trade, and of Constitutional Government,—all on Christian principles. He gave his support to Literary Societies and Mechanics' Institutions. He was an early and zealous friend of the cause of Total Abstinence, which he practised for many years till his death. And no cause seemed dearer to his heart than that of universal peace. To advance any of these objects he would leave his beloved books, even when prevented, by almost total deafness, from enjoying public meetings, and would be satisfied to add a single unit to the philanthropic array. As mere specimens of his habitual self-denial for the public good, we may mention that a gentleman calling upon him after he had retired from the ministry, and was in his 75th year, found him going out one dark and wet evening to lecture at a Mechanics' Institution in Bethnal-green; and in the year when the Peace Congress was held at Paris, no persuasions of his family could induce him to stay at home, but he endured the long and fatiguing journey to cheer on the friends of that sacred cause.

With a dauntless moral courage, Dr. Pye Smith united one of the gentlest and meekest spirits that ever dwelt in a human breast. The combination was indeed most remarkable, and was manifestly the produce of true Christian principle. His personal piety was of the purest kind, and ever nourished at the fountain of grace and goodness. He was eminently a man of prayer—in all his ways he acknowledged God. His practice through life was to make use of ejaculatory prayer, so that he may be said to have lived in the spirit of continual dependence on his Maker and Redeemer. His humility was really wonderful, considering his great intellectual powers and the honours he had attained. He would not have claimed superiority over the lowliest of his fellow-men. Before God his attitude was that of penitent self-abasement, yet also of child-like confidence. Whilst he had a heart that swelled with every noble aspiration, that fed upon the loftiest themes, that turned with abhorrence from all that was unjust and mean, he had also a charity that put the most favourable construction on every virtue, and a modesty that deferred to every judgment, except where deference was forbidden rectitude. To all his fellow-Christians he opened a heart of the warmest affection: prejudice and sectarian feeling were quite destroyed by brotherly love.

His views of the Divine character were not only most exalted, but they so pervaded his life as to make it one act of service and of praise. In the pulpit he often seemed rapt in adoring and loving contemplation of the Divine attributes, and he laboured with emotions too big for utterance. He rejoiced to vindicate all the ways of God to man. His trust in the infinite faithfulness, goodness, and wisdom of God seemed to rise higher whenever he was called to submit to any affliction. A more absolute resignation to the Divine will can scarcely be conceived: he rejoiced in tribulations. Pride and self-righteousness in him seemed to have no place: they were so continually rebuked by his habit of self-condemnation, that they shrunk quite out of sight of his fellow-men.

He combined a spirit of the truest independence with a courtesy the most sincere. In every word and act he was the gentleman, and his politeness manifestly had its source in benevolence. He followed the apostolic injunction in "honouring all men."

The life of Dr. Pye Smith was one of incessant activity. He prized his hours and minutes as most precious: he read as one who was devouring what he read: he laboured with

intense and unwearied assiduity: yet his temper was not fretted by the numberless claims upon him. His acquaintance and correspondence with the most learned men of Europe and America was very large, and consumed much of his time; yet he admitted the claims of the humblest friend, listened patiently to every claimant on his sympathy and benevolence, and poured balm into the wounded spirit.

On Wednesday, the 8th of January, 1851, at the London Tavern, Bishopsgate Street, Dr. Pye Smith was publicly presented with £2,600 and an Address on the occasion of his retirement from the academical position which he had held for fifty years.

MRS. NASH'S NARRATIVE OF HER FATHER'S LAST HOURS (ABRIDGED.)

"Another favour was indeed granted us in the beginning of January, 1851. The season was remarkably mild, and he was enabled to be present to receive the Public Testimonial from his kind friends. His visit to us from the 4th to the 10th of January, was a lesson of love and thanksgiving, to God his Redeemer first, and on all occasions; and to earthly agents also, did they freely and fully flow. And amid the excitement of nervous weakness and irritation of the system, lamentation and apology would follow; and it was clear that however uncontrollable were the bodily sensations, still the Divine Spirit dwelt in the calm depths of his soul. It was on the evening of his arrival at Homerton, that the little circumstance occurred which is related in Dr. Harris's Sermon. He was explaining to us how difficult it had long been to him to write, and how he now found it necessary to assist the stiff and somewhat paralyzed fingers with the help of his left hand. Taking up one of the pieces of paper lying near, he traced some marks:—and these, hours after, we accidentally found and read—'To be with Him—to see Him as He is.'

"'The Pilgrim's Progress,' Jay's 'Morning Exercises,' and Warden's 'System of Divinity,'* were the only books (I think) into which he looked, at all continuously, during his visit in our house.

"He spoke to some affectionate relatives on the design he had at one time formed of renewing his acquaintance with the Greek poets. But adverting to his perusal of the Persæ of Æschylus, and the picture of the woes produced by the invasion of Xerxes, he added, 'How soon was I fatigued with the comparatively feeble and puerile narrative, and eagerly turned to the Hebrew Scriptures; comparing with the Greek poet the majestic descriptions of Jeremiah in his Lamentations. So unspeakably pathetic, powerful, and satisfying is the Inspired Word.'"—Dr. Harris's *Sermon*, p. 49.

In addition to these remarks, which were addressed to Mr. and Mrs. Charles Reed, Dr. Smith said:—"Give my love to my dear cousin"—meaning Mrs. Baines, Sen., of Leeds,* the mother of Mrs. Reed, "and tell her *from me*—

> "'When nature sinks and spirits droop,
> Thy promises of grace
> Are pillars to support my hope,
> And there I write Thy praise.'"

Passing now to the after part of the day when the testimonial was presented, Mrs. Nash's narrative adds, that Dr. Smith "was evidently relieved by our speedily returning home, instead of prolonging the day's pleasure by joining the family party at Ebenezer's. He spoke with *much pleasure* of the many old friends he had that day recognized, though he could not exchange a word with them, Otherwise, he made no allusion whatever to the meeting, nor any observation nor inquiry at all concerning the purport of the speeches; not a syllable of which had been conveyed to him.

"At prayer time (earlier than common, and Searle was not returned from Billiter Square) he begged me to read 2 Tim., i. ch. He then offered solemn thanksgiving for the peculiar 'mercies of that day, its unmerited favours:'—he supplicated 'preparation and meetness against another and more momentous day.' He prayed for his children, naming us all separately, 'his beloved ones,' and then added, 'Though we part now, it is not for ever: *and* we can never part from THEE!' This with extraordinary animation.

"January 10th he left our roof for the last time, and got safely back to Guildford.

"January 23. My brother went to see

* This work, of which Dr. Smith had a quarto copy, was published in 1769. It is a digest of passages of Scripture in the words of our Authorized version: a book of texts without comments, arranged so as to form a System of Divinity. It was a great favourite with the Doctor.—ED.

* The venerable lady, to whom this message of Christian sympathy was sent, died just three weeks after Dr. Smith, aged 75 years.—ED.

him. He complained that sleep was often disturbed; that he awoke unrefreshed, came down cheerless, cold, and found little relish or refreshment from food. 'Sometimes before or after dinner I sleep, for I cannot read or write; no power or energy. Early in the evening I go to rest, with Mrs. Smith's kind help. And so my days roll on:—

'A guilty, weak, and *worthless* worm—

'Yes, a guilty, weak, and worthless worm

'On *Thy kind* arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all.'

'I shall never go to town again, perhaps not out of the house again: (though I thank you for your encouragements) I shall bless God in either—*in every case.*'

"Wednesday, February 5, we were all summoned, and arrived by an early train. The revered sufferer had passed a sad night, and the laboriousness of breathing could be perfectly heard down stairs. We saw him in these circumstances, and endeavoured to meet as it were the throes of fainting nature, and alleviate the feeble struggles which were in his case feeble indeed, and every moment diminishing. There was no drowsiness now: he looked at all of us with intense earnestness and affection; at each one successively, whispering, as the inspirations became more and more embarrassed—'Blessings'—'Blessings,' and this was the last word audible. Towards the afternoon, breathing became composed and lulled into quietness. We did not, indeed, apprehend so near a termination of life; on the contrary, both medical opinions pronounced on the probability of life being still lengthened for even days to come. We passed the evening together, reciting hymns, and recounting past scenes of blessing and privilege from our earliest recollections of the beloved parent, who was now apparently reposing in slumber.

"Suddenly, and quite unexpectedly, when it was near upon 11 o'clock, we heard the sound of his voice. We were all assembled, and I held our precious father's right hand, which was raised as in a listening attitude. The sound was repeated, unintelligible to us. I asked, 'What is this?' A third time we heard it; and there was a slight noise in the throat, so slight as to be scarcely audible. But IN AN INSTANT, the pallor which can never be mistaken, which can nowhere else be seen—the hue and the fixedness of death—overspread the countenance. Nothing could be more momentary, as it seemed to us. And we felt that he was gone.

"Blessed spirit, emancipated—welcomed, in a presence of inconceivable glory! We could only give thanks; and we did so from our inmost hearts for all that God had done in him and by him, and that ever he had been born."

INSCRIPTION ON THE MONUMENT IN ABNEY PARK CEMETERY.

In Memory of

THE REVEREND JOHN PYE SMITH, D.D., F.R.S.
Born at Sheffield, May XXV., MDCCLXXIV.
Forty-five years Pastor of the Congregational Church
Assembling in the Old Gravel Pit Meeting House,
and for
Fifty years Tutor in the Old College for educating
Pious Young Men for the Christian Ministry, Homerton
Died, February V., MDCCCLI.
In the seventy-seventh year of his age.
NOT I, BUT THE GRACE OF GOD WHICH WAS WITH ME.

Dr. Pye Smith delivered the first of the series of lectures on behalf of the British Society in the National Scotch Church, Regent's Square, on the evening of Friday, the 3rd of February, 1843. The attendance was "highly encouraging," and the subject was "The Prerogatives of the Jews." We regret that it is impossible for us to reproduce that wonderful lecture. Those who would like to get some idea of it will find it running like a golden thread through Dr. Pye Smith's "Scripture Testimony to the Messiah," in two volumes, 8vo., and his four discourses on the "Sacrifice and Priesthood of Jesus Christ," works that will go on in the hand of the Divine Spirit—convincing, converting, confirming, and comforting Jewish and Gentile souls until they shall all pass through the gate of pearl and pluck the fruit which shall never wound the hand, and whose unspeakable sweetness shall continue growing in intensity, and shall never cloy through the long, long summer of Eternity.

Yours faithfully

F. A. Cox

THE REV. FRANCIS AUGUSTUS COX, D.D., LL.D.

TRIBUTE

FROM "THE EVANGELICAL MAGAZINE," OCTOBER, 1853.

FOR nearly half a century Dr. Cox had been the prompt and willing advocate of every great and good cause, without reference to denominational peculiarity; and, by his truly genial and loving spirit, had done much to soften down those asperities which embitter and pollute the religious atmosphere. It was impossible to be narrow or sectarian in the truly catholic society of Dr. Cox. He, doubtless, cherished with a conscientious regard his views of the ordinance of Christian baptism, as his writings prove; but he was as free as any man we ever knew from any such obtrusion of them as was inconsistent with the most perfect good fellowship. He had a large Christian heart that could embrace the whole household of faith, and more than thirty years ago did his best to help forward the great struggle for free communion in his own denomination.

It will be forty-two years next month since we had the pleasure of being introduced to him by a dear friend, whom he has now met in heaven, after a Sabbath evening service, at Shore-place, Hackney, where he preached from the words, "*There is one body.*" We can never forget the large views of Christian catholicity he then advocated, nor the cordial reception he then gave to us, though altogether unknown in the London circles. We well remember one utterance of his on that occasion. He said, with his usual animated expression of countenance, "We must all do our part to pull down this Dagon of sectarian communion, until every friend of Christ shall be ashamed of the old ugly idol." The thing was so forcibly said, and was in such good keeping with the sermon to which we had listened, that it could never pass from the treasures of memory.

Dr. Cox had a highly versatile cast of mind, capable of adapting itself to a vast variety of pursuits, without anything bordering on distraction. In early life his powers had been well cultivated, and, with his Bristol and Edinburgh studies, he might have shone in our literary circles, had the duties of a large pastorate permitted. His writings, however, will show, especially his contributions to the "Encyclopædia Metropolitana," that he had powers of a high order for critical investigation. But, to his lasting honour, he sacrificed his early tastes and predilections to the service of the Christian sanctuary, and devoted himself earnestly to the spiritual interests of a deeply attached church, among whom he laboured with growing tokens of regard, until he had finished his course with joy, and the ministry he had received from the Lord Jesus.

MR. COTTON'S TRIBUTE.

The following tribute was recently written, at our request, by our friend Mr. Cotton, who was brought to a knowledge of the Truth by his noble pastor, the late Dr. Cox. Mr. Cotton's daughter has been for many years our excellent local Secretary in connection with Mare Street Baptist Church, Hackney; and to Mr. Cotton we are deeply indebted for the portrait of Dr. Cox, which appears on the opposite page:—

"DEAR MR. DUNLOP,—

"You would like to have a few lines, you say, in reference to the last two or three weeks of the life of my pastor, Dr. Cox.

"Although I saw him daily during that time, yet there was not much to write about.

"There was, of course, that beautiful patience and resignation which all who knew him would expect to see exemplified.

"I was not at all surprised when I entered his room in the morning to see the genial smile and the hand held out to me, it was so like him, like the spiritual father to his child; and then came the inquiry, 'How are you going on at Mare Street?' With all his sufferings—for he suffered much at the last—he was ever ready to listen to what we knew would give him pleasure concerning the Church; like the Apostle, he also was anxious to learn concerning the faith of his flock. I never saw him angry but once, righteously angry, and then all who were present felt that he 'did well to be angry,' but although he was firm and immoveable for the Truth, yet there was in his manner that which even those who were

censured would thank him heartily for his rebuke. In him the *suaviter in modo* and the *fortiter in re* were found in due proportion and bound together by the silken cords of tenderness and love.

"How near he lived to, and walked in, the Spirit of his Master!

As a preacher—I speak only for myself—I listened to his teaching as a child to the words of a father beloved! The Tablet tells what his people thought.

"How much I owe him my heart only knows. He would have marked out for me a different vocation in life, and one for which I longed, but alas, it was not to be.

"How true it is, 'The memory of the just is blessed!'—I remain, dear Mr. Dunlop, yours very sincerely,—F. COTTON."

"Hackney, *June* 17*th*, 1893."

INSCRIPTION ENGRAVED ON A MARBLE TABLET IN MARE STREET CHAPEL, HACKNEY.

In Lasting Memory of

FRANCIS AUGUSTUS COX, D.D., LL.D.,
Born March 7, 1783, died September 5th, 1853.

His mortal remains, interred in the adjoining ground,
Await the Resurrection of the Just.
Converted in Childhood,
At the age of 15 he entered Bristol College,
Graduating afterwards in Edinburgh University.
His labours in the Christian Ministry,
Begun in 1804 at Clipstone in Northamptonshire,
Were in 1806 transferred to Cambridge, and in 1811 to Hackney.
In this Building,
erected and twice enlarged during his Pastorate,
His last Sermon was preached July 31, 1853.
Commanding in person, Winning in Address, eloquent and learned,
Blameless, Humble, Amiable, Devout,
By Example Confirming whom He Persuaded by Appeal,
He Turned Many to Righteousness.
Prompt in Every Good Cause,
His Chief Delight was in Proclaiming the Gospel of the Grace of God:
Having Finished His Course,
He came to His Grave in a Full Age,
Like as a shock of Corn Cometh in His Season,
Honoured and Lamented by all,
Chiefly by Them that have erected this Tablet,
His Church and Congregation.

The following admirable lecture of Dr. Cox was one of the earliest delivered on behalf of the Society. We are glad to be able to add that the doctor's interest in the Society and his efforts for the extension of its operations, and the accomplishment of its great object, were continued until he was called away to higher service in the Upper Sanctuary.

THE NATIONAL CHARACTERISTICS OF THE JEWS.

(Illustrated.)

BY THE REV. F. A. COX, D.D., LL.D.

2 Sam. vii. 22-24.

'*Wherefore Thou art great, O Lord God: for there is none like Thee, neither is there any god beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever: and Thou, Lord, art become their God.*"

The history of nations has always been justly deemed a most interesting and instructive study. It is not merely calculated to gratify a natural and reasonable curiosity respecting the course of events previously to our entrance into the world; but—by recording the laws which have governed mankind in different places and states of society, and inducing us to observe their habits, to trace their intellectual and moral character, to consider their literature, science, or religion, and, above all, to mark the dispensations of Providence in the revolutions which have characterized them,—history is adapted to furnish lessons of momentous importance, which may in some measure supply the place of experience, and aid both individuals and communities in the conduct of their affairs.

The frequent imperfection and uncertainty of historical documents is, doubtless, a great deduction from their utility. But though we may not fully rely upon them, there is, in general, enough of reality to invite and to repay our researches. We can catch outlines of events and features of individual character that deserve our closest attention.

There is one history, however, which is free from these defects, being written by an inspired pen; and one nation to which it refers, whose peculiarities of situation and of character render it, of all others, the most worthy of thought and inquiry: the nation of THE JEWS. As a people they are the most remarkable of any that have inhabited our earth. They are so, considered in themselves, their high descent and relations; but still more as having their peculiar destiny linked by a predetermining Providence, with the ultimate conditions of all the other communities and tribes of mankind. They are thus associated with all people and with all time.

And here it may be proper to give a brief account of the origin of the Jewish nation. In doing this we shall be conducted back to a distant antiquity, and in fact to the fountain-head of all history.

The exact manner in which the three sons of Noah peopled the earth after the deluge is not determinable; but in general we may state that the posterity of *Japhet*, the eldest, possessed Europe and a considerable portion of Asia; that of *Ham*, the youngest, spread over Africa, and a large portion also of Asia; and *Shem* occupied parts of both the Greater and Lesser Asia, as Assyria, Syria, Mesopotamia, Arabia Felix, and other countries. The Hebrew nation descended from Shem, who had several sons. One of these was Nahor, who had a son named Terah, to whom were born Abram, Nahor, and Haran. The latter died in Ur, leaving one son, Lot, and two daughters, of whom the youngest, Sarai, married Abram. Idolatry and polytheism were at this period universally prevalent; Terah and his family not being exempted from the general infection. Resolving to separate this family from the rest of the nations and raise up a people for Himself, God directed Terah to quit his residence. This he accordingly did, and took with him his son Abram and his wife, with his grandson Lot, to go into Canaan! but died at Haran, a city in the north-west of Mesopotamia. Thence, by Divine direction, Abram departed, not knowing whither he went, but having the encouraging assurance that, "in his seed all the families of the earth should be blessed." He pursued his journey, however, to the land of Canaan, a country lying between the Mediterranean and the mountains of Arabia. On one occasion he went into Egypt in consequence of a famine, but subsequently returned.

MOUNT SINAI.

Without entering upon the details of his life, it is sufficient to state that, after having had a son by Hagar, named Ishmael, who was not the heir of the promises, Isaac was

born to him of Sarah, in the due line of succession, in respect to God's covenanted mercy. Isaac married Rebecca, daughter of Bethuel, and grand-daughter of Nahor; consequently, the niece of Abraham. She became the mother of Esau and Jacob. The latter was sent by his father into Mesopotamia, to form an alliance with his own family. By Leah and Bilhah he had several sons, and at length by Rachel, the most remarkable of those who have been denominated patriarchs. Joseph, who having been sold into Egypt, became, by a series of extraordinary providences, the instrument of planting his family there. This fact lands us at the commencement of that history which relates the oppression and subsequent deliverance of Israel from Egypt, and their memorable passage through the wilderness to the promised land.

I. Among their chief characteristics, we may reckon THE COMPARATIVE SMALLNESS OF THE ISRAELITISH NATION.

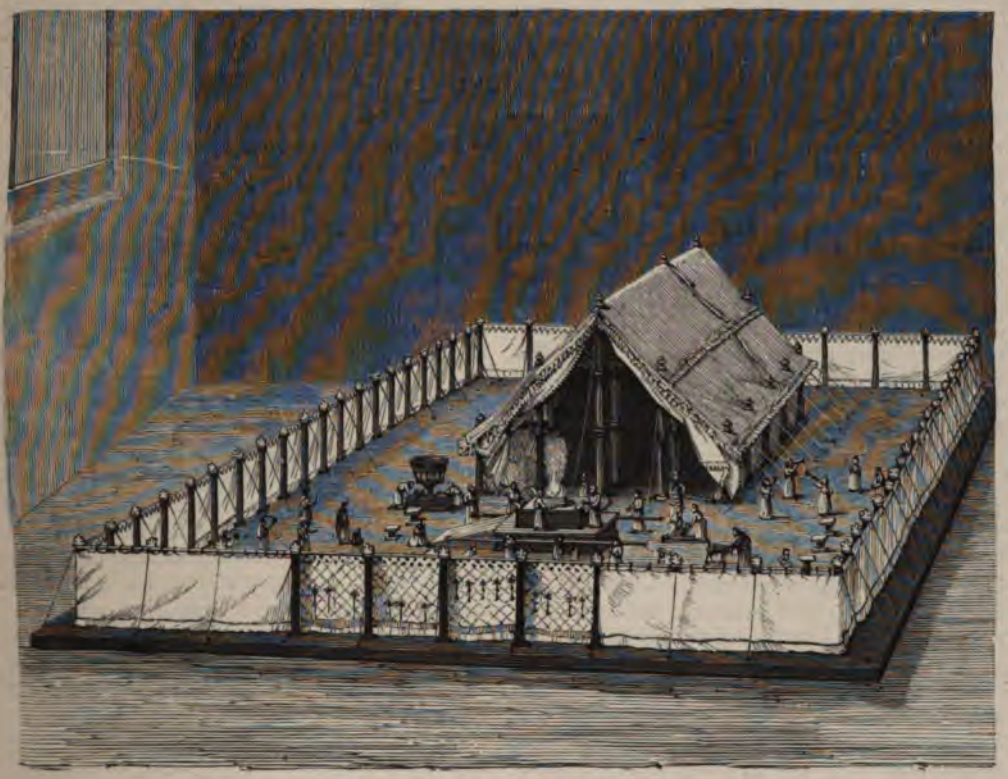
When Jacob removed with his family to Egypt their number was about seventy souls. At the period of their departure from that country, although they had multiplied considerably in the course of time, yet on reviewing their host at Succoth, it was found to consist of only six hundred thousand men, which included strangers of several nations who accompanied them. Compared with many other people, therefore, they were few and insignificant; a mere handful to the great nations of antiquity.

It would seem consonant with our general ideas of the majesty and glory of the Supreme Being, to suppose that when He was about to display His character through the medium of His creatures to others of those creatures, he would have selected the most magnificent theatre for the operations of His power and benevolence. It might have been imagined that He would have rendered the greatest empire amongst mankind the place of His dwelling, and the appropriate sphere of His marvellous works; and it might then be asked, what platform could be sufficiently large for the manifestations of Him whose being is infinite and eternal? "The heavens, yea, the heaven of heavens, cannot contain Him;" and with wonder inexpressible might the innumerable multitude of superior intelligences in other worlds be supposed to exclaim, "Will God in very deed dwell with man upon the earth?" The language, however, of the Highest Himself on this occasion is, "The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people."

But God does not need a medium externally great to exalt His own perfections. That which is in itself little becomes great by an alliance with His attributes, and excels in glory as the instrument of His moral operations. When it was the Divine purpose to give the richest exhibition of His character in the form of mercy to the rebellious, He selected, as it were, a speck in immensity, an atom moving to and fro in a small space amidst mighty orbs and congregated worlds; and in that insignificant atom sought to get to Himself a great and a glorious name. On this little spot he gathered a few people; among them He performed miracles of grace and power; there He planted His Truth, which, like a fruitful vine, grew even in an uncongenial soil; and at last, having formed them into a nation, and preserved them through the changes and the storms of many generations, he sent his own Son, in the likeness of sinful flesh, to die for their and the world's salvation, and thus to fulfil a mysterious dispensation of grace, predestined to fill heaven with the redeemed of earth, and eternity with the praises of happy souls. We are taught by all this that it is not the material dimensions of a work which constitute it glorious, and render it worthy of celebration, but its moral character and great design.

It may be further remarked, that if God had chosen any of the great nations of the earth as His peculiar people, the enemies of religion might have objected that their preservation was attributable to their own power and greatness; and this is the very reason which God has Himself assigned for the choice of this insignificant people. He warns them, when they should possess the promised land, and see themselves surrounded with all its beauty and fertility, against imagining that "their own power and might had gotten them this wealth;" on the contrary, they were desired to "remember the Lord their God: for it is *He* that giveth thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers" (Deut. viii. 18.) And the same general principle appears to govern all the Divine proceedings. The selfishness and self-sufficiency of man perpetually induce him to exalt his own imagined greatness and capacity, and so to regard and magnify second causes as to hide from view, if not absolutely to deny the

providential government of the great Supreme. He is ever inclined to attribute to himself what belongs to God, and to come with his preposterous assumptions in the front of His glory, instead of retiring humbly behind it. That blaze of light, indeed, cannot be eclipsed by such a speck of dust and ashes, notwithstanding all human presumptions; yet to correct this vaunting absurdity the Divine Being is wont to employ small means and inferior agency, that His own real character and claims may be appreciated. And thus, in the exercise of His wisdom, and love too, He maintains the prerogatives of His own real theocracy as the Governor of the universal world, and the ruler among all nations and generations of men.



MODEL OF THE TABERNACLE.

II. THE JEWISH NATION WAS SPECIALLY CHOSEN OF GOD AS THE DEPOSITARY AND CONSERVATOR OF THE ONLY TRUE RELIGION.

Although in Eden the new created man enjoyed the visits of Deity; by his fall mankind lost that favour, and then the right conception of his nature. Low thoughts of God led to the multiplication of imaginary deities, and at length to the grossness of idolatry. Error became everywhere prolific, and all the vices were practised under its dark shadow. It was requisite that the great Supreme should assert His claim and re-assume His dominion, and amidst the fallacies and follies that prevailed among the nations, kindle the lamp of Truth, and guide the wanderer in the way of peace.

For this purpose He made choice of the Israelitish people, and constituted them the sanctuary of Religion. Under this hallowed name, indeed, the nations had deviated into numberless forms of error. All like sheep had gone astray. To accomplish His merciful design of establishing Truth and promoting righteousness in the earth, God raised up Israel, and proclaimed Himself to them by His name JEHOVAH — the *One* — the self-existent Being. Idolatry had displaced Him from the throne of the human mind and affections; in fact, denied His existence, and annihilated all thought of Him. This was an act of self-destruction, in which all nations had united as consentient to the common ruin

of our race. It was, consequently, a deed of mercy to rescue them, by a revelation of His character and Truth. He therefore chose the Jewish people—among them declared His name, that they might become the light of the whole earth—vindicated His claims to their and the world's reverence by miracles and manifestations of surpassing grandeur—enacted His Holy Law on Sinai—caused a Tabernacle for His worship to be erected, and religious institutions to be framed—and graciously undertook their guidance and government as their Legislator, their King, and their God. "What nation is there," says Moses, "so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?" (Deut. iv. 7, 8.)

Nations have been celebrated in history on various accounts; some for the extent of their territory, some for the prowess of their arms, and some for the degree of their refinement; but the unrivalled distinction of the people of Israel was, that they were the recipients of the true religion, communicated to them immediately from Heaven itself. The pen of the secular historian might have described them merely as a curious tribe wandering for a time through the dreary borders of the Red Sea, little calculated either to awaken sympathy or dread. But who that entertains just conceptions, whether of Judaism or Christianity, does not perceive that they were the very people whom God had chosen as His own, who were encompassed with His protection, and illuminated with His Truth; and without whom the future generations of mankind must have remained in the depths and darkness of the great apostasy? The absence of religion, or the prevalence of a false religious faith, universally degrades man; while the knowledge of God, and the cultivation of piety, dignifies him. By this, nations, as well as individuals, are elevated, and in despite of all the disadvantages which may otherwise belong to them, are invested with glory. Although economies have changed, yet whatever any people have since known of religion has been primarily drawn from this source. The germ of that Christianity which brings "glory to God in the highest" is found here; so that all Truth is drawn from Israel as its primeval spring. From them we have the essential principle of Christian institutions, the shadowy outline of all our good things, the lively oracles of spiritual wisdom, and by descent, promise, and covenant with them, the Saviour of the world. As the recipients and depositaries of true religion, therefore, they are pre-eminent. We enter not now into any argument to satisfy a suspicious scepticism as to whether theirs was indeed the true religion, and whether they were placed under that peculiar dispensation which has been denominated the Theocracy. It is sufficient to remark, that both they and we have good reason to know it by the twofold evidence of miracle and prophecy. A vast series of the former constituted a continued proof of their peculiar distinction as a nation; while the latter has been like a lamp that has shone in the Church ever since the Creation with a permanent and ever increasing splendour. On how many events has it cast its illustrative light that have already transpired, and on how many yet to come, does it cast forward and around it a glorious radiance, so as to cheer the Church of God with anticipations of the future and unrivalled triumphs of religion!

Some have greatly perplexed themselves with the inquiry, Why should one nation only have been selected to receive Heaven's best communications, when all stood in equal need, and in equal relationship to the universal Father? Why might not the whole earth have been constituted the same theatre of merciful manifestations, so that the evils of the great apostasy might have been at once and for ever removed?

Questions of this nature, which will frequently suggest themselves to intelligent and inquiring minds, are perhaps scarcely susceptible of answers that shall convince a disputative mind, while they may be resolved to the satisfaction of humble piety. The demand that everything in the dispensations of providence and grace should be ordered according to our judgment is unreasonable, since we cannot be competent to take into view all the relations of things, or the vastness of a scheme, with its subordinate and dependent circumstances, that stretches over an illimitable space and an infinite duration. It would seem in some respects as proper to ask, Why the earth was constituted as it is—why there were only so many oceans, or rivers, or mountains—why there are uncultivated wilds and untrodden wildernesses—why the earth was placed where it is—or why man was not an angel? as to appeal against the Divine decisions in

the moral phenomena of his creation. In every final arrangement there must be a will and a decision somewhere; and consequently, in the universe there must be the Creator's sovereignty. Sovereignty is the law by which He alone must necessarily act; and which, if there be anything difficult to comprehend, will be hereafter explained. In the present case none deserved any favour or distinction: and that any were so distinguished, and moreover made the medium of benefiting others, and eventually the whole world, must be regarded as—sovereignty indeed—but the sovereignty of love,—a cloud of mystery tinged with the radiance of heaven's own light.

III. The Indestructibility of the Jewish Nation is another of its striking characteristics.

From the moment of its formation, this was a remarkable feature. The oppressions of Egypt, not only did not answer the purpose of their extinction, but were made subservient to their increase. The inspired testimony is, "the more they afflicted them, the more they multiplied and grew. And they (the Egyptians) were grieved because of the children of Israel." Nor did it satisfy their enemies to adopt the ordinary methods of injury and ruin; Pharaoh "charged all his people, saying, Every son that is born, ye shall cast into the river." But even this decree of a despot was singularly overruled by the providence of God in rendering those who were appointed as the executors of a bloody decree, the very instruments of preserving Hebrew life; and in particular in the preservation, by a kind of miracle, of Moses, who was destined to become the deliverer of His people, and their guide through the desert.

And then, with regard to that extraordinary journey of theirs for forty years, in dangers, destitution, and death, they were still preserved. They were as a nation immortal amidst all destructive agencies. The sun could not smite them; the unproductive wilderness could not famish them; the fiercest foes could not annihilate them. And why? Never before was any nation in such peril; never did a people before, nay, scarcely even a retreating army, become subject to such strange encounters. Never did a people before or since live amidst such various and concentring evils,—from foes without and discords within,—contending often with the very means of their preservation, and full of hostile remonstrances against the best friends of their nation, and the very God of their salvation. But Jehovah forsook them not. Their ingratitude and rebellion did not drive Him from His covenanted mercy and faithfulness. The provocation altered not His character, withdrew not His arm, embittered not the ever full and flowing stream of His loving-kindness. "I, the Lord, change not," was the pledge of their security; the wall of fire round about, and the glory in the midst of them.

But a new and surprising evidence of their indestructibility, and of the character of their God, had since presented itself in their captivity, but still more illustriously in their present state of dispersion. As a people they have been cast off, but not destroyed. Their condition is a perfect anomaly in the history of mankind; for while other people and vast empires have been annihilated by the progress of conquest, or the power of corruption, they are exhibiting to the view of the world the strange fact of a nation, who have suffered the entire subversion of their institutions, the demolition of their country, and the dispersion of their people, who have been scattered and peeled, scorned and trampled under foot in every land, divided, intermingled; without a territory, without protecting laws, without, as it were, one earthly friend, and yet they live, retain their distinction as Jews, their rites, their language, their features, alas! their prejudices; suffering everywhere the self-denounced curse of their forefathers in rejecting Christ as their Messiah, which invoked the blood of the Innocent One upon themselves and their children.

A Jew is nowhere to be mistaken. He has the mark upon his forehead of a thousand generations. You see the son of Abraham living to-day; this cast-off branch of earth's teeming population still putting forth its leaves, and pushing its ramifications into cities near, and kingdoms remote; witnessing, in the very curse upon them, the everlasting Truth of God.

And is this state of anomalous dispersion, it may be inquired, to continue to the end of the world? This question leads to the last peculiarity to be mentioned, as their national characteristic.

IV. Their Restoration as a People.

This is as wonderful a fact, embosomed in prophecy, as any portion of their past history; and in this too are they distinguished from all other people. We have heard of no resurrection before from the entombment of

a national ruin. We have not heard of a destroyed and scattered people revivified, reunited, and built up again into empire. Their birth as a nation, their dispersion and their restoration, are all wonderful,—we may say, mighty events; all bespeak a novel and marvellous character in the general scheme of things: all outrun probabilities, and defy imitation. The Jewish nation is in fact a

SHADOWS OF GOOD THINGS.

miracle in the mighty system of human existence; it stands like a monument, lofty as the skies, and alone!

The general restoration of the Jews, by conversion to Christianity, seems to be an event universally admitted and anticipated; so clearly is it written on the page of Scripture. It forms a part of that new covenant into which God has entered with His ancient people. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah xxxi. 31—34). It is intimated that the universal conversion of mankind will occur about the same period with that of the Jews, so that Jew and Gentile will become "one fold

under one shepherd" The language of Isaiah is most animated and explicit. Isaiah lx. 1—5, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to Thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." The apostle also in the Romans not only states the facts, but represents the happy results. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." —Romans xi. 12, 15, 25.

Incidental to the general conversion of the Jews to Christianity is the question respecting their restoration to their own land. On this there has been a great division of opinion, arising out of the diversity which has obtained with regard to the principle of interpretation; some maintaining the literal, and others the spiritual application of the prophecies on this subject. With this too has been, as it is supposed, naturally connected the further question as to the personal reign of Messiah on the earth. It may not be wise dogmatically to pronounce on these points of controversy, in which disputants seem equally certain of their own opinions; but this at least may be admitted that the one does not necessarily involve the other. If the return of the Jews to their own land be assumed, we are not compelled to decide on the personal reign. The questions appear to be different in character; and what is literal and what is figurative must be determined by the consideration of many circumstances and analogies. It seems nothing incongruous to suppose that the Jews may literally re-occupy their country, but that the coming of Christ to them may be viewed as analogous to His coming at the destruction of Jerusalem, which, however plainly declared, was not in person, but in judgments. The frequent use of the word *land*, and the very explicit references given, render it difficult to realize the fulfilment of such predictions as otherwise than literal! while the analogies traceable respecting the manifestations of Christ and His residence in the Church, appear to justify the conception that His final abode in Zion will be that of moral power and spiritual influence; and that He will, by the triumphs of His Gospel, have "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

With one thing, at least, we are solicitous, that the Jewish people should be impressed, namely, that we, as Gentiles professing Christianity, sympathize deeply with their sorrows, and rejoice as strongly in the prospect of their future happiness. Let them be assured that the oppressions which have been, or are exercised upon them by the secular governments of mankind have none of our consent, much less of our co-operation; but that we are desirous of lending the helping hand to the mourning daughter of Israel, to raise her from the dust and depression of so many centuries. We are prepared to show the Jews from their own prophecies that their Messiah is come, that their Messiah is ours, and that the blessings we expect for ourselves in His universal reign are enhanced in value and sweetened in hope, by the anticipation of their being the partners of our joy, when the earth shall be covered with the knowledge of the Lord.

Christian benevolence is not of a character to feel satisfaction in the disadvantages of others. It has no thought of rising through their depression. It has nothing in it of the exclusive or monopolising spirit. It would in fact be a serious detraction from our joyfulness, in looking forward to the future condition of the world, if we could imagine that the Jewish nation would still continue prostrate amidst the general elevation of mankind, and in grief amidst its songs of triumph and of gladness.

Circumstances have seemed to interpose a great gulf between us and the Jewish nation, even though their dispersions have caused their intermixture with all as individuals. Their prejudices, we doubt not, have been exasperated alike by the edicts of governments, and the ridicule and contempt of the

people. But as Christians, we can traverse this gulf, and are bound to repudiate this kind of outlawry. It is the tender mercies of God we are to imitate; His judgments we silently adore. The improved and ever ameliorating state of society; the movements of thought, and the progress of inquiry in various quarters; the general course of events in concurrence with the Word of inspiration; the growing sympathies in the seed of Abraham, "the friend of God;" the spreading light and spreading love of the Christian Church, all indicate good to Israel. "Thy kingdom come" is a prayer which comprehends their final return and salvation. and ascends from ten thousand hearts every day. And truly we are ready to believe that in this direction, at least, the tide of human things is turning, and earth's varied population is beginning to flow towards the mountain of the Lord's house, which shall be established above the hills. In the intermingling waters I see distinctly the stream of the returning people of God, and hail the day, near it *may* be, bright and blessed it *will* be, when all shall be one in Christ. The hostility of the Gentile, the prejudice of the Jew, will disappear and be lost in the depths of overflowing love. The heavens will pour down their blessings, the earth yield her increase. The downcast and discomfited demons of discord will flee away to their hiding-places and their hell; while, hand in hand, every tribe and people will walk the renovated earth, restored from the fall, adorned with the beauty of holiness, and revisited by its Maker and its God. "Let the people praise Thee, O God, let *all* the people praise Thee!"

REV. THOMAS ARCHER, A.M., D.D.

1806—1843—1864.

THOMAS ARCHER was born in Perth on the 19th of September, 1806, received the rudiments of his education at Perth Academy, was brought up under the ministry of the Rev. Mr. Aikman, and afterwards of his successor, the Rev. John Newlands, D.D. In his 15th year he went to the University of St. Andrew's, where he attended the eloquent lectures of Dr. Thomas Chalmers, and from whom he received most precious and permanent moral and spiritual impulses. After this he went to Glasgow, where he studied theology for five years under Dr. Dick. At the close of 1831 he was sent up to London to supply Oxendon United Presbyterian Church, which was then pastorless. After preaching there as a probationer for two months, he received a unanimous invitation to become the pastor. Believing the call to be of God, he accepted it heartily, and arrangements were made for his ordination. His own pastor, Dr. Newlands, journeyed from Perth to London in order to be present and take part in the solemn service, which took place on the 3rd of May, 1832, and on the following Sabbath he ably and fittingly introduced his young friend to the Oxendon Church and Congregation.

It has been said that there are three kinds of ministers—those who work for God; those who work with God; and those who let God work through them. In Mr. Archer we find the three in one. It was his supreme conviction that the channel must ever be flooded with the water of life at the heavenward end; that "to prayer and pains all things are possible;" that the name of Jesus is the only name that never loses its charm:

> "It falls like music on the ear,
> When nothing else can soothe or cheer."

And thus as a pastor, a preacher, and a lecturer, with Jesus only and Jesus always, from the centre to the circumference of his being and doing, he was the channel of divine blessing to many souls, both old and young.

In 1839, after the appearance of the tracts for the times, he gave a course of lectures, which were published, on Popery, Puseyism, and Protestantism. The success of these lectures took no one by surprise so much as himself. It was the very subject on which the public mind was keenly sensitive, and eagerly sought for information. Accordingly, on the first night, not only the body of the church, but the galleries, which it had been thought necessary to have lighted, the aisles, the entrance lobbies, were crowded with anxious and attentive listeners. The course was most successful throughout, being attended by High and Low Churchmen as well as by Dissenters of every denomination. From this time his course was one of increasing popularity and usefulness. He

next gave a public course of lectures on the fulfilment of Prophecy as exemplified in the history of the Jews.

On Friday evening, the 24th of February, 1843, he delivered the fourth of the first series of lectures on the Jews in connection with the British Society; and at its first public meeting, held on Monday evening, the 24th April, 1843, he moved one of the resolutions, and gave an earnest and powerful address.

At a meeting of the committee, held on Monday, the 1st of April, 1844, it was stated "That the Rev. Thomas Archer had delivered his promised lecture to the Jews at Whitefield Chapel on Saturday, the 30th inst., when several Jews and Jewesses were present."

REV. T. ARCHER, D.D.

In the Third Annual Report presented at the public meeting, held in Freemasons' Hall, on Friday evening, the 24th of April, 1846, we read: "The thanks of the Society are specially due to the Rev. R. H. Herschell, for his able advocacy of the cause in various parts of the country; and likewise to the Revs. James Hamilton, Dr. Archer, J. P. Dobson, J. A. Miller, Wilson, and others, for their aid in the pulpit and on the platform; and to ministers and Christian friends in the country who have kindly received and co-operated with our deputations."

Dr. Archer's disinterested labours in aid of the Society continued until his decease in 1864. The prayer which he offered up, that he might be permitted to engage in Christian work to the very close of his earthly life, was fully answered. He had the unspeakable joy of preaching the Gospel at his latter end as well as ever he did at the beginning of his ministerial career.

His last illness was brief and free from acute pain. About 10 o'clock on Wednesday morning, November 30th, 1864, he literally fell asleep on the bosom of his Saviour, as sweetly as a tired child goes to rest in its mother's arms. Without a sigh or a movement, without a cloud or a fear, he passed away in perfect peace to his reward in paradise.

The following

INSCRIPTION

we have taken from his monument in Abney Park Cemetery, a sleeping-place which he himself opened in 1840 by a very impressive and eloquent address, in the presence of the Lord Mayor and a large gathering of citizens:—

Erected
By His Congregation,
In Memory of

THOMAS ARCHER, D.D.,

For thirty-three years the much-loved Pastor of the United Presbyterian Church, Oxendon Street.

Born in Perth,
19th Sept., 1806;

Died in London,
30th Nov., 1864.

A faithful Minister of the Lord Jesus Christ. An attractive preacher, and an accomplished public speaker. He long held a high place among the able and eloquent Christian Philanthropists, whose aim it was to maintain the cause of Liberty, and Truth, and to promote The Best Interests of Men of all classes and climes.

He was pre-eminently
The Friend of Youth.

"He that winneth Souls Is Wise."—xi. *Prov.*, 30th.

THE DISPERSION OF THE JEWS.

By The Rev. T. Archer.

Jer. l. 6, 7.

"*My people hath been lost sheep; yea my flock was scattered upon all the face of the earth: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said,* We offend not, because they have sinned against the Lord, the habitation of justice; even the Lord the hope of their fathers."

Joel. iii. 2.

"*I will plead with them for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.*"

When, at no remote period, the cry for rescue rose from the shores of the Ægean,

and reached our land, the quick ear of poetry caught the sound, and its genius invoked the classic patriotism of Europe in behalf of Greece,—desolate, but lovely in its desolation. Imagination flew from the scenes of piracy and vassalage and semi-barbarism, of oppression and ignorance and crime, to the land where Homer sang and Demosthenes thundered; to Athens and its art and refinement; Thermopylæ and its freedom; the groves and their philosophy,—their imaginative, poetic superstition. The illusion was deep, impressive, magical; and the thunder of Navarin was the reply of Europe to the appeal of expiring liberty, the groans of the slaves, and the invocations of the shades of their ancestry. Associations not less truly interesting, and inconceivably more enduring, cluster on the Jew. Degraded as the Greek pirate he may have been, he may be; but around him plays the twilight of a more brilliant day than ever dawned on the Acropolis. Jewish poetry had its type in the minstrel monarch of Palestine. The eloquence of Isaiah, rapt in the rushing visions of future glory;—the genius of Ezekiel, scathing in its impetuous fervour, as if with the power of condensed lightning-gleams;—the imagination of Jeremiah, now melting by its moving plaintive tenderness, now startling by stern, but not less lifelike, truthful portraitures;—the wise expanded legislation of Moses;—the enlightened ardent philosophy of Paul, sublimely comprehensive, yet beautifully practical;—above all, the character of the Nazarine, so perfectly unique and sustained, calm, yet sensitive; majestic, yet simple; divine, yet responding to every throb, vibrating with every chord of the human heart:—these, for all were Jews, David and David's Lord, Moses, Isaiah, Ezekiel, Jeremiah, Paul, have thrown around the Jewish name imperishable interest; interest which never can be exhausted, never decay till poetry and eloquence lose their charms, philosophy its authority, freedom its attraction, pure patriotism blended, softened with matchless benevolence their wild fascinations, and the plans of mercy, to whose illustration and advancement all were consecrated, their momentous relations, their infinite grandeur.

The history of the Jews, besides, embraces so wide a field of action, and penetrates so deeply into the remoteness of earth's antiquity, as to stand alone. Since first they were nationalized, the arrangements of society have been frequently changed, its landmarks removed, and the empires which successively stript them of independence have themselves perished,—palsied by age, disruptured by their unwieldly bulk, or before the fresh and stirring strength of some youthful antagonist. The Jews, scattered indeed, but linked by the potent though silent sympathies of fatherland, have outlived the dynasties that enslaved them, and now rise among the ruins of ancient thrones, the fragments of ancient institutions, and on the dust of ancient empires; themselves a ruin, but lofty, noble, and indestructible.

To these considerations let there be added the thoughts that the history of the Jews is a MORAL LESSON, an eloquent enforcement of the great truth, that nations, *as such*, are responsible, and that having no future social existence, this earth is the only theatre of developed responsibility and felt retribution; —that the Jews are a MIRACLE, a people preserved amid the wreck of empires, and the heaving, the discharge of storms that have assailed them for three thousand years;—are a PROPHECY, a people whose movements were mapped in minutest detail, with perfect circumstantial accuracy, ages before they have been realized!—and who does not feel the force of these united considerations urging close, frequent study of Jewish history in the light of moral principle, predictive statement, and providential control?

THE DIVINE OUTLINE OF JEWISH HISTORY.

The simplest, and perhaps the most successful mode of presenting the subject will be to collect the elements of prophecy regarding it; not to test the accuracy of the prediction, to verify its accomplishment, merely or chiefly, but as containing an outline of Jewish history, which we shall endeavour to fill up. For this purpose we quote the following passages of Scripture:—"I will scatter you among the heathen, and will draw out a sword after you. . . . And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall

PUTTING OUT THE EYES OF CAPTIVE JEWS.

"And he put out, literally, dug out the eyes of Zedekiah, and bound him with fetters of brass, &c."—JEREMIAH lii., 8—11.
"The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, &c."—DEUT. xxviii., 65–68.

perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them." "The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." "And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life; in the morning thou shalt say, Would God it were even! and at even shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." "And I will deliver them into all the kingdoms of the earth for *their* hurt, and *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." "My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations." "I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth."* The analysis of these combined passages suggests the following propositions:—That the Jews should be exiled from their native land; that they should be universally dispersed; that their dispersion should be accompanied with circumstances of extreme unparalleled oppression and cruelty; that nowhere obtaining a *national* home, they should yet retain their national identity; and that this dispersion, however severe and protracted, should not be perpetual.

THE SIEGE AND OVERTHROW OF JERUSALEM.

The subject thus sketched is obviously far too extensive for the limits of a single lecture. Instead, then, of weakening the designed impression by the multiplicity of points of discussion, I shall waive all reference to the captivity of the Jews in Babylon, and the dispersion of the ten tribes, however inviting these topics of review, and commence a rapid survey of the history of the children of Israel, at the downfall of their country, and their own expatriation by the siege and overthrow of Jerusalem. The story of that event is written in blood. Imagination, however vigorous in the creation of the sublimely terrible, cannot add one shade of horror to its fearful realities. The romance of its facts far exceeds whatever the most energetically morbid fancy could conceive. In the fearful drama, the thoughts, the passions, the countenances, the eyes through which the soul, maddened into fiendish malignity, flashed, all seemed intensely heated and glaring with the fires of hell. Having invested the city, Titus resolved to starve it into surrender, and was now employed in constructing a wall in order to intercept succours, to prevent the egress of its inhabitants, or the admission of provisions to them. To augment the horrors of the scene, the numbers of the citizens were prodigiously increased by the circumstance that then was the paschal season, which periodically brought many thousands to this the city of their solemnities and the habitation of their God. Jerusalem, too, was torn by intestine feuds, suppressed but not healed by every assault of the common foe, and bursting forth at every lull of the storm that raged around them, with a ferocity aggravated by their temporary suspension. The city, in the words of Josephus, "was like a wild beast grown mad, which for want of food from abroad fell upon eating its own flesh." With madness only to be accounted for on the ground of judicial blindness, and the withdrawment of all moral restraint by God,—who seemed to have adandoned them to their fate,—the granaries, whose resources might have enabled them to protract their defence, were consumed by the fires of incendiaries,—moving with the activity of demons amid ruin and confusion, and gloating with demon delight over the moral misery they had produced. Now raged the most malignant passions, awakened by the terribleness of famine. Now natural instinct was overborne by the cravings of hunger. Self produced universal alienation. Man was armed against man; each against the other. The wolfishness of hunger triumphed, and the Jewish mother, for the unnatural horrid food, murdered the child which otherwise she would have nestled from the cold dews of Palestine in her bosom, or covered from the assassin's stroke with her own body. Death seemed to hold its carnival, and the air, steaming with the exhalations of unburied

*Levit. xxvi. 33, &c. Deut. iv. 27; xxviii 65—7. Jer. xiv. 9, 10. Hosea ix. 17. Amos ix. 9.

dead, multiplied and spread death among the living. Then came the awful, deep, though eloquent silence of despair, the time when tears of scalding heat were a luxury, but the heart is so dried and scorched that they cannot flow; the sullen, lowering, tearless, voiceless, hopelessness of desolation. So fearful was the catastrophe, and so appalling the havoc within, that when Titus entered and beheld the city, "he turned away weeping, and cursing the wretches who had forced him to produce such misery." Would it not have been well if the anticipation of its possibility had restrained, or if in reviewing its reality he had uttered some execrations over Roman ambition?

Thus fell Jerusalem, after a siege rendered more cruel and disastrous by the insane conduct of the Jew than by the furious assaults of the Romans; a siege in which a million of human beings perished by sword, or famine, or pestilence! The Roman ploughshare passed over Zion, and from the field of ruin three towers alone arose in this necropolis, the monuments of millions of men, of the folly and crimes of the Jew, the retributive justice of the Almighty, the faithfulness and inspiration of His prophets.

THE FLIGHT OF THE JEWS FROM THEIR NATIVE LAND.

Signal, however, and unprecedented as were the calamities of the siege of Jerusalem, they were but the heavings, the angry heavings of volcanic fire, which, bursting forth in a tide of lava, should spread with fearful rapidity over Judea, and before whose burning and rapidly increasing line, the Jews must flee in terror from the land of his fathers, or perish in the stream. Decrees of expatriation succeeded the downfall of the Holy City; nor was the Jew allowed a grave in Hebron. It is impossible to imagine the emotions that now overspread the descendants of Abraham—the thoughts that rose in the mother's heart as, from calm Bethany, she directed the eye of her child to the remains of that city whose glory was now eclipsed—or the feelings of the ancient Jew before whom, on reaching a commanding eminence, Sharon or Esdraelon smiled in all their loveliness, or Tiberias lay in placid sunlit beauty—or while his fancy, boiling with indignation, could almost descry the abomination of desolation in the holy place. Is it to be wondered if, with such feelings, ardent, deep, imperishable, the outcasts should once more rally, and lured by the statements of an impostor, or the brilliancy, the deceitful brilliancy of hope, make an effort to regain their own land? Accordingly, within fifty or sixty years, we find the wanderers rallying and united in one strong but fruitless attempt—an attempt which involved them in greater prostration, because while awakening the jealousy and distrust of their oppressors, it weakened their own resources and power—no less than 580,000 having perished, and their firmest strongholds in Palestine being levelled with the dust. From the time of Adrian, the Jew, lingering at the hazard of punishment, used to bribe the sentinels to be allowed a glance at Zion and the ruins of the Temple. The decree of the Emperor consigned him to a seemingly hopeless, interminable exile. In bitter scorn and relentless hostility, he threatened the heaviest penalties on every one who remained in his native land, while the long last gaze of the departing patriot beheld, in the swine's head on the gate of the Temple, the insolent triumph of Heathenism over the glory of Israel. Agonizing, therefore, as it must have been in any circumstances to be torn from his natal soil, how much more so when he left it trodden down by the Gentiles, and the scene of the foulest insult offered to Jehovah! From it, however, they departed, no more for generations to stand on its holy dust, nor even to survey its mountains, or plains, or lakes; for, with a fearful refinement of cruelty, the tyrant denounced the severest punishment on the Jew who should dare even gaze on the scene where his infancy was nursed, his God adored, and the bones of his fathers reposed, alas! not to be mingled with his own when death should terminate his sorrows and wanderings.

THE JEWS EXILES.

Ages roll on, changing the hue and fashion of society. Time, in its continued ceaseless cycle, proceeds, and still leaves the Jew a proscribed exile. In Palestine every form of religion had been practised with one exception, one fatal exception, its first and loveliest form; the natives of every land there dwelt, with one exception, one sad exception—the children of its soil. From its walls and minarets had glistened the crescent of the Turk,—the lance of the Arab,—the crucifix of the Popedom. Still,—excluding

the bright gleam of Julian's attempt,—and it was only a gleam, vivid and transient,—the Jew was exiled, and durst not venture within the confines of his own country, or if in more enlightened policy he *did*, he *could* with safety, still was he a stranger, living by sufferance among strangers, and subject to the insults and cruelty of the base vassal of the Ottoman power. Truly did his own Prophet say, "The stranger that is within thee shall get up above thee very high, and thou shalt come down very low."*

I admit, cheerfully admit, they enjoy privileges within the last twenty years they possessed not before. But who shall say that they are not, practically, exiles still? The land is not theirs. Jerusalem is not theirs. Of the soil of their ancestry not an inch can they claim as their own. They have been merely tolerated. A Turk may drive them from the tomb of Abraham; and even in Jerusalem, they had access only by purchase to the place from which they approached the site of the Temple to wail and pray over its ruin. A narrow crooked lane conducts to the western exterior of the great mosque:—a dead wall at the end shelters from observation; and there the Jews met stealthily to bow in the dust before God, and to bedew with their tears the soil which many of their fathers moistened with their blood. When the muezzim summoned the followers of the Prophet to evening prayers, an old Rabbi and Stephens sat on the roof of the little synagogue looking out, *as by stealth*, upon the sacred mosque containing the hallowed ashes of their patriarch fathers. The Turk guards the door, and the Jew and the Christian are not permitted to enter. Still, then, they are exiles. They may, indeed, be allowed to be there. The iron rule of the splendid barbarian, Mohammed Ali, sheltered them from fierce violence. The British banner will now protect its native-born subjects in Palestine. But, for their tolerated presence there, have they been indebted to money, or to the might of the land which gave them birth; and other days must come before the children of the patriarchs can tread the banks of Jordan, or repose in the tents of Esdraelon, and feel, with the conscious dignity of the restored Jew, that the land is theirs; before they shall journey from Dan to Beersheba, and from Bashan to Carmel, with none to arrest their steps or to make them afraid.

* Deut. xxviii. 43.

THE JEWS SCATTERED.

The decree which exiled the Jews from their own land dispersed them over the earth. The world became their home—so far as mere locality is concerned; but how different from the home they had left! They were now universally scattered, and have continued so. On the coast of Malabar, and on the banks of the Ganges, amid the shivering deserts of Siberia, and among the spicy gales of Arabia, amid the snows of Greenland and in the very heart of Africa have Jews been found;—the inhabitants of all countries, the *possessors*, the *children* of *none*. Go where you will, you meet the Jew, the man in whom have been stereotyped the feelings, the thoughts, the prejudices of those who lived centuries before. "God hath delivered them to be removed into all kingdoms of the earth."*

While the Jews swarm in Poland to a number exceeding 380,000, in other places of the earth they are found in small groups, just like sifted corn, in small and large heaps; in none rooted and fixed. In the seventy-third year of our era, seventy Jewish families passed through Khorassan into China, where their descendants have still a synagogue. In Algiers they amounted, a few years ago, to 5,000, a number now reduced to 3,000; but this diminution is to be traced to the fact that masses of them received French passports for the Holy Land. In Cabul three families were found; while along the ridge of the Caucasus, in its villages and towns, there are bodies of fifty and a hundred. On the coast of Malabar, Dr. Buchanan visited in 1806 about 1,000 Jews, supposed to be the posterity of emigrant refugees after the siege of Jerusalem. In Bussorah they exist, according to Buckingham, as separate and well-defined a body as in other parts of the globe, living exclusively among themselves. Go, in short, where you will, you find them scattered, in aggregate numbers, as many as in the palmiest days of the kingdom of Israel; but in their detached isolations, few and comparatively insignificant, and appropriately described in the oft-repeated lines of the Hebrew melodies:—

> "Tribes of the wandering foot and weary breast,
> How shall ye flee away and be at rest?
> The wild dove has her nest, the fox his cave,
> Mankind their country—Israel but the grave:"

and thus verifying the Mosaic statement—"The Lord shall scatter you among the

* Jeremiah xxiv. 9.

nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you."*

ATROCIOUS PERSECUTIONS.

This dispersion, however wide and sweeping, did not exhaust their doom; their dispersion has *been marked by cruelty and oppression.* Did we begin our survey of Jewish sufferings in the East, sufficient might be urged to move the soul into the deepest sympathy. When Pliny Fisk travelled in eastern regions, he met a dervise beating his ass, and after working his feelings to the highest pitch of excitement, and having uttered his bitterest invectives, he summed up his abuse and curses in the contemptuous epithet—*Jew.* "Everywhere," says Wolff, "the Jews are princes compared with these in Persia." And yet there they are so oppressed, they flee for refuge into Turkey, where, such is the state of their *princely freedom*, that the proud, lazy Turk punishes the Hebrew fugitive who will not light his pipe. Pass now into the land of their fathers. In Hebron, Stephens met with an old rabbi who many years before had come to lay his bones in the Holy Land, and who thus affectingly described his position:—"He was now eighty years old, and for thirty years he had lived with the sword suspended over his head; had been reviled, buffeted, and spit on; and, though sometimes enjoying a respite from persecution, he never knew at what moment the blood-hounds might not be let loose upon him; that since the country had been wrested from the Sultan by the Pasha of Egypt, they had been comparatively safe and tranquil; though some idea may be formed of this comparative security from the fact that, during the revolution two years before, when Ibrahim Pasha, after having been pent up several months in Jerusalem, burst out like a roaring lion, the first place upon which his wrath descended was the unhappy Hebron. And while their guilty brethren were sometimes spared, the unhappy Jews, never offending, but always suffering, received the full weight of Arab vengeance. Their houses were ransacked and plundered, their gold and silver, and all things valuable, carried away; and their wives and daughters violated before their eyes by a brutal soldiery."† Not less decided is the testimony of another recent traveller:—"In other countries the very name of Jew has associated with it cunning, deceit, usury, traffic, and often wealth. But here, in addition to the usual degradation and purchased suffering of a despised, stricken, outcast race, they bend under extreme poverty, and wear the aspect of a weeping and a mourning people; lamenting over their fallen greatness as a nation, and over the prostrate grandeur of their once proud city. Here the usurer is turned into the pilgrim, the merchant into the priest, and the inexorable creditor into the weeping suppliant. Without wealth, without traffic, they are supported solely by the voluntary contributions of their brethren throughout the world."* Barbary has always been a resort of this people, yet there have they been despised and oppressed. It is true their position there now is very different;—they having received from France the privilege of French citizens. But the period is not remote when the Jews were forced to be the public executioners,—an office degrading to the Moor,—fit for the Jews; and when Israelite money-changers and bankers were allowed to ride on an ass only, and that outside the walls of the city. Is it alleged, these instances of Jewish persecution are taken from states involved in oriental degradation and bigotry? Turn, then, to some civilized and refined countries; turn to *Italy.* In Rome, the Jews have been for ages confined to a district called the Ghetts,—a narrow, contracted, filthy quarter. In mockery and cruelty combined, or in the irrational belief that opinion can be coerced, and mind converted by force, three hundred are compelled every Sunday to hear a sermon for their conversion; while, as if this was mercy, the proposal was made and entertained in 1829, to banish them from the Pope's dominions. Is it said, this is the treatment of a priest-ridden, intolerant land? Pass, then, to Germany, distinguished by its free thought,—to Germany under a monarch, who, according to the self-laudation of Infidelity, *ought* to be tolerant *because an Infidel*, and as such, above all distinctions of Jew and Christian. Frederic, *the correspondent of Voltaire*, despite all professions of independence and toleration, excluded the Jews from office, and enacted most arbitrary and cruel laws to prevent their increase in his possessions. Who requires to be reminded of the sanguinary conduct of the crusaders to the Jews in Germany,—when men, wearing the badge of allegiance to Him whose kingdom is peace, and whose soul gushed forth in love and

* Deut. iv. 27.

† Stephen's "Incidents of Travel," vol. ii. 157, 158.

* Wilde's Voyages, vol. ii. 395.

mercy, seemed to consecrate their enterprise by the massacre of Jewish victims? Such was the terror their very name inspired, that, at Treves, the Jewish mother killed her children, fearful of the contamination of Christianity. Such was the havoc they committed, that the Rhine was dyed with blood of murdered Jews, and their march might be traced in marks of gore they had shed. The preaching of some fanatic stirred human passion to an uncontrollable degree, —the fiendish fury of the populace was let loose, and 17,000 Jews murdered, form part of the results of one crusade. As if cruelty in its old forms had lost its luxury, new means were devised, and a vessel at Basle filled with Jews, set fire to by the crusaders, furnished them with new pleasure in the shrieks of the helpless sufferers.

If we come to our own land, we there find the same barbarous policy pursued towards the Jew. I refer not to England when emerging out of Heathenism,—such policy might naturally be a portion of its sanguinary spirit,—I refer to those times which some now describe, as the period when England was *a truly Christian land* (our sentimental statesmen poetically dream over its joys, untainted by the labours of mechanical science, untarnished by the selfishness of a mammon-worshipping age!)—the days of its agricultural simplicity, and chivalrous freedom and honour. By Saxon boor and Norman warrior alike was the Jew despised and spoiled. True, the presence of some feudal lord, to whom the riches of the Jew was an object of interest, might protect him from the insolence of the peasant churl; but the timid shrinking glance, the furtive look of the Jewish eye, showed eloquently the severity which had changed the son of Abraham into the crouching slave. Avarice clothed itself in the garb of religious zeal,—the honour of a king lost its power,—the rights of property had no force,—common honesty lost its sanctions,—chivalry was shorn of its lustre, wherever a Jew's interests or character were at stake. One monarch sold them to his brother, while such was the atrocity of English cruelty under another, that 1,500 perished by mutual slaughter in York Castle rather than trust to the treaties and honour of Christians, or die by the refined arts of death and suffering the English might practise. It seemed, in fact, as if it was part of Christianity to hate the Jew, and piety to persecute him.

It was perhaps in *Spain*, however, that the oppression of the Jews assumed the fiercest aspect. Under the Moslem power they had grown up in great prosperity. When its star declined, and the Arabs retreated from Europe, the policy of the Spanish government was to foster the Jewish people:—the policy, not of enlightened principle, but of malignant, heartless cunning, to let them increase in numbers and wealth, —to lull them into unsuspecting confidence, and thus into defencelessness. Then came the time for action. The treacherous calm was broken;—the fiends of the Inquisition were let loose;—the populace aroused by the most wicked and false representations,—a populace equally delighted with the bull-fight at Madrid, or a Jewish massacre at Seville. Under the mask of religion, with the alternative, Christianity or death, thousands refusing to give even the hypocritical profession of conversion, perished for the amusement of the citizens, and the aggrandizement of the authorities. In the fourteenth century (A.D. 1391) 3,500 were massacred in Seville, while in Toledo, Valencia, &c., 20,000 perished. So numerous were the victims of Spanish ferocity, that the people became tired of ordinary murder, and 2,000 nominal converts were, on suspicion of apostasy, cooped up in a large building filled with combustible materials, and thus murdered by a slow lingering death. Cruelty at length reached the climax,—it had been glutted with blood,—avarice was now to gorge itself with spoils,—a decree of exile was published; oh! had the way to Palestine been open, it would have been a decree of mercy! But here was the tearing of every fibre that bound them to the land they were leaving,—without giving new scenes where they again might be rooted,—300,000 Jews left the land where they had been born, with the melancholy feeling that they were just passing from the grasp of the eagle to the talons of the vulture.

I cannot close this melancholy recital of wanton, savage, uniform cruelty, without a reference to the treatment of our Jewish brethren in *France*. There it was the custom every Easter to smite them on the face at Toulouse. Every kind of story was published regarding them. Kings issued edicts requiring them to restore all pledges. To quote the words of Hallam, "It was the policy of kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur;

while bishops stimulated the people by sermons from the pulpit to revile and insult them." Such was the hostility of nations to the poor Jew, that it mixed with all their feelings: a word, a name froze admiration into the cold indifference or hate, stript beauty of its fascination, heroism of its fame, benevolence of its charms. By the outlaw and his chief, the lord and his vassal, the clergy and the burgher, the swineherd and the thane, by all was the Jew denounced, to all was he the sport of cruelty, the victim of robbery, or the butt of scorn.

In every stage of society, under every form of government, beneath the influence of every form of religion, we find them dragged into notoriety to gratify the avarice of the oppressor, or to amuse by their tortures the savage taste of the populace. Spain, with its romance and chivalry, Italy, the gay, the classic, and refined, alike sported with Hebrew sensibilities, and gloated over Hebrew agonies; and Britain, the home of freedom, the refuge of the oppressed from every clime, the very touch of whose soil enfranchises the slave, has in its annals many a dark scene, where beauty, gracefulness, *piety*, and learning, gathered delight from the sufferings of the Israelite as from the courage of the brute. How long has the very name been a by-word, a scorn, a hissing! Is a man cunning? he is a Jew; dirty? he is a Jew; does he over-reach his neighbour? he is a Jew. In the vocabulary of abuse no term is more contemptuous than this. Monstrous infatuation! that thus involves a nation in the sweeping censures due to the conduct of individual members,—and error, not more illogical than cold-hearted! that condemns the slave because he has not the manly port of the free, and denounces the Jew because he is what Europe made him!

I cannot close this historic sketch without expressing my indignant condemnation of *their* criminality who thus sought to crush the Jew, and without adding, that on the Christian Church rests the wrongs of eighteen centuries, for which justice and religion alike demand redress. Let me not be told of prophecy, and that men only executed the plans of God when they persecuted the scattered people of heaven. *Prophecy is no rule of action to us.* GOD is justifiable in inflicting the predicted punishment, *we* are not; and the fact that in our actions we are accomplishing the prophetic will of heaven, does not change the moral aspect or nature of our deed. The doom was denounced—it still pursues the people who with wicked hands took and slew Him whose death was foreshadowed and who was a self-devoted victim. I denounce, then, the policy, not more foolish than malignant, which kindled the martyr-fires, or poured out Abrahamic blood; and say that a weight of responsibility to the Jew, which we can never fully discharge, lies on us. Oh, had our course been different! Oh, had it been one of mercy and love! Had the eye of the Jew not been directed to the cross as the lightning of persecution played around it, or from behind it came the harsh sound, "Embrace this, or die;" had he gazed on that cross as the emblem of love, and heard its voice still sounding in pity, "Father, forgive them, for they know not what they do;" in one word, had the cross been the symbol of spiritual power and self-denial and gentleness, and not the emblem of ambition and cruelty and oppression, the plea for rapine—how different had been the Jew *now!* how open, how tender his soul!

A WONDERFUL FACT.

Singular it is, is it not? that amid all these dispersions and persecutions the Jews have still retained their national identity! Each is a Jew in feature, not less in habits than in religion. The different nations with which they have mingled have varied in fashions, in their mode of thinking and social policy—but the Jew is a Jew everywhere; and this people form one vast confederacy, bound by the sympathies of father-land, conscious of the freemasonry of home, and requiring but a look, a word, to open the welling fountains of affection.

Now this is anomalous as a fact. It stands, so far as I know, alone; approached only by the case of the Arabs, yet not having in that its parallel. The Ishmaelites have dwelt alone and insulated. Their descent from the retreats of their petrified sea on Europe was a rapid, meteoric, romantic event, a sudden gleam of power; they having speedily retired from the polish of Europe to the fastnesses and simplicity of the desert. Besides, they were the oppressors, the victors, and commanded their own terms of intercourse. All is different here; the Jews having mingled for ages with natives of all lands, not as lords, but as subjects. Modern Englishmen are a mixed race of Britons, Saxons, Romans and Normans; but all are so blended by time that it is almost impossible

to distinguish, by physical phenomena, him in whose veins the Norman blood flows clearest and fullest. The French are not less heterogeneous in their lineage, embracing, as it does, Gaul, Roman and Frank; however sharp and distinct original varieties and aspect, these, too, softened by time, who can discern the ancestry of any *now?* But Jews stand out from all; *they are one*, and feeling their oneness of descent from Abraham and Isaac and Jacob, form earth's most illustrious and ancient aristocracy.

Besides, we have seen the Jew despised and persecuted, not because poor, not for want of amiableness or talent, but *because a Jew.* If he had intermarried with nominal Christians, or settled down, losing his national idiosyncrasy in the adoption of the habits of those with whom he mingled, he might, he would have escaped persecution. Surely, suffering, like fire of a furnace seven times heated, might have fused down their national attachment and induced them to merge themselves in surrounding masses. But no, not honour proffered at the expense of abandoning Palestine as their *home*, not the aim of Napoleon to build a synagogue at Montmartre, not the record of centuries of persecution and contempt, have shaken their quenchless attachment to the land of their fathers. It is impossible for us to imagine its depth; it is a passion, it is part of themselves. The language of the Israelite to Kinnear represents their national clingings, "I am a Jew, and never can be anything but a Jew. We never have lost, and never can lose our national character by mingling with all the nations among whom we have been scattered, and we ought never to lose it. We shall always be a distinct people. We may become Christians, but can never become Gentiles."

Is it asked on what principle we can account for the preservation of this identity? Can we trace this isolation entirely to natural principles? We may, indeed, represent it as partly growing out of the stubbornness of attachment, the love that deepens to its object by the fierceness of persecution it endures; partly to the quenchless energy of the home feelings; and partly to the thrilling hope of restoration that animates all. But especially will true Scriptural philosophy delight in tracking and evolving the power of God in maintaining, amid all that might impair it, the patriotic ardour of the Jew —in arresting or breaking the arm of the persecutor, and shortening the days of persecution; and thus in beholding the perfect combination, the parallelism of providence and prophecy—the arm of the former, noiseless in the calm of conscious power, accomplishing the declaration of the latter, "Lo, the people shall dwell alone."*

I cannot close this department of inquiry without adding, that no such singular phenomenon could have existed without a reason adequate in importance to its singularity. To speak without circumlocution or disguise, and without compromising any one in this opinion, I conceive *this preservation of national individuality to be a guarantee, as well as a means, of national restoration.* I shall scrupulously avoid the ground hereafter to be occupied by those far abler to survey it than I am, except so far as seems requisite to trench upon it in accounting for an extraordinary fact in Jewish history,—the retention of national distinctiveness. I know not if our views harmonize on this subject. It is possible that the lecturer who is to analyze the prospects of Israel may differ from me; but what of that? It is only the difference of independent minds, exercised in the examination of Scripture:—and the discovery of truth is surely better than the monotonous sepulchral uniformity of unthinking men. One word, then, and but a word, on this topic. No one can fail to see that the terms in which the prophets speak of Israel's restoration are, if I may use the word, homogeneous to those in which they displayed punishment; that is, the curse and blessing are of a similar nature. If, then, they speak of a temporal dispersion, their restoration must be temporal too; if conversely, their restoration be merely spiritual, then must their dispersion have been merely spiritual also. The one limb of the sentence cannot refer to a spiritual, the other to a physical fact. They form parallelisms, and the things parallel and contrasted must be of one order. Why, then, dispute or deny the restoration of that people? Is it on account of the difficulty scarcely expressed, but strongly, although latently felt, of gathering into one so many, so widely-scattered human beings? I will not throw the point of my reply on the omnipotence of God, which can reunite and reconstruct, and inform with new life, and adorn with surpassing loveliness the dissolved elements of our frame, and is not less adequate to consolidate in one polity the dispersed elements of the Jewish people.

* Numbers xxix. 9.

But I appeal to fact, the fact of their isolation which has kept them in a state of preparation to enter Palestine the moment the way is open. They know their lineage. They bear their heraldry in their faces. They have no ties of fatherland to sever in leaving their present homes. The sigh indeed might rise as they thought of the protection that Britain extended, and the friendships they had cherished in it; but that sigh would soon be lost in the startling cry—RETURN. They pant,—they turn with ardent affection to the Holy Land, and the blast of the trumpet of their jubilee booming along the shores of the Mediterranean Sea, over the regions of Mesopotamia, along the Himalaya and the Andes, to the rugged sides of the Caucasus, and across the waves of the Atlantic, would be instantaneously followed by the rapid march of the ransomed home-bound children of Israel. Nationally, socially punished, they shall be then nationally, socially restored. The conversion of each would be individually a proof that his personal sins are forgiven, but no sign that those of his country are. But collectively ransomed, the argument shall be unequivocal, that the hand that had smitten so heavily has healed and restored them,—that the intercession of the Crucified has at length triumphed over and against the self-invoked curse of His murderers, and that fearful as was the doom they imprecated, "His blood be on us, and on our children," that blood has been as rich to pardon as it was mighty to condemn, and that in testimony of its power and prevalence, His cry has been heard, "Father, forgive them!"

A QUESTION FOR THE JEWS: WHY SO LONG OPPRESSED?

Sons of Abraham! My friends and brethren!—would I could add in Christ; and yet are you not? for is not He the great centre and rallying-point both of Jew and Gentile? I have sketched faintly the dispersions and persecutions of your people. I have condemned, not faintly, the guilt of the persecutors and oppressors. You will not, you must not think, however, the curse causeless has come, or that chastisement unexampled in severity and duration has been inflicted by man, and allowed by heaven, without reason or justice. Why then, I ask, all this heavy and protracted suffering? Why this almost unmitigated infliction of apparent wrong? Your fathers were peaceful citizens. Their homes were as pure, and the nurse of as rich virtues as those of their tyrants; the Jewish maiden was as lovely in the grace of benevolence as the daughter of the Saxon. The vices of your progenitors were the forced fruit of bondage. They met force by cunning, or sought to bribe oppression by gold which they hoarded with avarice and obtained by injustice. Allow them free play, trust them; let the broad shield of the law protect them from the power of fanaticism; do not oppress them, and they repay confidence by kindness; the security of the law by the peacefulness of their conduct, and improve their social safety by cultivating the joys and charms of domestic life. Why, then, again I ask, all this oppression? And what duty does its existence urge upon you? I shall not employ my own language, but fortify myself behind Jewish authority. In the year of the world

"A SACRIFICE OF NOBLER NAME AND RICHER BLOOD THAN THEY."

5588, or of the Christian era 1827, an Imperial ukase was issued by the Autocrat of Russia refusing to tolerate the presence of the religious functionaries of the Jews in his dominions; a severe, stringent, and cruel act. A meeting, in consequence, of Jews was convened in London, and of the address then published I quote one paragraph; and oh, my Israelitish friends, let me beseech you to listen to it as the voice of your brethren according to the flesh: "All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to arouse our hitherto but too dormant feelings and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have

befallen and still surround us; and that we may acknowledge the justice of our Creator, even the King of Israel, and own that these as well as all the other chastisements which have been heaped on our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgivers and prophets." My brethren, let the spirit of these words animate you, let your attitude be one of profound prayerful examination and of deep humility before Jehovah, as you ask the solemn question, Why Israel has been so long oppressed and cast off from the favour of its Lord? Look to that cloud which ever since the death of Christ has hung over your nation. Trace the period and circumstance of its rise in relation to those of His crucifixion. Look to it, as over the earth the lightning leaps from its dark bosom, and drinks up the blood of your ancestry. But, while you gaze, remember that the Sun of Righteousness is behind; and that if in prostration of soul you bow yourselves in the dust before him, his beams will not only soften your heart, but melt away for ever that heavy cloud, and introduce you to the peace and joy of everlasting day. Which may the God of Israel grant for Shiloh's sake! Amen.

THE REV. JAMES BENNETT, D.D.

(1774—1843—1862.)

JAMES BENNETT was born in the east of London, May 22, 1774. His parents were pious, and their influence on the mind of their son was most salutary as long as it lasted; but it was his unhappy lot, at a very early age, to lose by death one of the best of mothers. His father, however, by his conscientious and consistent deportment, almost imperceptibly restrained the mind of his son, and kept him from the damaging results of influences to which he was exposed. After spending a few years with a teacher, from whom he learned very little, he was put under the care of a tradesman, whose harsh and overbearing conduct led at last to a termination of the engagement. Soon after this he left London and went to Bath, and there sought employment. While in this city in the west, he lodged in a house where he was frequently brought into immediate intercourse with some good people belonging to the Moravian Brethren, and others belonging to the Wesleyans. It was in the company of the latter that God met him, changed the current of his thoughts, and made him a new creature in Christ Jesus.

His Conversion.

Concerning his conversion, he wrote:—"*Monday*, August 13, 1792.—A day ever to be remembered by me. I was unexpectedly invited to take tea with two pious people in the house, at which I was not well pleased, as their company and conversation made me gloomy. After tea they went to prayer, which made it still more irksome to my carnal mind. But the Lord soon answered their prayers for my conversion. One of the party, Mr. Shum, a German, who belonged to the Methodist Society at Bath, on rising from prayer, was seated directly opposite the beautiful hills surrounding that city; which led him to say, in a spirit which I would were always mine, 'How bounteous is the Lord in providing for His children, not only the necessities, but the superfluities of life. How happy,' said he, 'is the man who, being made partaker of a living faith, can call the God who made all these things his own. All mankind are seeking happiness.' For the sake of saying something, I added, 'Some are seeking in the right way and some in the wrong.' I had no sooner uttered these words, than I was struck with the conviction that I was seeking it in the wrong way. A solemn feeling, which I had before experienced, and which I had sought to throw off, now came over my mind, but attended with a secret indication to cherish it. Each thought now increased it, so that towards the time when they were going to chapel, which was in a few hours, it became intense. My whole soul was now altered. The bias of my will was turned. My grief now began to be alleviated; my hope in Divine mercy was strengthened; and shortly after my load of guilt was entirely removed, my eyes

THE REV. JAMES BENNETT, D.D.

were opened, and I found myself at the foot of the cross. Such was the effect of the deliverance, that I was overwhelmed, and was reminded of the words, 'Comfort me with apples: for I am sick of love.' 'Or ever I was aware, my soul made me like the chariots of Amminadib.' Throughout this and the two following days I continued in a most ecstatic state. I lay down with a heart burning with redeeming love, and rose with the same delightful sensations. I could compare it to nothing but a gentle fire burning in my breast; indeed, it seemed to have that physical effect on my frame, that it seemed to me literally such a thing as a delightful glow kindled in my heart.

"I now wondered that I had not seen the superior happiness of the people of God, and recollected how serene and happy Mrs. Bowen looked. I thought that I had only to relate what I had experienced, in order to induce others to become followers of the Lamb. I therefore made the experiment upon a young man that lived with me. But the sharp repulse I received convinced me of my folly in supposing that the conversion of a sinner was a work so easily effected. He reminded me how I had myself behaved, and though I grieved to find that others were so much like what I just now was, it delighted me to see what cause I had for gratitude to God, who had delivered me from this awful state. But joy was not always to be my portion.

"*Friday.*—The Lord hid His face from me. I was called from 'the banqueting-house' to the field of battle, for I had foolishly supposed that I was to be always rejoicing. I now concluded that some great sin must have been the cause of this depression. The opposition and reproach I met with from the world, joined with inward conflict, afforded the enemy a fine opportunity for temptation. But though my soul recoiled with horror at the temptation to return to the drudgery of sin again, yet this imagination filled, haunted and distressed me. This, being my first, was a severe trial; but being founded, I trust, upon the Rock, the gates of hell could not prevail against me. The most beneficial effects were produced by this trial immediately after conversion.

"I had been much exercised with the idea of being called to preach the gospel. I was with some difficulty prevented from going out immediately into the highways and hedges, and calling sinners to repentance. Though I trust this was from the Lord, yet I am aware that Satan had much to do with it. I vainly imagined that mine was an extraordinary case, that there never was such a conversion as mine, and that I was to do wonders in the earth.

"My trial served in some measure to subdue my pride, and make me think my experience would be much like that of others. Yet my desire to preach the gospel continued; but, by the advice of a friend, I resisted the temptation to go out immediately."

After being thus exercised in mind, he "prayed earnestly that the Lord would show His will by opening a door in providence, resolving implicitly to follow wherever He should lead."

"This evening," he says, "I was unexpectedly called upon to fill a vacancy in a village, and consented."

"I selected 2 Cor. v. 10: 'For we must all appear before the judgment seat of Christ.' My doubts and fears ran high; but I was aided in my meditations and in speaking my heart, my lips were opened; and, as I received testimonies of the people's satisfaction, my mind was fully made up that I was following the path of duty."

Mr. Bennett under Dr. Bogue.

From the 24th of December, 1792, when he delivered his first sermon, only about three months after his conversion, the work of the ministry was the ascendant thought of his mind. His prayers, his meditations, his conversation with senior Christians, were all directed to the inquiry, "Lord, what wilt thou have me to do?" While thus anxious to know the will of the Lord, and the way he should take, the Rev. Mr. Weston, who had been one of Dr. Bogue's earliest students, recommended Mr. Bennett to enter the academy at Gosport.

On the 17th of October, 1793, he went to Gosport, and commenced and continued his studies with a diligence and ardour which soon secured for him distinction among his fellow-students, and the special esteem of his honoured tutor. Referring to this period of his history, and the circumstances related, he says, "I gladly seized the offer, and went to Gosport, where I became the favourite pupil of good Dr. Bogue; so that it used to be said, 'Dr. Bogue's idol is Mr. Bennett.'"

Mr. Bennett as Pastor.

In 1795, while yet under the tuition of Dr. Bogue, he received an invitation to take the pastoral charge of the Church and congregation at Romsey. He accepted this invitation, and began his stated ministry at Romsey, February, 1796, and was ordained April 5th, 1797.

His labours were so honoured of the Lord, that in taking a review after he had been settled at Romsey fourteen years, he wrote, "The Church is now five or six times as numerous as it was fourteen years ago. In one year, we received as many members, within six, as the whole Church consisted of at one time. Among all those admitted, the instances of improper conduct have been few: only one excommunicated, and he eventually restored."

During his pastorate at Romsey, he had the high satisfaction of introducing to the work of the ministry, and subsequently to the Church at Birmingham, the Rev. J. A. James. In many of the villages around Romsey, the young minister introduced the preaching of the gospel, and established Sabbath-schools.

One of the most remarkable instances of liberality in the history of chapel building, occurred in connection with the Church at Romsey, while Mr. Bennett was pastor. On one Sabbath he announced the intention and desire of the people to build a larger place of worship, and on the next Sabbath he preached a thanksgiving sermon, that all the money thought to be needful had been promised. And though it was subsequently found more money was needed, it was promptly guaranteed, and the new chapel was opened free of debt. This was a most substantial testimony of the high esteem and devoted affection of the people to their pastor.

Mr. Bennett as Pastor and Tutor.

After seventeen years' labour in Romsey, where Mr. Bennett continued to be the diligent persevering student, as well as the indefatigable minister, his eminence as a scholar became known, and he received an invitation, April 5th, 1813, to succeed Dr. Williams as pastor and tutor at Rotherham. Flattering as such an invitation was, to succeed one who had acquired great distinction both as tutor and pastor, it was not till the 7th of June, after much prayer, fasting, and consideration, that Mr. Bennett decided to accept the invitation to Rotherham; he entered this new sphere of labour August 22nd, 1813.

While at Rotherham, Dr. Bennett's success was very great, both as a tutor and a pastor. Among those who were his students there were many honoured servants of Christ, such as the Rev. John Jefferson, Professor Hoppus, Principal Haigh, Principal McAll, the Rev. John Robinson, and others.

Dr. Bennett in London.

The arduous and responsible duties connected with the College and the Church, and the literary studies in which he was engaged, proved too much for his health; and in 1821 he was laid aside by illness. This time of physical suffering was one of high spiritual enjoyment. Though he partially recovered, so as to resume his duties, and to discharge them with great earnestness, yet in 1827 his health again gave way. Under these circumstances, with other concurring intimations of Providence, he was induced to relinquish his position at Rotherham, and to accept the call from the Church in Silver-street, London.

In this new sphere of labour God was pleased abundantly to bless him. The Church, which consisted of only sixty members, rapidly augmented to between three and four hundred. A new and larger place of worship became a pressing necessity. A freehold site was at length obtained, and Falcon-square Chapel, without debt, stands a lasting monument to his zeal and to the devotedness of the people whom he had gathered around him. Here he continued pastor till he reached his 85th year.

Dr. Bennett's Interest in the Society.

On the 3rd of March, 1843, Dr. Bennett, at the request of the Committee, delivered the fifth in the first course of lectures on the Jews—a lecture bristling with facts and arguments as suitable and needful to-day as they were when first presented fifty years ago. We feel constrained, therefore, to reprint it almost verbatim as a specimen of the clearness and cogency of his style, and as containing a Divine message for the Jews and Gentiles living now.

On Monday, the 2nd of October, 1843, we find him at a meeting of the Committee, along with Dr. Henderson, James Hamilton,

Ridley Herschell, and others. At that meeting there was a letter read from the Rev. Dr. Duncan, Missionary of the Free Scotch Church at Pesth, in reply to one from the Rev. Dr. Keith; and there was the appointment of a Sub-Committee, consisting of the Secretaries, the Rev. Dr. Bennett, the Rev. J. C. Burns, M.A., and the Rev. James A. Miller.

Dr. Bennett was present at the Annual Meeting, held in Freemasons' Hall, on Friday evening, the 26th April, 1844, and moved the adoption of the Report.

From that Report we learn that the Committee had established a Lecture specially addressed to the Jews, which had been appropriately commenced by Dr. Bennett on "The Messiah," and "numerously attended."

Thus Dr. Bennett's interest in the Society began soon after its birth, grew with its growth, and continued until, on the 4th of December, 1862, he heard the voice of his Saviour, calling him to ascend and be with Him in the Heavenly Home.

"During his last illness," says his biographer, "he had large enjoyment of the presence of Christ and the comfort of the Holy Spirit. Though sometimes disturbed by delirium, he showed a vigorous remembrance of Scripture in the original, a clear perception of evangelical doctrine, and a calm consciousness of his entire dependence on the perfect righteousness of Christ. His end was peace and joy: the sweet smile which came over his countenance as he drew his last breath seemed like the response of his soul to his Master's welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

The Committee's Tribute.

"The recent decease of our dear and honoured friend, Dr. James Bennett, awakens very grateful recollections of what he was in relation to this Society. From almost our earliest history, he was our faithful friend, giving the high sanction of his name and influence when the number of our friends was small, and being always ready to counsel and encourage the effort in its subsequent stages. He delivered one in the published course of lectures, on the present condition of the Jews, which has had an extensive circulation, and he was the author of some of our most appropriate tracts. He took a lively interest in the Hebrew College, and pleaded the cause of the Society on several public occasions. May every blessing rest on the bereaved family, and may we follow him who, through faith and patience, now inherits the promises made to Abraham, to Isaac, and to Jacob."

THE PRESENT CONDITION OF THE JEWS.

BY THE REV. JAMES BENNETT, D.D.

Hosea iii. 4.

"*For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.*"

WE are this day called to sit, with the prophet of the Lamentations, on the ruins of the holy city and beauteous temple of God, and, bedewing them with our tears, exclaim, "Behold the desolation! Is it nothing to you, all ye that pass by?"

The very ruins tell of ancient glories. The broken pillars, the carved capitals and the curious cornices proclaim, "Here God once dwelt!" but the fearful destruction, the hideous disorder, the wide-scattered fragments, tell—He is gone! Whatever way we turn the eye is met with this one inscription, "Ichabod, Where is the glory?"

If the fierce Roman conqueror wept over the ruins of Carthage, almost repenting of his own work, and the fulfilment of his oft-repeated cry, *Delenda est Carthago!* can we look at the Jewish nation without recalling and adopting the language of their countryman and our apostle, "I have continual heaviness and sorrow of heart for my brethren; for my heart's desire and prayer to God for Israel is, that they might be saved?"

Happily, we are not without our consolation, but may smile through our tears; for a voice issues from the desolation and confusion, "Those ruins shall be built again, and all that dust shall rise." For the theme allotted to me, *the present state of the Jews*, calls me to exhibit them as the visible monuments of God's displeasure against their sins—but reserved for a display of sovereign mercy and final restoration to favour.

As I have chosen a text from their own Scriptures, in whose inspiration and certain fulfilment both they and we agree, so I have expressed my proposition in terms to which, I suppose, they will not refuse to assent.

For the benevolence which has prompted us to enter on this course of lectures I would maintain in full force this evening, admonished by him who said, "Boast not against the natural branches from the stock of Abraham; for if thou boast, remember, thou barest not the root, but the root thee." The Christian who indulges any other spirit than that of veneration for the Jewish nation—

WEEPING OVER THE RUINS OF CARTHAGE.

sorrow for their fall—and believing aspirations for their restoration, exposes himself to the reproof, "take heed, lest God spare not thee."

THE JEWISH PEOPLE'S PAST PRIVILEGES AND PRESENT POSITION.

That they once enjoyed privileges of which they are now bereft, has been demonstrated and will not be denied. That they have, ever since their fall, been in a far more respectable position than they occupy in the present day, is not so generally known as we could wish. A long list of able writers and learned works, reflects honour on their ancestors, and tends greatly to shame their present indifference to their national literature and their eagerness after worldly gain. But even now we must not judge of them by what they appear in our money-loving country, to which the inferior portion of them have been attracted; for on the continent of Europe, in Holland, Germany and Poland, they hold a much higher rank among the learned. Of the Jewish converts to Christianity who fill the chairs of Hebrew Philosophy and Divinity in Christian universities, I am not called to speak; for my theme is the Jews. They are far from being what we are accustomed to think them, a nation of pedlars and stock-jobbers. Even those whom we are in the habit of beating down in their prices often put us to shame; for Christians sometimes

obtain articles which Jews are enabled to sell below their real worth, because the charity of the rich has furnished their poorer brethren with the stock in which they trade.

That they are more depressed in our country than in many others is our shame. Till the time of Cromwell they were not encouraged to take root in our land; but where they have been longer settled they have acquired higher respectability, and have won the confidence of candid Christians by correct morals, upright dealings, eminent philanthropy and literature of no mean rank. That we may, however, now almost repeat to them the language which their own prophet addressed to their conqueror, "How art thou fallen from heaven, O brilliant star, son of the morning!" they as well as we confess and deplore.

They are no longer a nation compact and resident in their own proper locality, but the fragments of a nation scattered over the whole earth, as if a volcano had exploded in Palestine, and driven them everywhere or anywhere, except over their own land. In what country are they not found? But where are they not strangers and foreigners? Least of all are they at home in their own land, for there are, perhaps, as many Jews in London as in all Palestine.

That this is a brand of judgment, a mark of Divine displeasure, they themselves confess with tears. For it is a maxim with them, that Jews are not Jews but in the Holy Land. Canaan was given to their great ancestor, Abraham, and his seed after him, for an inheritance, when he forsook his father-land, because it was polluted with idols; that, become a stranger and pilgrim in the earth, he might follow the living God wheresoever he should lead. They were put in possession of the promised heritage by mighty signs, and the stretched-out arm of God, which shook creation, and confounded the gods of the nations.

Their law, proclaimed by the voice of Jehovah from Mount Sinai, and made the commencement of a written revelation, being designed for the land of Canaan, is adapted to it, and is impracticable in any other.

Hence they exhibit, in their present state, the strange confounding enigma of a people who have received from heaven a law which they cannot obey. For their worship was to be presented to God by a priesthood in the tribe of Levi, and of the family of Aaron; and now, having lost their genealogies, they know neither their families nor tribes. The vulgar habit of mentioning their high priest is the offspring of Gentile ignorance; for Jews know that they have no priest, and, therefore, call the most distinguished personage among them their chief rabbi, an officer unknown to their law. They have no temple at Jerusalem, and if they had, have no priest who could offer sacrifice.

But if they have no priest nor sacrifice, what is their substitute? What atonement have they for sin? How do they spend the great day of expiation, of which they say, Israel is then made spotless? Alas! they have invented rites and ceremonies, the very things their law forbids, and of which the best that they can say is, that they can do nothing better. But is there no mark of Divine displeasure in this state of things, which reduces them to the condition of those who, not having received laws from heaven, devise rites and ceremonies for themselves? For this was the high distinction of the Jews, which exalted them above every nation on the face of the earth, that, while God left others to walk after their own imagination, Moses said to Israel, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven to the other, whether there has been any such thing as this?" Did ever people hear the voice of God speaking to them out of the midst of fire?

A GREAT RIVAL TO REVELATION.

But while their law has become, to a great extent, impracticable, and they are making attempts by their own reasonings to supply its place, they have introduced an enormous rival to Divine revelation, under a pretence of comment, or explanation, called the Mishnah, or oral law, to distinguish it from that which was written. Of this, Rabbi Moses Ben Maimon, called by them, from his initials, Rambam, and by Christians, Maimonides, one of their most able doctors of the twelfth century, gives the following account: "All the precepts of the law were given by God to Moses, our master, together with an interpretation of what the authentic text signified. Moses going into his tent, first related to Aaron the text and the interpretation. He rising, and going to the right-hand of Moses, Eleazar and Ithamar, the sons of Aaron, came and heard the same that had been before dictated to their father; so that he heard it twice. Then

came the seventy elders, and at last the whole people heard the same. They all committed to memory the text and the interpretation, which Aaron had heard many times, and hence arose the written law, and the oral law, 613 precepts, together with their interpretations; the precepts inscribed in the books; the interpretations handed down by word of mouth." Of which a specimen may give an idea of the whole. The written law contains this precept: "Ye shall dwell in tabernacles seven days, but God taught Moses orally that this was necessary for men only, not for women, and was not obligatory in sickness, or on a journey."

"Moses, dying, left these interpretations to Joshua, and he again to the elders, and they to the prophets, who handed them down from one to another, without any dissent, till the time of the men of the great synagogue, who were Haggai, Zechariah, Malachi, Daniel, Hannaniah, Mishael, Azariah, Ezra the scribe, and Nehemiah, Chacaliae, Mordecai, and Zerubbabel the son of Shealtiel, with others, to the number of 120. But the last of the men of that sacred company was the first of the wise men mentioned in the Mishnah, Simeon the Just, at that time high priest. After whom, in process of time, it came to our Rabbi, the Holy, who was the Phœnix of his age, and the unique glory of that time, a man in whom God had accumulated such virtues that he merited to be called by his contemporaries, our Rabbi, the Holy, whose name was Judah, so that it was said, 'From the days of Moses to the Rabbi, we have never seen law and nobility together, and, from the time he died, humility and the fear of sin ceased; and so rich was he, that it used to be said, the groom of the stables of Rabbi was richer than Sapor, king of the Persians.' He, tracing his doctorial genealogy up to Moses, composed the Mishnah, partly from the traditions from the lips of Moses; partly from consequences elicited by argument in which there is unanimous consent; partly from conclusions in which there is a difference arising from two modes of interpretation, (for they have thirteen modes of interpreting); so that sometimes our Rabbi says, 'Such an one affirms this, such another says that.' Hence, Maimonides naturally observes, 'How is it affirmed that the whole law, with its universals and particulars, was spoken from Sinai? You see them in the Talmud, disputing and bringing their proofs and reasons for their interpretations, whether "the fruit of a tree," mentioned in the law, means an apple or a pomegranate.'"

There are, then, five classes of interpretations, and it is said, that from the time that the disciples of Shammæus and Hillel were multiplied, dissensions in Israel were multiplied, of which curious specimens are given.

A succession of ninety-one wise men are mentioned by Judah, as handing down to him their decisions, from Simeon the Just, to the year 150 of the Christian era.

This Mishnah was published to the world by Surenhusius, at Amsterdam, in 1698, in six folio volumes, of which the comments of rabbis and translators form the principal part.

The Mishnah is divided into six orders; the first treating of the vegetable world; the second of feasts; the third of women; the fourth of damages; the fifth of Holy things; and the sixth of purifications.

I will give a section from the commencement as a specimen. The second is that which I select because it is short, and begins with the opening of the eyes of a Jew to the light of morning, to show the kind of life he must lead,—"From what time do they recite the Shema of the morning?" *i.e.* the text, "Hear, O Israel!"—"From the time of seeing the difference between blue and white. Rabbi Eleazar says, as soon as they can discern between blue and green; but they finish before the sun shines. Rabbi Joshua says, before three o'clock; because the sons of kings used to rise before three. He who recites from that time does not waste time, as he who is reading the law"—*i.e.*, this recital of the Shema is not then considered a mere ordinary reading of the law.

Let no one suppose that I have selected this section of the Mishnah in order to make it ridiculous, for all that are acquainted with the work know that the second section is respectable compared with much of what follows, which renders it most absurd to suppose that this was an oral law received from the lips of God, to expound his written Word. With every allowance for orientalisms, many portions might be thought to have been devised to shock common sense, and render the whole religion of the Jews contemptible. Neither the gravity of this assembly, nor the purity which religion inculcates, nor the charity we owe even to those who err, would suffer me to quote passages which might justify the severest censures I could pass on the whole. Whether

a man shall lift up his fingers and not his thumb in the temple; how they should keep the high priest from going to sleep before the offering on the great Day of Atonement by snapping their thumb and middle finger; and other things of this sort are minor follies of the Mishnah.

Numerous disquisitions are manifestly alien from the idea of God's giving them to Moses, as an oral interpretation of the law. For how could this apply to the Megillah, or Roll, including the Canticles and Esther? yet the Mishnah treats of these.

I have given Moses Ben Maimon's account of the Mishnah; for the Jews say, that from Moses to Moses there is none like Moses. Their Creed and Liturgy are derived from him. He was a physician to the Sultan of Egypt, and steeped to the eyes in the Aristotelian philosophy which was the rage of his day. His famous work called, Moreh; or, "Guide to the Perplexed," is fitter to teach the peripatetic logic, than Jewish theology; for he now attempts to make Aristotle a Hebrew, and now to transform Moses into a peripatetic.

This Mishnah is so exceedingly oriental, idiomatic and abrupt, at the same time so sprinkled with a kind of Hebrew Greek, that its obscurity has given occasion for a commentary called the Gemara, or completion. One composed at Babylon forms, with the text, the Babylonish Talmud; and another in Palestine, constitutes the Jerusalem Talmud. Thus, God's interpretation has demanded interpretations from men, till the whole has swelled into twelve ponderous folios.

These are the body of Jewish learning, which has thrust out the written law; so that this is considered but water and Talmud is wine.

Yet Moses spoke of nothing but the *book* of the law, which was laid up in the ark, and was to be read in the ears of all the people, never giving a hint of the oral law, or tradition, which was not committed to writing, to form a book, till after Israel ceased to be a nation.

Who can read the two laws without perceiving that they came from different authors? Who can deny that the written statutes are from heaven, and the oral law from men? Who does not see in the Scriptures the majesty and sanctity of God, and in the Talmud, the folly of sinners?

RESULT.

The withdrawing of the attention of Israel from the imspired writings has produced a fatal darkness. For the notion that the interpretation is contained in the Mishnah, produces a formal cursory reading of Moses and the prophets, with a fearful inattention to their meaning and spirit. During many ages, therefore, the rational, devotional, profitable study of the Old Testament has been confined almost solely to Christians, which serves to prove that the additional book, the New Testament, which we receive as Divine, is no rival or hostile work, but the inspiration of the same Spirit which dictated those Scriptures that are honoured by the Jews with the title of Divine. For, can two walk together, except they be agreed? We have received another book which they say is not Divine; and it has led us to study that which they own as Divine; they have received an oral law, which they think Divine, and it has taken them off from God's Word. The worship of the Jews being regulated by the Mishnah, is debased into a bodily service of inane rites and forms, the precepts of men, which their prophet declared was in vain offered to God; while the sacrifice of the soul, the instruction of the mind, the sanctification of the heart, are so completely forgotten, that a stranger entering into their assemblies cannot but blush, or weep, for the loss of the ancient glories of Israel, once the only nation upon earth that offered to God, who is a Spirit, the sacrifice of faith and love.

Amidst this wide-spread darkness we are cheered by one ray of light and hope. The rejection of the oral law, and the exclusive attention to the written Word of God, which has long prevailed among some foreign Jews has lately appeared in our own country. A new synagogue has been formed in Burton-crescent, where the oral law is abandoned, as destitute of all evidence of a Divine origin; and worship of a more instructive and spiritual character meets the eye of the spectator, filling him, on the one hand, with respect for the reformation that has been achieved amidst opposition and the reproach of excommunication; and on the other, inspiring hopes that the true import of the Scriptures, thus instructively read, may lead, by a Divine influence, to the saving knowledge of their contents.

Of the ancient Karaites, or Scripturists, who have long cast off the Talmud, I know nothing but by travellers' reports; which I own have filled me with mingled hopes and doubts. But there is another class of Jews on the Continent, termed the Reformed, whom

the celebrated German, Mendelssohn, has induced to cast off the Talmud, to read the Scriptures, and offer their worship, not in Hebrew, but in the vernacular language of the country in which they dwell. Our satisfaction in this change is diminished by detecting the marks of German Neology, which is but a masked Deism.

From the interest I have long taken in the nation and literature of the Jews, I have been led into an acquaintance with that which is hidden from the public eye, and have detected with grief, and first with surprise, the inroads of infidelity among those who still retain their connexion with the Jewish people. One highly intellectual man confessed to me that "Volney's Ruins" had shaken his faith in the revelation of the Old Testament; and when I expressed my surprise, that a man who had received from his fathers a religion so well attested as that of Moses, should have been shaken by the baseless speculations of the Frenchman, he owned there was no argument in the work called the "Ruins," but still it had shaken him. Another answered my expressions of astonishment that a Jew should be a Deist, by the confounding question, "There are Deistical Christians and why should there not be Deistical Jews?"

AN UNBELIEVING JEW ANSWERED.

A long oriental apologue was told me by one who wished to ward off my appeal in behalf of Christianity. He concluded his story with this infidel sentiment—"You follow what you received from your fathers, and I follow what I received from my fathers, and it will all end alike at the day of doom." To which I replied, "*You* follow what you received from your fathers! Who was your father? Was it not Abraham?" To this he answered "Yes," bridling up with conscious dignity. I then asked "For what was Abraham distinguished? Was it not that he left his own people, and his father's house, because they worshipped false gods, the idols of the heathen, and became a wanderer on the earth, for the sake of the only living and true God? And do you, who profess to be a son of Abraham, say, 'It will be all the same at last, if we follow the religion of our fathers, whatever that may be?'"

But that their long dispersion should have shaken their faith we cannot wonder. "Hope deferred maketh the heart sick." "Our eyes fail while we wait for our God," was the complaint of their ancients, and they now cry, "We see no more our signs, neither is there any one that knoweth how long." We often hear of movements among them; some that are ominous and alarming; others that are pregnant with hope, though, alas! these hopes often have ended in bitter disappointment. For "the Hope of Israel, the Saviour thereof in time of trouble," they know not. Politicians and conquerors have played with them. Buonaparte, like Cromwell, turned his eyes upon the Jews, as a people not to be despised by one who wishes to rule the world over which they are scattered. He assembled a Sanhedrim, and inducing them to flatter him, as if he had been their Messiah, seems to have obtained his object, which was to get military service from them, by abolishing their scruples concerning meats and intercourse with Gentiles. The manner in which they have from time to time caught at these shadows proves that they are conscious of missing the substance of religion; for while they have set up the Talmud, as if it were to supply the place of those ceremonies which are impracticable out of their own land; instead of obtaining the righteousness and peace which conscience impels the sinner to seek, they are the more tormented with guilt, or mocked with delusive security. The law of Moses made nothing perfect, since it left some sins without expiation, none being provided for murder, adultery, disobedience to parents, blasphemy and idolatry. But this was to teach their need of a better hope in the Messiah. The Talmud, however, made bad worse. What it requires few of them know; and how can they tell that they are safe? Those who know most of it are aware that no mortal can say he has fulfilled the law. Hence, they are said to kill a fowl, not for sacrifice, but to intimate they need one. Death is surrounded with horrors, the dread of being beaten by the evil one, *in the grave*, and of enduring a purgatory, they know not where, or how.

THEIR PRESENT VIEWS OF THE MESSIANIC PROMISE.

Let us turn now to that which constitutes the chief feature of the present condition of the Jews,—their state of mind with regard to the promise of a Messiah, and its influence on their present fortunes.

We have seen that their Talmud, or the notion of an oral law, has turned off their attention from writings truly divine to puerile fables, which have bewildered them in a maze of senseless observances, so that

THE JEWS' SUBSTITUTE.

The *Gever* of the Talmud (in Yoma, fol. 20, col. 2), signifies a "cock"; the *Gever* of the Bible (in Zech. xiii. 7), denotes "a man of strength,"—one peculiarly—man in His noblest ideal—God's unspeakable gift of Love; His associate, His Shepherd, who, in the white Shepherd dress of Humanity, composed of Jews and Gentiles, willingly became their substitute, and was smitten unto death that they might have Everlasting Life.

they study not the true meaning of what was given to make them wise unto salvation. That the inspired writings promise a great deliverer we and they agree. So numerous and so complete are these promises that a picture of the person, and the history of His life and death, and empire, may be drawn out from the prophecies. The time and circumstances of His appearance are clearly defined. It is not my province, and therefore not my design, to show what these are, which would demand a long discourse; but I confine myself to the Jewish state of mind with regard to the whole object of expectation.

They have no definite, certain, avowed knowledge of the time for Messiah's appearance. That there was a general expectation of Him, and a strong persuasion that the time for His coming had arrived, when Jesus of Nazareth appeared, is plain from the conduct of the multitudes who received Him as the Messiah. This the Jews must admit, though they will say that these Judæo-Christians were deceived. We can, however, produce the writings of these first believers to prove that they were well-informed men, who could adduce their reasons, which will bear examination, while their sufferings and martyrdom show that they were sincerely and forcibly persuaded of the truth of what they professed. What have contemporary Jewish writers produced which can bear comparison with the Christian Scriptures?

But we appeal, not merely to Christians, in proof of the expectation of the Messiah at the time that Jesus appeared; for the heathen historians, Tacitus and Suetonius, who wrote of this era, not only declare the fact, but showed that the Jews shared in that expectation; while Josephus, their own historian, proves that it deeply influenced them to desperate resistance to the Roman power, in hopes of deliverance by the Messiah. After this Barcochab, an imposter, was received; from the persuasion that the time was come, which brought upon them under Hadrian more dreadful slaughter than before. They have ever since been liable to imposture, from the deep conviction that the time is past. This they have often confessed, but have attempted to escape from the consequence by saying that His coming is put off on account of their sins. But at that rate, He may never come; for their sins may always put Him off, as it is supposed they have for many hundreds of years. If they say that God will turn them from their sins, then why not do this at the very time originally fixed for Messiah's coming? Why was any time fixed if the event depended on their state of mind? The deliverances from Egypt and Babylon, fixed to a certain time, happened at the exact year, though their sins might then have put off the fulfilment.

It is said that they have now abandoned all pretence to a knowledge of the time, and to guard against disappointment, have pronounced an anathema, saying, "Cursed be he that shall calculate the time." If this be a fact, is it not flying in the face of Him, that by His prophet marked out the time? One thing I know, that they have removed Daniel, the prophet, who most clearly assigned the time for Messiah's appearance, from his place in this תנך and made him, not one of the נביאים, or prophets, but one of the writers of the כתובים, or hagiographa. I have found in conversation with a Professor of Hebrew that he was sceptical about the inspiration of Daniel. The Jews, therefore, know not the time for Messiah's appearance. How then can they tell but the time is past? How should they know that it was not at the very period when Jesus came? How can they assert that the event was put off? If they could be sure of this, how can they be sure that He ever will appear? What a state of uncertainty concerning the most glorious promise ever made to their nation, on which they now profess to hang all their hopes! How unlike is this to the dealings of God with their nation, which always found him fulfilling the words of His servants in their appointed season! No candid Jew can deny that all the probabilities are against them, and in favour of an opposite train of thinking, which they have been led by the false position they are in, to oppose. Thus far concerning their notions of the *time* of Messiah's coming.

But they do not even pretend to know who or what He is to be when He does come; so they cannot tell whom they should receive or reject, with a single exception, which I shall shortly notice. They say He will make manifest His claims when He appears. But this supposes that there are some criteria, though they now know them not. What can these be, but his agreement with the predictions of Scripture? How know they that any such Messiah is to come? Is it not, because God has promised Him? And how has He promised? Without any information whether the Messiah is to be a man or angel,

Jew or Gentile, priest or king? No; they profess to know something, and from whom? Is it not from the prophets? Then why can we not know much about Him, before He comes? Why do they not study, and discover, and declare to the world what may be known? For in proportion as they profess knowledge, we can compare the Messiah whom they describe, with Him in whom we believe. In proportion as they are ignorant, they know not but He has already come; and cannot tell whom they should receive, if He is yet to come. Should a conqueror appear, this would not prove him Messiah, any more than David's conquests, or those of Judas Maccabeus, could prove those persons to have been the promised deliverer.

Even if one should come and work miracles, He must be tested by Scripture. This they acknowledge, so far as to admit that He must prove Himself the son of Abraham, and Judah, and David. Here, then, are scriptural definitions. But who could prove his genealogy now? No one of the Jews knows how to prove his family or tribe. They say the genealogies will be restored, when Messiah comes, by miracle. What sense is there in this theory? Genealogies are records. If they mean that the genealogies are to be created, this is contrary to the very nature of such documentary proofs. A register of ages created at one time, is a forgery committed. For the essence of such proofs of genealogy lies in their being transmitted through all former ages, down to the present time. The very necessity for such a theory as the Jews have invented shows that the time is past, and the Messiah should have appeared when He could show His descent by the national records.

But if the Jews admit that the Messiah must thus far prove Himself the promised person, is this enough? May not many persons prove themselves descended in the same line? Are there not other marks by which He must be tested? What are they? If the Jews know not, how great is their uncertainty! if they know, why do they not tell! Without such knowledge, how can they be sure that He is not come? That Jesus of Nazareth was not the Messiah? Was He to be a prophet, or a priest, or a king, or all three? How was He to live? Was He ever to die? If so,—how? Was He to live again? The very rejection of Jesus, and, since His time, of a host of pretenders, assumes a knowledge of what the Jews seem to profess not to know.

In one point, however, I must admit that they declare themselves certain—that Messiah was to be a temporal deliverer, one who should give deliverance from temporal ills, and reverse the present afflicted state of the Jews, by conferring temporal dominion, honour, and prosperity; especially by giving them the triumphant possession of their own land. What would this prove? That when Messiah should come, He would find them in *need* of temporal deliverance, being in adversity, and their land under the dominion of others. What, then, was their state when Jesus came? Were they not a conquered people, under the Roman yoke? Was not Herod, the Edomite, their kingling, ruling under Cæsar, with an iron rod which entered into the soul?

But they will naturally say, "Jesus was no temporal deliverer from this hated domination." We shall see. To say nothing of the prophet's description of a Messiah, first suffering, and then conquering, which has driven the Jews to invent a double Messiah, —Ben Joseph the Sufferer, and Ben David the Conqueror; how was Messiah to be a conqueror? Was He not to crush His *foes*? If the Jewish nation had embraced Him, there might have been more show of reason in reproaching Him for not granting them the temporal deliverance they expected. But they who suppose that the very coming of the Messiah was put off on account of their sins, might surely find no difficulty in concluding that when He came, and the nation rejected Him, He refused to grant the sinners temporal deliverance. Was not Messiah to crush His foes, and bless His friends? Have no temporal judgments fallen upon those who rejected Him? No temporal blessings rested on those who embraced Him? Jesus wept over Jerusalem, at the prospect of its punishment for killing Him. Josephus, their own historian, shows that his nation never before suffered such calamities, which he ascribes to their iniquities, observing that "if God had not sent the Romans as His executioners, the earth would have opened and swallowed us up." Was not then such a people capable of rejecting the Just One?

But the Jews may ask, what deliverance did Jesus work for His friends who believed on Him? I answer, deliverance from the unparalleled calamities which overwhelmed those who crucified Him. He told His disciples, that amidst the tremendous wreck, "not a hair of their head should perish," and He fulfilled His promise. For He warned them

to flee to the mountains, when they should see Jerusalem compassed with armies, of which then there was no probability, for the Romans were already in possession of the city. The Christians hearkened to Jesus, and rode out the storm in safety.

It will still be said, "Ay, but has He put our nation in possession of the promised Jews *when they believe on Him*, I may safely say, will be shown by a future lecture.

But has Jesus wrought no temporal deliverance for His friends? When the Romans fought against us, as the Jews had done, Jesus broke that iron empire and planted the banner of the cross on the Capitol. A Christian Church was enjoying

JEWS AND JEWESSES IN THEIR SYNAGOGUE FASTING AND PRAYING ON THE DAY OF ATONEMENT, IN ORDER TO MERIT THE PARDON OF THEIR SINS.

land!" We will answer that question, when your nation has embraced Him; or when you can show that Messiah was to put His enemies in possession of thatl and. Is it not foretold, "He shall smite the land with the rod of His mouth, and with the breath of His lips slay the wicked?" We could show that the land was to be theirs, till Messiah came, and what He will do for the prosperity in Jerusalem and all Judea, when no Jew could approach the spot. Alas! I may almost say, we have had too much temporal prosperity. We have eaten of that honey to a surfeit. Temporal blessings, though magnified as the best which other conquerors can give, are but the minor blessings of our Saviour's reign. Nations prosper in proportion as they are Christian.

Christendom now rules the world, from pole to pole, from the rising to the setting sun. Heathen powers are as helpless as their idols. Mohammedans are as weak as their prophet was false. His sword is now as rusty as it always was bloody. The Jews are at the mercy of Christians, who can give Palestine away, when and to whom they please. What could resist those who blew up Acre, the ancient Ptolemais?

But we are told that miracles shall make Messiah victorious. This is taking other ground; for he that works miracles is no mere temporal conqueror. Where miracles intervene, the spiritual world is called into action, and the whole scene is changed. Talk, they, however, of the miracles of their expected Messiah? Let them read the history of Jesus; which of all the temporal ills of man did He not relieve, down to death itself?

But why are the present Jews so exclusively doting on a temporal deliverer. Is this the sole characteristic of the promised Messiah? Is He to achieve nothing spiritual? Do they look for a mere Alexander, Cæsar, or Buonaparte, working miracles? Would this accord with the sacred genius of the ancient prophecies? Was not the blessing of Abraham spiritual, rather than temporal? Was he not a pilgrim confessor for Truth, quitting his native land, and having not a foot of ground in that which was promised, except the grave he bought, to bury Sarah? Was not the mission of Moses effected by a fall from the palace of Pharaoh to a shepherd's toil in the desert? Was not his life made a burden by the provocation of Israel, and did he not tell them that their true bliss lay in loving the Lord their God, for which he had not yet circumcised their hearts? Did he not warn them that their prosperity and safety, even in the promised land, would depend on their spiritual state?

Is this the people to own, without a blush, that all they want is a temporal Messiah? What could such a one do for them? What would Palestine be for those who live in it, without deliverance from pride and sensuality, envy, and malice, a guilty conscience and the dread of death? Can a change of soil renovate the heart, or man be happy without being holy? The mind is its own place, and can make a heaven of hell, a hell of heaven. What though the temple were restored, and the external worship were like that of Solomon in all his glory; if the internal be like that exhibited in the synagogue of Duke's Place? What a sign of a carnal mind, to think nothing of the spiritual glories exhibited in the Psalms, and especially the seventy-second, which describes Messiah's reign! Alas, such a mind may easily mistake an imposter for Messiah, Messiah for an impostor!

But the carnal expectations of the present Jews, so unlike the hopes of their pious fathers, arise from their abandonment of the ancient faith concerning Messiah's person; as their false views of His person have, in their turn, debased the national hope. Were I to say to them, "What think ye of Christ: whose Son is He?" They would reply, "The Son of David." But if I ask again, "Why, then, does David call Him Lord? saying, 'The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool?'" They would say, "Ah, you call Him Son of God!" and I will not shock you, or venture to accuse them, by repeating the awful things which I have heard them say against the term, Son of God, which we apply to Christ. I would rather imitate Stephen, the first martyr, whom they slew, and say, "Lord Jesus, lay not this sin to their charge." But when I have asked them, how they could pour contempt on the language of their own Scriptures? it has been said, "Ah, you mean *nashku bar*, which you render 'Kiss the Son;' but it means kiss, purely." When, however, I replied, "I do not appeal to that, but to the former verse, which admits of no dispute, 'I will declare the decree, the Lord said to me, Thou art My Son,'" it seemed to create surprise, as if they had never noticed that expression. This "Son given" is described by Isaiah in as lofty terms as the New Testament ascribes to Him, and the Targum of Jonathan applies to Messiah the words, "Unto us a Child is born."

Oh, that this people would search their own Scriptures, which speak of Messiah, and take their views of His person from the only authentic source, the very Oracles of God, which have created the expectation that there ever would be such a Deliverer!

PERSECUTIONS PRODUCING ENMITY TO CHRISTIANITY.

Of their rejection of the Scriptural doctrine concerning Messiah's priesthood and His sacrifice, I shall not speak, and will but glance at one more feature of the present character of the Jews—their enmity to the Christian name. But I cannot approach

this subject without blushing for ourselves as much as for them. Those who are called Christians are guilty of the blood of the Jews, both literally, by horrible persecutions, and spiritually, by hardening their hearts against Christ. But the Jews might have known that Jesus died praying, "Father, forgive them," and that these persecutions were the mark of the apostate Rome, whom the apostle warned, that if they thus gloried over the natural branches of Abraham, God would cut off these proud grafts. In proportion as a man is a persecutor, he is not a Christian.

But, after all, one sin cannot justify another. Why, then, is the enmity of the Jews inflamed against those who believe in Jesus, especially when any of the children of Abraham believe? Have the Jews studied our Scriptures, as we study theirs? Is not he who has considered both sides most entitled to respect? Should not the seed of Abraham rejoice that so many nations have, by becoming Christians, received Moses and the prophets as divine; and, putting away idols, as true Protestants have done, learned to adore the God of Abraham? Did we not learn from their Scriptures to expect a Messiah to come? Can they deny that Jesus has brought the nations into a better state than when the Jews imitated their neighbours in making their poor children pass through the fire to Moloch? Are there not at least some Christians who are just and kind to the Jews, and should not the consequence be a willingness to confer candidly with us on the points of deep interest wherein we differ?

I forbear to dwell on the sorrowful theme, the guilt of the present state of the Jews in rejecting Jesus, and thus making themselves sharers in the crimes of their fathers, who crucified Him; for time admonishes me to proceed to show that their present faith is far different from that of the better times of their nation. The Targums are ancient versions of the Scriptures, from the pure Biblical Hebrew, into a Chaldaic dialect, which, after the Babylonish captivity, became the national tongue. Some of them, as more ancient and more strictly literal translations, are entitled to more credit; others, more paraphrastic, are rather commentaries, and are interlarded with fables. But they are testimonies to the faith of Israel at the time they were written. That of Onkelos is the most esteemed for antiquity and purity. Here we find Genesis xlix. 10, to which Christians appeal, thus rendered, "There shall not pass away one exercising dominion from the house of Judah, nor a scribe from his son's sons for ever, until Messiah shall come; and His is the kingdom, and to Him the people shall hearken;" which proves that Messiah, who is in Hebrew called Shiloh, is come; for dominion has passed away from the house of Judah.

The Targum on the Psalms, of which it is uncertain whether it is by Joseph the Blind, or not, makes the same application of the second and fortieth Psalms to Christ, as our Apostle Paul has given. The Targum on the prophets ascribed to Jonathan introduces the theme of the fifty-third of Isaiah, commencing from the preceding chapter, thus, "Behold, My Servant the Messiah shall prosper and be exalted;" and the whole of the celebrated prophecy is applied to Christ, nearly as it would be by a Christian. That the ancients saw the justice of our applications of these texts, and that the darkness has thickened over the present Jews, should awaken their serious reflections. Instead of being guided by the torch of Scripture, they have put out the light which their fathers enjoyed, because it bore witness to Him whom we receive.

I have already reminded you of the superior learning displayed by the Jews of other countries and former ages, which is attested by a long catalogue of works, unknown even to literary Christians who have not made this department of bibliography their special study. "The Sight of the Eyes," "The Bundle of Myrrh," "The Branch of David," are titles of works, which seem to us quaint, but are in oriental style, and bear witness to the learned labours of Israel, during the ages that we are accustomed to call dark. But the rabbis, Solomon Jarchi, Aben Ezra, David Kimchi, Levi Ben Gersom, and Abarbanel, with a host whose names I cannot repeat, have left behind them commentaries on all the books of the Old Testament, and treatises on almost all theological themes. The later writers, while labouring to refute the interpretations of Christians, are compelled to admit that they contradict their predecessors. David Kimchi applies the second Psalm to David alone: but he confesses that the words נשקו בר should be translated "Kiss the son," and that the Psalm had been applied to Messiah by their masters of pious memory, observing, "if the Psalm be interpreted thus, the meaning will be clear; though it seems more likely that

David composed this Psalm concerning himself, as we have explained."

Concerning Messiah we find the following Rabbinical sentence; "What is the name of the King Messiah? Rabbi Aba, the son of Cananah, said, 'Adonai is his name,' because Jeremiah xxiii. 6, says, 'This is his name by which he shall call him, Jehovah [which the Jews exchange for *Adonai*] our righteousness.' For Rabbi Levi said, "Oh, happy city, whose name is as the name of its king, and the name of its king is as the name of its God.'"

THIS PEOPLE'S PROSPECTS.

But that the Jews are reserved for mercy, I could prove, not merely from the New Testament, which all Christians must admit to be decisive on this point, but from considerations which should touch the heart of the Jews. They are witnesses for God against idols, and if the Governor of the world gave extensive dominion to Mahomedans when *they* were the great iconoclasts (image-breakers), it is no small consolation to think that Israel had been preserved from falling into its ancient sin. I know that when this was once urged as a proof that they were under dispersion, not for idolatry, but for their treatment of Christ, it was denied by a very distinguished Jew. For there is a Latin work entitled, "Amica Collatio," a friendly conference between a Christian, Limborch, and Orobio, a learned Jew. It well deserves its name, for it is a beautiful specimen of cool reasoning and respectful differences on both sides; and if Limborch had been a more Scriptural Christian, it might have led to a happier result. But the Jew affirms that his brethren extensively practice idolatry in Catholic countries, and says, "the Lord forgive me, that I have myself bowed the knee in the house of Baal." Under the terrors of the Inquisition he had professed to be a Christian, in Portugal; but, haunted by conscience, he made his escape to Holland, where he maintained the disputation, which was published, not altogether to his disgrace. Multitudes are said to be even in the priesthood and among the bishops, in Spain and Portugal, still continuing Jews at heart. But Christians must blush to think that our religion has been perverted to a system of image-worship, and by infernal cruelties has induced Jews to act the hypocrite and officiate in services which their souls abhorred. This enormity is, we hope, passing away; and certainly, as a body, the Jews have been preserved from idolatry, have maintained a reverence for the Scriptures, and kept themselves distinct, as reserved for mercy.

THE FRUIT OF THE OLIVE.

Of the better part of the conduct of the present Jews towards each other, a brief sketch has been given by a Christian Israelite, Mr. Ridley Herschell, Minister of Trinity Chapel, Edgeware Rd., in a truly Scriptural spirit, which I would commend to the perusal of all who wish to be well informed on a most interesting theme. He could speak of them as they are seen at home; I have chosen to exhibit them in the library of the learned, the chair of the Rabbi, and in the worship of the synagogue. Here we have seen enough to draw tears from the eyes of Christians, to pierce our hearts with sorrow for those who were broken off from the stock of Abraham, that we might be grafted in. If there they lie scattered and withered, we dare not glory over the natural branches, but must remember, that, if we of the wild olive were inserted into that stock; then how much more shall the natural branches be grafted into their own olive tree? Though blindess in part has happened to Israel till the fulness of the Gentiles be come in, we must, indeed, seek to gather to Christ all nations, in order to provoke Israel to jealousy

by the glories of Christ's kingdom; but as there has always been "a remnant according to the election of grace," "beloved for the fathers' sakes," so we may always labour for them, in hope of glorious first-fruits, ere the whole lump shall be consecrated to God. But, at last, all Israel shall be saved, raised, as the prophet says, from the dead, over whom the Gentile Church shall exult and say, "This our brother was dead, and is alive again; was lost, and is found." God has concluded us all, Gentiles first and then Jews, in unbelief, that He may have mercy on all. When Jews were the only people that worshipped the God of Abraham they prayed for us, saying, "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase. God shall bless us, and all the ends of the earth shall fear Him." Should not we who have entered into their inheritance return the kindness shown to us by their fathers? But to our prayers, if we would prove them sincere, we must add our efforts for their conversion. These have been long intermitted, and when resumed, have often been rendered feeble by gross ignorance of the Jews, their language, literature and sentiments; or by no less ignorance of the nature of true Christianity, the kingdom of the Messiah, which has been exhibited as a Jewish hierarchy, while its true glory lies in its spirituality. Jews are not to be made Christians by making Christians Jews.

But may not those who understand Christ's kingdom, and are acquainted with the Hebrew language and literature, obtain some conference with the seed of Abraham, either by conversation or the press, to discuss in a benevolent spirit, the doctrine of a Messiah, even though we should agree to waive, at first, all distinct reference to Him whom we believe to be the Hope of Israel and the Saviour thereof? Might we not hope to diminish their prejudices and aversions by proving to them that true Christianity is far remote from that spirit by which they have been cruelly persecuted? Should we not learn better how to address them, and be roused to address Heaven with the inspired prayer, "O that the salvation of Israel may come out of Zion! When the Lord bringeth back the captivity of Israel Jacob shall rejoice and Israel shall be glad."

AN OLIVE GROVE IN PALESTINE.

REV. J. C. BURNS, A.M., D.D.

(*With Portrait.*)

JAMES CHALMERS BURNS was born at Brechin, and sprang from a clerical family, his father, the Rev. James Burns, being minister of the Cathedral Church there. He had three uncles well known to the Scottish Church, one of whom was a founder of the Presbyterian Church of Canada. They were the Rev. William Burns, D.D., minister of the parish of Duns before the Disruption, and of the Free Church at Kilsyth; the Rev. Robert Burns, D.D., before 1843 a minister at Paisley, and in after years a prominent leader of the Presbyterian Church in Canada, and Professor in one of its colleges; and the Rev. George Burns, minister of the parish of Tweedsmuir, and of the Free Church at Corstorphine. On his mother's side Dr. Burns was also descended from a clerical family — the Chalmers of Aberdeen. His grandfather, Mr. Chalmers, a printer, was founder of *The Aberdeen Journal*.

REV. J. C. BURNS, A.M., D.D.

After his education at the University of Glasgow, to which he was sent, according to the old custom, when a mere boy, Dr. Burns attended the Divinity classes in Edinburgh, and came like so many others, under the spell of Chalmers' teaching. His first charge was as assistant to Dr. Robert Buchanan in North Leith Parish Church. In 1837 he was called to the Scotch Church, London Wall, London, where he ministered for several years. At the Disruption he did much to interest the English people in the cause of 400 ministers who, for conscience sake, left the Establishment and all its emoluments; and in that year he was called to the Free Church of Kirkliston. Dr. Burns always spoke with feeling of what he regarded as the distinctly Providential way in which his connection with Kirkliston commenced. He had come from London to attend the famous General Assembly of 1843, and was persuaded to pass a Sunday in Edinburgh. On the Saturday he was overtaken by a shower of rain, and took shelter in a bookseller's shop in Leith Walk. He there met a clergyman who asked him to fill the pulpit in the new station at Kirkliston. This he agreed to do, and after accepting a unanimous call he gathered around him an influential and appreciative congregation.

In supplying the summer stations at Lausanne, Cannes, and Aix-les-Bains, Dr. Burns became acquainted with Continental life, and widened his theological outlook. For a long period he filled the office of Convener of the Colonial Committee of his Church, and in that capacity showed an enlightened zeal in all that concerned the welfare of Canada. In the winter of 1849–50 he spent six months in the Dominion. For some weeks he supplied the pulpit of Chalmers' Church, Quebec, with so much acceptance that he was urgently requested to remain as permanent minister. Then he went to Montreal, where he preached for five months in the Colte Church. There also he won golden opinions, and was cordially invited to undertake the pastoral charge of the congregation. Once more, in 1874, he crossed the Atlantic in company with the Rev. J. H. Wilson, Barclay Church, Edinburgh. They went as

a deputation to the Presbyterian Assembly of America, which met that year at St. Louis. Thereafter they passed on to Halifax, where the Synod of the Canadian Church was gathered. The deputies met everywhere with a hearty reception, and some idea of their work may be gathered from the fact that during their short visit they had to preach thirty sermons and give one hundred and twelve addresses. In 1879 the Free Church recognized its sense of Dr. Burns' services by raising him to the Moderator's Chair in the General Assembly.

When Dr. Burns joined the Presbytery of Linlithgow, which had the oversight of his parish, he was recognized to be a man of great moral and spiritual worth. His wealth of experience, his manly wisdom, his generous culture, his commanding gifts, his ripe Christian graces, his influence in the highest places in the Church, his long and varied usefulness, and his frank and genial ways, were always at the disposal of his colleagues in the discharge of Presbyterial business and in the fulfilment of Presbyterial responsibility. His theological attainments, his marked preaching ability, and above all, his earnest piety, made him a power in the pulpit; while his genial manner won for him a hearty welcome at the fireside. He was an ardent supporter of the total abstinence cause, and all along gave the Blue Ribbon movement his cordial sympathy.

When Dr. Burns entered upon his ministerial jubilee, the Kirkliston congregation presented him with his portrait, painted by Mr. W. B. Hole, A.R.S.A. The members of the Free Church Presbytery of Linlithgow also entertained him to dinner.

Dr. Burns was connected with the British Society from its beginning, 50 years ago. He was present at the meeting held in the National Scotch Church, Regent Square, London, on November 7th, 1842, at which the British Society was formed. One of the resolutions unanimously carried at that meeting, was proposed by Dr. Hamilton, of the Scotch Church, Regent Square, and seconded by Dr. Burns, of the Scotch Church, London Wall. At the meeting of Committee held on March 6th, 1843, Dr. Burns was present, and crowned it with prayer. He also crowned the *first* public meeting of the Society, by seconding and supporting the closing resolution. That meeting was held in Freemasons' Hall, on Monday evening, April 24th, 1843.

Dr. Burns gave the seventh of the first course of lectures delivered by ministers of different evangelical denominations, on behalf of the Society, in the spring of 1843.

He selected as his text: Romans x. 1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Romans xi. 1, 2, "I say then: Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew."

We are sorry that we can only give here a few extracts from that admirable discourse.

I.

The subject of this evening's Lecture is, "The encouragement which Christians have to undertake the conversion of the Jews," in other words, to endeavour to turn to practical account the doctrine set forth in the lectures which have gone before, to do something for the good of Israel. Although the seventh in order, it is, perhaps, the *first* in importance, inasmuch as practice is more important than speculation,—deeds are better than words:—and inasmuch as the success of any measures that may be adopted of a practical kind, however wise and well meant, must, humanly speaking, depend very much on the amount of encouragement we feel we have in undertaking them,—on the confidence with which we begin! And, in proportion to the importance of my theme is, I am aware, its difficulty, considering that in the exposition of it I shall have to encounter perhaps a greater amount of incredulity and prejudice than has any of my predecessors; that very many, it may be most, of my hearers come to the consideration of it, with the latent feeling in their minds, if not with the avowed conviction, that we have little or no encouragement to this work at all; that the conception, though a benevolent one, is more utopian than wise.

Nor, we admit, is it much to be wondered, that such a feeling should exist, when we remember how recently the missionary enterprise, in every shape and form, was similarly regarded; that half a century has not yet elapsed since the Church of Christ was first awakened to a sense of its duty, in reference to the Gentile nations,—and that only now, within these few years, has the name of a missionary ceased to be one of reproach, or his work to be deemed hopeless and visionary, since the progress and success of the work have enabled us to point to results, and in answer to every sceptical

doubt, every incredulous inquiry,—"Can any good thing come out of it?" has entitled us to say, "Come and see!" The occult quality or power which was said to lie in the Gospel to change the aspect of the moral world, to rectify its disorders, and to dry up the source of all its sins, and sufferings, and sorrows, was long treated very much in the same way as was the occult principle in matter which Sir Isaac Newton was supposed to announce, when he made known his theory of gravitation,—a theory, of which it has been truly said, if "it had not the persecution of violence, it had, at least, the persecution of contempt to struggle with, and had associated with it for years a kind of obscure and ignoble sectarianism," although now it is acknowledged by the world as being equally sure and stable with nature itself, as a principle, which "reigning over the material system of the universe gives harmony to all its movements."

II.

It is sometimes objected, that "the time is not come; the time that the Lord's house should be built;" and the objection even assumes the aspect of piety, of a tender care lest we interfere with the providence of God. We answer, *first*, that it is an objection which no one has a right to make; for what do we, what does any man know "of the times and seasons which the Father has retained in His own power?" *Next*, that for anything we know to the contrary, it may be the very time—it is, at all events, eighteen centuries nearer than when Paul laboured and prayed for it; and deep, surely, is the responsibility we incur if we act on a mere hypothesis, which may turn out to be false. *Next*, that we as little know about the time when "the fulness of the Gentiles is to come in—when our own land, *e.g.*, is to be thoroughly Christianized (which, alas! it is not now) And, *finally*, that even supposing the time for the conversion of the Jews as a nation has not come—that, according to the sacred calendar of prophecy, it could be clearly made out that it is not to arrive for several centuries (and on this point the best interpreters of prophecy are not agreed), does that show that the present is not the proper time for the conversion of *individuals?*—that though the temple may not be built in our day, or by our hands, there is nothing to do in the way of preparing for it?—no materials to collect, no willing offerings to consecrate, no prayers to put into exercise? No, it is always the time to be labouring and praying for the conversion of individuals, both Jew and Gentile; souls are ever precious, ever perishing; the blood of Christ is always the same to cleanse from sin, "to cleanse the inhabitants of Jerusalem;" and the Holy Spirit is ever near to regenerate and sanctify. "Behold, now is the accepted time; behold, now is the day of salvation."

III.

Let me further add, that the futility of this objection has been proved by *experience*. Those efforts which have been made in recent times for the conversion of the Jews have not issued in failure—not always, not even generally; on the contrary, they have been attended with a large measure of undoubted success.

The details I cannot stay to record at length, but there is one general statement which has been made, I believe, on good authority, and which, if true, ought to be decisive, viz., that in proportion to their numbers, there have been as many converts from among the Jews as there have been from among the heathen, if not more;—at all events, there has been more than enough of real, undoubted conversion to put down the injurious allegation that all past efforts have issued in complete failure.

IV.

There is one peculiar feature, besides, in Jewish conversions, not to be overlooked. Men of cultivated understandings and great learning among the Jews have embraced Christianity. There are at present several ministers, and one Bishop of the Church of England, of the natural seed of Abraham. Among the Lutheran Reformed clergy on the Continent, not a few. Besides many physicians and lawyers, there are five professors and two lecturers in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw, Dr. Leo, one of the most celebrated physicians; in Erlangen, Dr. Stahl; in Amsterdam, Dr. Capadose (whose narrative of his conversion is so widely and deservedly known); and in Berlin, the famous historian, Dr. Neander,—all of them converts from Judaism.

There is no doubt that among Jewish converts there have been backsliders—that some have made shipwreck miserably of faith and of good conscience; but that is no more than may be said of Gentile converts, whether abroad or at home. The number of such

cases of apostacy has, on the whole, been wonderfully small; and though it had been much larger than it is, it would have afforded no reason for our applying a rule to them which we could not bear to have applied to ourselves, which the Saviour of the world never acted upon, which the whole spirit of His Gospel disowns.

V.

The crowning encouragement of all, especially to those who have been wont to regard Gentile missions as having the preferable or the exclusive claim upon them, is,—that by helping on the conversion of the Jews we do most effectually promote the conversion of the Gentiles also. Native agency is now generally recognized as the best for missionary labour, the cheapest, the most suitable, the most easily and rapidly multiplied; and so it is, as compared with the agency of foreigners, men of "a strange speech and of a hard language," of a colour and constitution unlike those of the people among whom they labour. But there is another kind of agency which we have reason to believe will be found better still, that of Christian Jews, or Jewish Christians,—of men, who already know almost every language, as they inhabit every clime,—who have in most cases the learning both sacred and profane, which native idolators have not; who as a people are distinguished by their intellectual ability; whose wealth and consequent influence is unbounded (the commercial destinies of Europe having sometimes depended on the will of a single family of that despised and afflicted race,) and who only need therefore to have the "veil lifted from off their eyes in reading the Old Testament," to become the ready-made, accomplished expositors of the New, who only need to get a sight of Christ, as Paul did, to become in many instances, Pauls themselves. Were the Jews converted, the world would at once be *supplied* with missionaries, "an army of living men exceeding great." The very spectacle of their conversion would be like a new *revelation* to the world:—and then might we not expect the prediction of Zechariah to receive a literal accomplishment, that "many people and strong nations, shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord, that men of *all* languages of the nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you?"

This, in truth, is the very expectation which the Church of Christ is warranted to entertain, which in these chapters the inspired apostle unfolds. "Their fall and diminution have been the riches of the Gentiles, how much more their fulness!"—"the casting away of them has been the reconciling of the world," their reception back again shall be as "life from the dead;" the "good olive-tree of the Church" will be stunted and feeble till they, "the natural branches, are graffed in again;"—when "the fulness," or multitude, of the Gentiles has come in, *i.e.*, the people whom God revealed His purpose to "take out of the Gentiles for His name" (and whose number, for aught we know, is already nearly completed,) *then* "the blindness which has happened to Israel" shall be cleared away. "And so all Israel shall be saved,"—and in them as the seed of Abraham," "whose are the fathers, and of whom as concerning the flesh, Christ came," shall the old prophecy be fulfilled, that "all the families of the earth shall be blessed!" Need we wonder the apostle winds up the wondrous narrative of Israel's former and future glory, of her sin and punishment and pardon, of our debt to her, and of her debt, yet undischarged, to us—she our benefactor, we hers, and she the world's,—by giving utterance to this sublime apostrophe, "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out!"

1842—1892.

In November, 1842, Dr. Burns took part in the formation of the British Society. In November, 1892, at the ripe age of 84 years, he died in harness, and ascended to receive from his Saviour's hand the victor's crown.

THE REV. JOHN HARRIS, D.D.

1802—1843—1856.

With Portrait.

JOHN HARRIS was born on the 8th March, 1802, in the village of Ugborough, Devon. His father carried on a small business as a village tailor and draper. His mother carefully tended and brought up her children, so far as she was able, in the fear of God. She died when he was about fourteen years of age. He grew up a thoughtful, contemplative child, and was early known, from the sedateness of his manner, and the delight he took in reading aloud for the amusement of others, by the name of "Little Parson Harris," which title he was reminded of by one of the old people of the village, when last he visited his native place.

About the year 1815, his parents removed to Bristol, and occupied apartments in the vicinity of the Tabernacle. Soon after their arrival in that city, a heavy fall of rain one Sunday morning prevented their going to the cathedral, which had been for a short time their accustomed place of worship, and they were induced, on the representation of the child John, to go to the Tabernacle. A few months only elapsed when both the parents joined the church at the Tabernacle, and five of their children, including the subject of this memoir, were entered as scholars in the Sabbath school.

His earliest devotional exercise in public is known to have been his taking part in a prayer-meeting, conducted by the boys in connexion with the Sunday school. He was soon after induced to deliver an address at a branch school, at Baptist Mills, on the occasion of the death of one of the scholars, and spoke with great beauty and modesty on the character of Jesus, as the resurrection and the life.

In the year 1816 his mother died; and, while sorrowing deeply on account of her removal, he continued to address himself to the important work of mental improvement. Toward the close of this year he was brought under the notice of the late excellent Mr. Wills, the manager of the Tabernacle, in consequence of his having composed a poem on the perfection of God, after hearing a lecture on astronomy. The lines evinced so much of promise, that Mr. Wills procured their insertion in Felix Farley's "Bristol Journal," on the 11th January, 1817, and from that time forward became the friend and adviser of John Harris. In his sixteenth or seventeenth year, he became a member of the church at the Tabernacle.

At this time he was employed with his father, in the shop, during working hours, but so anxious was he for the acquisition of knowledge, that he devoted much of the night to study. He soon began to preach in villages around the city, in connexion with the Bristol Itinerant Society. The little chapels were always crowded to hear him; he was called "the boy preacher;" and was highly popular with his rustic auditors. His piety, zeal, and extraordinary gifts pointed him out as a suitable candidate for the work of the Christian ministry; and with a view to this, Mr. Wills introduced him to Mr. Thomas Wilson. He was sent to Rowell to pursue preparatory studies, under the Rev. Walter Scott, to whose kindness and efficient teaching he never referred but with pleasant and grateful emotion. At the end of a year he was admitted to the Hoxton Academy. During his academic course he was distinguished by all those social and mental excellencies which endeared him to his fellow students; and those who knew him best were able, hopefully, to predict that he would rise to great eminence and distinguished usefulness.

In the year 1825, he left the Academy, and became the pastor of the Congregational Church at Epsom, over which he presided for twelve years. The seclusion of this sphere was adapted to his tastes, which were rural, and to the condition of his health, which was far from robust; while its limited character enabled him to pursue his studies, and thus secure preparation for enlarged future usefulness. His preaching, at this time, was distinguished by a large degree of that intelligence, unction, and earnestness, which so fully marked him when he afterwards became a more popular preacher.

In the year 1838, he was invited to become the theological tutor and President of Cheshunt College. Toward the end of the same year, he received the degree of Doctor

in Divinity from Brown University, in the United States of America. In the year 1843, he suffered from a partial failure of sight, which it was feared would end in total blindness; but the next winter, spent in Italy, did much to restore his power of vision, and to re-establish his health. He returned to Cheshunt in the summer of 1844, and continued to discharge his duties at the College with vigour and efficiency. It was his happiness to be instrumental in sending forth from that Institution a number of well-trained, devoted ministers of the Gospel, in whose welfare he cherished a lively interest.

In the year 1850, New College, London, was established by the union of Coward, Homerton, and Highbury Colleges. Dr. Harris was unanimously chosen Professor of Systematic and Pastoral Theology, and was subsequently appointed the Principal of the College. In connexion with the opening of the building, which took place October 1, 1851, he delivered a valuable discourse on the inspiration of the sacred Scriptures, and entered fully upon his duties, which were continued without interruption till the middle of the month in which he died.

On his return, in the autumn of last year, from an extended continental tour, he appeared unusually well, and frequently said that he had never enjoyed such robust health before. He undertook many public services, and even did that which for some years he had seldom ventured to do from a regard to his health, preached in the evening. His last public service was on the evening of December 3rd, in connexion with the recognition of the Rev. R. MacBrair, M.A., as the pastor of the church assembling in the Barbican Chapel, London. A few days after that he took cold. He called in the aid of a skilful physician and friend. For a week or ten days no danger was apprehended, but suddenly symptoms of a serious order manifested themselves, additional aid was obtained, and the case was at once pronounced to be dangerous, and soon was felt to be hopeless. The closing hour of life witnessed his feeble attempt to articulate some of the penitential expressions of the fifty-first Psalm, and to breathe out the prayer, "Lord Jesus, receive my spirit!" —"O God be merciful to me!" He then fell asleep, on the afternoon of the Lord's day, December 21st, 1856, in the fifty-fifth year of his age. His mortal remains were interred in Abney Park Cemetery, in the presence of a great company of mourners. The funeral service was conducted in Stoke Newington Chapel. The address was delivered by the Rev. G. Smith, and sermons were preached on the following Sunday, in New College Chapel, by the Rev. T. Binney, and the Rev. J. Stoughton.

Dr. Harris published numerous sermons, essays, and addresses; his chief works are: "The Great Teacher;" "Mammon;" "The Great Commission;" "Britannia;" "Christian Union;" "Pre-Adamite Earth;" "Man Primeval;" "Patriarchy;" he left another work nearly ready for the press, "Theocracy."

He was a poet also, and published a volume, entitled "The Incarnate One," besides other minor poems, which reveal his varied knowledge and exquisite taste.—*The Congregational Year Book*, 1858.

Passages from the Lecture of Dr. Harris.

On Friday evening, 21st April, 1843, Dr. Harris delivered on behalf of the Society a lecture entitled

"THE GLORY WHICH WILL REDOUND TO GOD FROM THE CONVERSION OF THE JEWS."

He took for his text:

"*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!*"—Romans xi., 33.

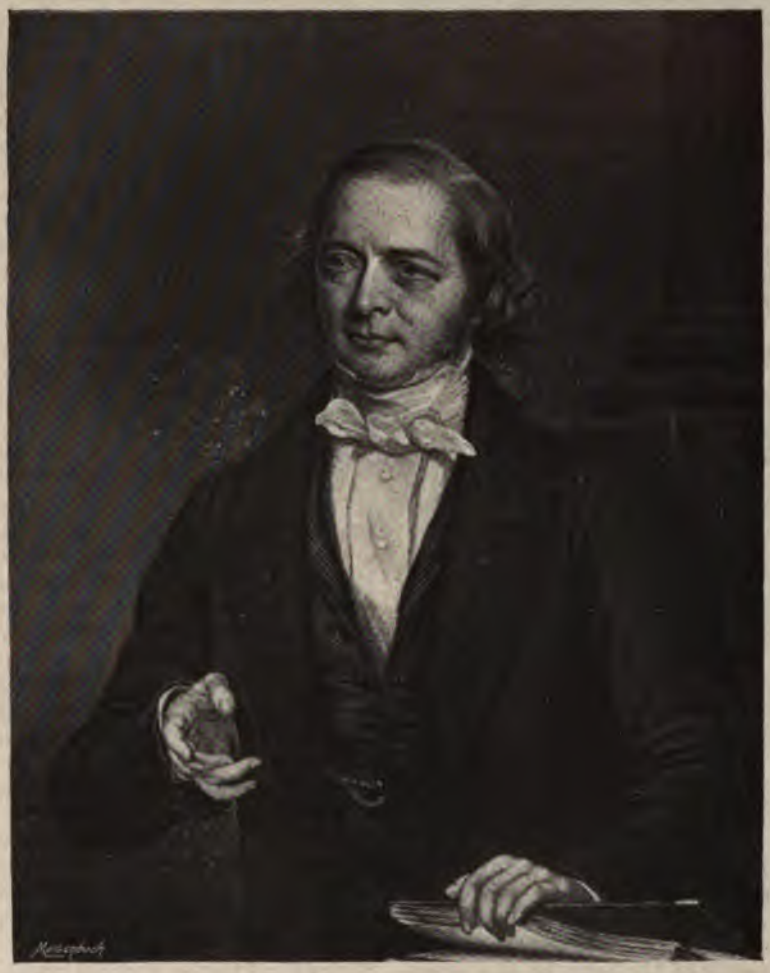
We regret that we have only room for the following passages, which form the concluding part of this wonderful discourse.

And they (the Jews) shall come from the east and from the west, from the north and from the south, to swear allegiance to the cross of Christ. And, oh! if when the "Apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God, they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life," what joy will seize the Gentile Church when it shall be announced, "Then hath God also to the Jews granted repentance unto life," and they have at length embraced the mighty grant! And if there is joy in heaven among the angels of God over one sinner that repenteth, who can conceive the rapture which shall thrill the ranks of the seraphim when it shall be there proclaimed, "All Israel is saved!"

And this reminds us of the further accession of glory to God from the conversion of the Jews, *resulting from the effects of the event upon others.* For what an unsurpassable proof will it furnish of *the Divinity of the*

whole scheme of revelation! As the outpouring of the Spirit upon the Jews on the day of Pentecost was reserved by God for the crowning proof of the new economy; so the greater effusion of the same Spirit, upon the same people, is reserved to complete the proof of its claims, as it draws towards a close. Sufficient and superabundant as the evidences of its Divinity already are, God is still holding in store a concluding proof which shall eclipse the lustre of all that have gone before. For the conversion of the Jews will exhibit a scene in which every event will be seen to be the providential issue of a train of circumstances laid ages before—every movement, the fulfilment of an ancient prophecy—every occurrence invested with a supernatural aspect; a scene which shall silence the sceptic, and carry the judgment of the inquiring, even though it fail to win their hearts.

What an unsurpassable proof will that event display of *the all-sufficiency of the grace of God!* At the opening of the Christian economy, the conversion of Saul of Tarsus seems to have been designed—indeed, he himself declares, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on Him to life everlasting." In a similar manner God appears to be reserving the richest display of His saving grace till towards the last. For in the conversion of the



THE REV. JOHN HARRIS, D.D.

Jews He will be seen concentrating His Divine regards on a people who had come to concentrate in themselves the worst elements of rebellion against Him; doing this at the very time when they had reached the last stage of hopeless depravity—suspending over them a cloud charged with showers of blessing, at the moment when they might have looked for a cloud showing the very blackness of darkness, and stored with all the materials of wrath; and, amazing wonder! making the death of Christ—the very act which seemed to complete their guilt and to seal their doom—the reason of their forgiveness, the pledge of their complete salvation.

What *an impulse, too, will be given to the piety of every part of the Christian Church!* "For if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." The newly converted Jews will probably exhibit a measure of self-denying zeal for the glory of God, which the Church had come to consider absolutely impracticable. For "he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Fired with the emulation of their example, the entire Church shall be seen girding up the loins of its mind, and kindling its lamp at the altar of their piety. New meaning shall be seen in every statement of the Word of God; new value attached to everything that can advance His glory; new energy be felt in the powers of the world to come. Churches before comparatively dead shall be aroused to newness of life; the great experiment shall be made of ascertaining how much prayer can effect for the conversion of the world; and while the Church is, with one voice, crying, "Come from the four winds, O breath, and breathe upon these slain that they may live," the great valley of spiritual death shall exhibit the symptoms of returning life. "For if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be but life from the dead?"

How eminently will this reanimation and increase of the Church tend to *the union of all its parts.* That most ancient of all schisms, between Jew and Gentile, shall then be healed. "For in Christ Jesus there is neither Jew nor Greek!" the Jew shall have become a Christian; and the Christian an Israelite indeed. Every minor distinction in the Church shall cease; or shall remain only to show the strength of the love which unites all its parts into one. And thus it will be seen that an important step has been gained towards the attainment of the purpose "which God hath purposed in Himself, that in the dispensation of the fulness of times, He might gather together in one all things in Christ."

And will not—must not all this inconceivably *augment the joy of the Church?* Every ancient interposition of God on behalf of His peculiar people called forth the loftiest flights of sacred poetry. But all these are deemed inadequate to the celebration of their final recovery. The powers of language are to be taxed as they had never been before. A new song is to be raised more worthy of the greatness of the occasion. "Sing to Jehovah a new song," &c. The very site of the ancient city is urged to join in the sacred strain: "Break forth into joy, sing together ye waste places of Jerusalem," &c. Even inanimate nature is summoned to share in the joy, and to assist in the praise: "Sing, O ye heavens! for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains," &c. And amidst this general concert, in which every object shall find a voice and take a part, will the redeemed people themselves be silent? A part of their song is already prepared: "I will greatly rejoice in the Lord," &c. Indeed, that nothing may be wanting to heighten our conceptions of the sacredness and sublimity of that joy, God Himself is represented as anticipating it with delight, and as calling on the universe to share in His Divine exultation; "For, behold, I create new heavens and a new earth, &c. In that joy of the Redeemer there will be a depth and a peculiarity which no creature will be able to share. When He shall see of the travail of His soul in their conversion, in how peculiar a sense will He be satisfied! When He who once wept over them bitter tears, shall behold them prostrate in penitence at His feet;—when He whom they affixed to the accursed true, shall behold them embracing that cross and exulting, "God forbid that we should glory save in the cross of our Lord Jesus Christ," He will be conscious of a satisfaction which shall fill even His capacity for enjoyment.

Brethren, the glory of the Lord is yet to be revealed. Would you reflect a portion of its radiance? "We beseech you, by the mercies of God, that ye present your bodies a living sacrifice." No mere outward homage —no ecclesiastical relations, will suffice,

Confidence in these was the secret of Israel's fall. And "if God spared not the natural branches, take heed lest He also spare not thee." Would you promote the glory of God in their recovery? seek the conversion of all around you. Aim at the recovery of the world. For know, that the progress of the missionary cause hastens the time of Israel's conversion; for "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Would you accelerate the arrival of that blessed day? Then "pray for the peace of Jerusalem." Resolve, "for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." You could not employ means more appropriate to the Divine greatness than to cry daily, "O that the salvation of God were come out of Zion;" The Churches of Christ generally could not unite for a more worthy object than to send up the earnest invocation, "O arm of the Lord, awake, awake?" for thine ancient people. The prayer would be music in the ear of God; and would bring a blessing on those who offered it.

Finally, would you sympathize with and appreciate the glory which shall redound to God from Israel's conversion? Cultivate the humble and adoring spirit of the apostle in relation to it. Your own history exhibits an epitome of the Divine conduct towards Israel. The history of the Jews is but an epitome of the Divine conduct towards the human race—conduct which is destined to fill the universe with His praise. For what is the nature of that glory which is to accrue to God from their conversion? Is it not the glory of a power which has carried them successfully for ages through every annihilating process that could assail them—the glory of a wisdom which saw the end from the beginning, arranging and foretelling the entire plan—of a benevolence which resisted every kind of provocation to destroy them, pressed into its service every adverse influence, and illustrated every great principle of moral government in a manner directly tending to their highest welfare—of a mercy which after following them nearly through all time, and through all lands, takes them, with all their accumulated guilt and depravity, and erects them into a monument of His saving grace—and the glory of making this dispensation the occasion of further joy to the Church, and of the greatest good to the world? In a word, it will be the glory of Divine all-sufficiency receiving from them at length the homage of creature dependence. And so deep will be their conviction of that dependence, and so vast the views of that all-sufficiency which their history shall afford, that language will fail to describe or record them. And what a subject for contemplation to the minds of the blessed! "Once," says the Apostle John, on the opening of the seventh seal, "there was silence in heaven about the space of half-an hour;"—that was a pause of breathless suspense prior to a tremendous discharge of wrath. But when by this splendid display of mercy, the principalities and powers in heavenly places, shall behold the manifold wisdom of God, surely the silence of wonder will again ensue—a silence during which every face will be veiled, every worshipper prostrate, every heart filled with mental adoration—a silence from which they shall recover only to utter the language of awful delight, "Oh the depth of the riches both of the wisdom and knowledge of God."

Brethren, the tendency of all His dispensations, from first to last, is essentially the same. And never will they know a pause, till this end be gained. Then man will have found his proper place—the only spot in the universe which becomes him—at the feet of God. Then God will have recovered his proper glory—every rival power will be cast out—the eyes of all will wait upon Him—He will be seen by the universe as the centre and stay of a dependent world. Then the design of the great constitution of mercy will be completed—the wise man shall no longer glory in his wisdom, nor the rich in his riches, nor the strong in his strength—the only glory left will be the high glory of dependence upon God—everything will be seen to have redounded to the glory of His grace alone. And then all flesh shall thus be seen prostrate before God, what will it be but a prelude to the worship of heaven; what will remain but that the whole should be transferred to the employment of praise above! And as the righteous at length shall go away into everlasting life—as the nations of them that are saved shall "pass through the gates into the city," what more appropriate inscription for the triumphal arch which shall receive them than this, "Of Him, and through Him, and to Him, are all things; to Him be glory for ever, Amen!" Be this our sentiment in life, in death, and for ever.

JOSHUA WILSON, ESQ.

ONE OF THE FIRST MEMBERS OF COMMITTEE.

By His Daughter, Mary E. Wilson.

(*With Portrait.*)

MR. JOSHUA WILSON lived from 1795 to 1874. Leading a life of retirement, and deeply sympathizing with the Puritanism of a past age, he yet touched public life at many points, and there were few great philanthropic movements of his own time which did not feel the influence of his generous spirit. Praying and giving were his two most marked characteristics. He brought the whole world to God in daily prayer, never omitting to pray specially for the conversion of the Jews and of the heathen, and that the divisions of Christ's Church might be healed.

At least, one-third of his annual income was joyfully given away for the benefit of his fellow-men, and his hope for them grew brighter and brighter as he neared the end of his earthly life. His whole character was an illustration of the well-known words :—

> "We lose what on ourselves we spend,
> We have no treasure without end;
> Whatever Lord to Thee we lend,
> Who giveth all."

THE SOCIETY'S FIRST TWO MISSIONARIES—REV. B. DAVIDSON AND MR. NAPHTALI.

REV. BENJAMIN DAVIDSON.

1842.

(*With Portrait.*)

BENJAMIN DAVIDSON AS A MISSIONARY IN LONDON.

MORE than fifty years ago, two sons of Abraham encountered one another in London under singular circumstances. Each was walking in his garden, and over a wall, which was not so high as to prevent mutual observation, each recognized the other as a Jew, and soon after made the discovery that they were old acquaintances. The one was Ridley Herschell and the other Benjamin Davidson. It was long since they had met, though in years gone by their association had been very intimate, and neither knew what had brought the other to this country. Both had left their native land and many loved relatives, under the influence of the desire to know the Truth as it is in Jesus, and both were now rejoicing that they had found Him of whom their prophets wrote as the Saviour of Israel.

From that day these two Christian brethren laboured side by side for the good of Israel, and in connection with the British Society, until they were called up higher.

At the second meeting of the Society's Committee, held on the 5th December, 1842, "Mr. Herschell having given notice that at next meeting he would propose that Mr. Benjamin Davidson be appointed one of the Society's agents, it was remitted to the Committee, consisting of Dr. Fletcher

Mr. Herschell, Mr. George Yonge, and the Secretaries, to inquire regarding his qualifications and report."

At the third meeting, held on 6th January, 1843, it was decided to empower Mr. Herschell to employ such an agent as he may deem most fitting to guide inquirers.

At the fourth meeting, held on 6th February, 1843, Mr. Herschell stated that he had secured the services of Mr. Davidson as a temporary agent for visiting Jewish inquirers. Mr. Davidson's journal for the bygone month was submitted, and extracts from it were read.

The Society's Hebrew Christian Prayer Union.

FOUNDED IN 1843 BY REV. RIDLEY HERSCHELL AND REV. BENJAMIN DAVIDSON.

At a meeting of the Committee held at the office on Monday, the 4th of September, 1843, the Rev. Ridley Herschell stated that he had held two meetings with baptized Jews, for the purpose of promoting their spiritual edification; and that at the last meeting, rules were adopted, which were now read, approved by the Committee and ordered to be entered on the minutes, as follow:

Prayer Meeting of converted Jews.

RULES.

1. That the members consist of Jews believing in Christ Jesus! and that they meet together simply as such, irrespective of any such denominational distinctions, which as Christians, they may conscientiously observe.

2. The object of this meeting together shall be mutual edification and encouragement, and the cultivation of *brotherly* love.

3. It is proposed that the members meet on every Friday evening at 6 o'clock, that one hour shall be spent in conversation connected with the spiritual and temporal welfare of Israel; and that precisely at 7 o'clock, the devotional exercises shall begin. These shall consist of prayer, reading a portion of scripture and conference thereon; such portions being selected as are most connected with personal religion; and all unnecessary controversies to be avoided.

4. That during the hour devoted to conversation, any unconverted Jew may be present, who is inquiring into Christianity, or who may wish to hear from his believing brethren, reasons for their faith in Jesus of Nazareth as the Messiah.

The members who have already signed are:—

W. Bettelheim.	Philip Levi.
W. Steinhan.	Alexr. Levi.
A. Ollendorff.	Paul Raphael.
R. H. Herschell.	Samuel Behrens.
B. Davidson.	C. Goldberg.
E. Schweitzer.	

MR. DAVIDSON AS AN AUTHOR.

Mr. Davidson was one of the first and ablest contributors to the *Jewish Herald*, the Society's organ, and to the *Voice of Israel*, a journal edited by the Rev. Ridley Herschell.

REV. BENJAMIN DAVIDSON.

Mr. Davidson showed his eminent fitness for the training of Christian Jews for the Mission field by his Hebrew, Chaldee, and Syriac works, such as the "Syriac and Chaldee Reading Lessons," the "Elementary Arabic Grammar," &c., and that splendid monument of lexicographical skill, which took seven years to finish, the "Analytical Hebrew and Chaldee Lexicon," consisting of an alphabetical arrangement of every word and inflection contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a grammatical analysis of each word and lexicographical illustration of the meanings, &c. He also re-edited, after the sixteenth original edition, "Gesenius's

Hebrew Grammar." For our knowledge of Hebrew and our intense enjoyment in the study of the Hebrew Scriptures we owe a deep debt of gratitude to our accomplished tutor, the late Professor Weir, of the University of Glasgow, and to the last-named works of the Rev. B. Davidson. These invaluable teachers have enabled us to drink with unspeakable joy from the original Fountain of Divine Truth. From our own happy experience we can testify, "Those waters are sweetest that are taken fresh from the spring. As that fruit is by far the most pleasant that you pluck from the tree itself, with your own hand; that wine the most delicious that you take from the very cask in which it was first stored; so the Divine letters are enriched with I know not what native fragrance, breathe I know not what charm peculiarly original, if read in that language in which they wrote, who partly derived it from the lips of the Eternal, and partly delivered them to us by the breath of the same inspiration."

MR. DAVIDSON AS THE PRINCIPAL OF THE SOCIETY'S JEWISH MISSION COLLEGE.

Mr. Davidson was appointed the Principal of the Society's Jewish Mission College in Stamford Street, Blackfriars Road, which was opened on April 16th, 1847. At the close of the first Session, April, 1848, the reports of the Examiners, Drs. Henderson and Alliott, and of the Tutors, Dr. Cunningham, B. Davidson and J. A. Miller, were most encouraging. The following is an extract from the Report of the Committee:—

"Much time had been spent, and many prayers had been poured forth, before the resolution was formed that a College should be instituted for the education of young men for the Jewish Missionary work; and since it has been opened many anxious fears have been entertained lest our resources should prove unequal to the unavoidable expenditure. But the advantage and necessity of the measure have been perceived; help has been afforded, and this branch of the undertaking prospers, and promises well for the cause of Jewish evangelization.

"Six young men, resident within the College, and two others have with them been led through such a course of instruction in the Greek and Latin classics, the Hebrew and Chaldee dialects and literature, and systematic theology, as, when completed, will, it is believed, send them forth qualified by their mental acquirements, combined with decided and eminent piety, to occupy any place in the Mission field to which it may please the Holy Spirit to call them. The certificates of the Examiners and the testimony of the Tutors show that the young men have proved themselves worthy of the advantages afforded to them.

"While pursuing their studies we feel it no small benefit to them that they enjoy the paternal counsel and oversight of Mr. Davidson, and mingle in the intercourse and worship of his family. It appears, too, that there exists between the respected Tutors and these their younger brethren a unity of purpose and a reciprocity of affectionate confidence, rendering the students' course cheerful, and encouraging hope that the recollections of the College will have a sanctified and quickening influence on the more active labours of their Missionary life. By an arrangement in every point of view highly important, each student is engaged on one day in every week in intercourse with the Jews in London. This gives the service of another labourer to the metropolis, while it affords a stimulus and an exercise to the piety of the young disciples."

When the College was relinquished, for want of funds, the Rev. W. C. Yonge kindly and gratuitously undertook the oversight and theological instruction of the three remaining students, and until the end of their term Mr. Davidson continued his lectures with them in Hebrew, Chaldee, and Syriac.

PROFESSOR DAVIDSON AS VISITING SUPERINTENDENT OF THE MISSION STATIONS.

In the report presented at the Fourteenth Annual Meeting, on the 24th of April, 1857, there is the following statement of the appointment of the Rev. Professor Davidson as Visiting Superintendent of the Mission Stations:—

"Unable to locate two Missionaries, as would be most desirable, at every foreign station, and believing that each Missionary would be encouraged, and his Mission strengthened by at least a temporary association with an experienced and well qualified brother, the Committee have engaged Mr. Davidson, Principal of the late Jewish Mission College, to undertake the services and to reside with each Missionary for some weeks. We already perceive very considerable advantages, and our friend has been received by the Missionaries with confidence and filial affection."

Specimens of Professor Davidson's Testimonies to Missionaries at Home and Abroad.

AT HOME.

With regard to the Mission Field in London and his visits, Mr. Davidson wrote:—

"My visits were so many opportunities for speaking the Truth as it is in Christ without reserve, and I am happy to state that in many instances we spent several hours, and that not only in the presence of the family, but also in the presence of many visitors, expounding the Scriptures, and proving that Jesus of Nazareth must needs be the Christ who was to come, and that He is the only Saviour of the world.

"The labours of your Missionaries here do not seem to extend, in general, much beyond the poorer classes, and rarely to the English Jews, who, from their utter ignorance of the Scriptures and the Jewish religion, and their relentless bigotry, are known to be the bitterest persecutors of those who seek to present Christ to them, whether they be Gentile or Jewish Missionaries.

"The difficulties the Missionary meets with, in London especially, are very great. In general the people are so intent upon their business that they cannot afford to lend a listening ear to the sound of the Truth, so that much of his time is spent in calling and calling again before he can get a suitable opportunity for a conversation; some of the poor, who hear him gladly, or even put faith in the things preached to them, are often too poor to be encouraged to make a public profession, since it is well known that they must lose their last resource by that step. The watchful, jealous eye which the Jews keep upon one another, renders his attempts still more difficult, and both he himself and the one who is visited are sometimes exposed to maltreatment.

"Taking these facts into consideration, we have the more cause for thankfulness, when we find that, in the midst of it all, your Missionaries are by Divine grace supported in their arduous task, and go on perseveringly seeking opportunities for preaching Christ. For this, I can bear them honest testimony, they appear to do with conscientious assiduity, from the partial entrance I find already granted them to some Jewish families, and the respect with which they are treated. It is true that they sow with tears: but let us patiently and confidently look up to Him who giveth the increase, expecting that in due time they will reap with joy."

MANCHESTER.

The following is an extract from his report respecting Manchester and Mr. Naphtali.

"Manchester, besides a considerable number of Jewish residents, is constantly visited by strangers of that persuasion, and especially in large bodies during the different festivals of the year. As such, it is one of the most important stations in England, and justly deserves that consideration which your Committee is ever ready to bestow upon it, and so much participated in by the generous and active Local Committee of that city. As to the success with which the labours of your Missionary, Mr. Naphtali, have been crowned, under the Divine blessing, I shall leave it to be estimated from the following enumeration of baptisms which have taken place through his instrumentality during the time he has occupied that station:—

1. 1845. March 26.—*J. B.*, baptized by Dr. Burton, All Saints' Chapel. Died in 1856.
2. 1845. July 7.—*S. S.*, an invalid, by the Rev. Mr. Griffin, Rusholme-road Chapel. Died in 1848.
3. 1846. June 4.—*D. W.*, by the Rev. Mr. Maunder, Oldham-street Chapel. Still a traveller in this country.
4. 1846. Aug. 5.—*S. M.*, by the Rev. Mr. Griffin, Rusholme-road Chapel.
5. 1847. Jan. 18.—*A. L.* without a trade, recommended by Mr. N. to London, where he was baptized in the Jewish Episcopal Chapel, Hackney-road.
6. 1847. June 5.—*M. M.*, also recommended to London, and baptized in the Jewish Episcopal Chapel.
7. 1847. . . . . —*R. S.*, without a trade, recommended by Mr. N., and baptized as before.
8. 1847. . . . . —*O. U.*, recommended and baptized as before.
9. 1849. Feb. 26.—*H. S.*, by the Rev. Mr. Parks, Canon-street Chapel. Removed to the country.
10. 1849. March 6.—*S. W.*, without a trade, recommended by Mr. N. to the Amelioration Society in America, and baptized. Date of baptism not known.
11. 1851. Jan. 31.—*L. W.*, by the Rev. Mr. Parks, Canon-street Chapel.

12. 1852. June 29.—*L. O.*, by Dr. Halley, Cavendish-street Chapel.
13. 1852. March 15.—*W. L.*, with his *three* sons, about the ages of 16, 14, 12, by the Rev. Mr. Parks, Canon-street Chapel.
14. 1852. Nov. —.—*G. S.*, recommended by Mr. N. and the Rev. Mr. Dean to the English Minister at Hamburgh, where he was baptized. Returned to England, and is now in America.
15. 1853. *S. G.*, student, by the Rev. M. Margalioth, at St. Barthol. Left for the Continent.
16. 1853. April 9.—*F. G.*, recommended by Mr. N., through the medium of a Christian lady, to Dublin, where he was baptized. Date of baptism not known.
17. 1853. June —.—*I. J.*, without a trade, recommended to Mr. Yonge in London, where he was baptized, and emigrated to America.
18. 1853. Dec. —.—*S. E., and his wife*, recommended by Mr. N.'s exertions, to Melbourne, where he was baptized by the Rev. Mr. Morris. Date of baptism not known.
19. 1854. Sept. 18.—At the request of one of Mr. N.'s inquirers, *J. H., three* children were baptized by the Rev. J. Spencer, Tippin-street Chapel.
20. 1856. Oct. 27.—*J. H.*, by the Rev. Alexander Thomson, Rusholme-road Chapel.

Out of the number of converts, as given above, there are *five* only still resident here.

The access of Mr. N., to the more respectable portion of the Jewish community is considerable. He introduced me, almost daily, when the weather permitted it, to some of the wealthy shop-keepers, and some of the officials and learned men belonging to both synagogues, the Orthodox and the Reformed. I was everywhere received with kindness, though introduced as a convert, and frequent opportunity was afforded me for preaching Christ. I have read the list of my visits to the Local Committee, as likely to recognize the individuals visited. Mr. N.'s connection lies chiefly among the Reform party, and he is rather sanguine as to the ultimate favourable result. The poor seem to occupy here a large proportion, among whom some would readily be baptized, but their state of destitution is such that the Missionary cannot encourage that step, for fear of the scandal the neglect of such converts by Christian communities is likely to produce, when the cravings of nature compel them to return to their former communion.

Upon the whole I was much pleased with the Manchester station, which might have usefully employed me a few weeks longer."

ABROAD.

Our able and faithful missionaries abroad, such as the Rev. G. F. Schwartz, of Breslau, and the Rev. P. Jaffe, of Nuremberg, paid visits to Jewish families in company with Professor Davidson, which fully corroborated the reports which they had forwarded monthly to the Secretary in London.

MR. DAVIDSON'S TESTIMONY TO MR. SCHWARTZ, OF BRESLAU.

"By far the larger portion of the Jewish community are to be classed with the reformed party, excepting the rabbinical Orthodox. To this belongs the mere rejector of tradition, as well as he who rejects all revelation—the infidel, as well as the deist or atheist. And yet, strange to say, large as this body is in Breslau, they have no synagogue of their own, but assemble in a spacious hired saloon; and though they have talked for years past of building one, there seems to be no heart nor interest enough to accomplish this end, as with their enormous wealth want of money can hardly be the obstacle in the way.

The testimony borne by our brother in this city to the Truth as it is in Jesus I am persuaded is a steady and continuous one, as also as he is himself, by life and conversation, an epistle read and known of the multitude. The fruits of his labours are best known to Him who searches and disposes the hearts of men; but still, for the encouragement of us all, there are some unmistakable results not to be undervalued which I may be permitted to record. Besides the baptism of the seven individuals, resulting from Mr. Schwartz's ministry, recorded in the *Herald* of 1857, the following have taken place since :—

1860.—His own brother, baptized at Liverpool.

1861.—Mr. J. P., a wealthy merchant, instructed by Mr. Schwartz, and baptized by the Rev. Mr. Hartman.

1863.—Miss F. S., Miss R. S., and Mrs. H., baptized by the Rev. Dr. Gillet.

1864.—Dr. G., J. G., and S. P., baptized at Mitau.

As of special interest, I add the baptism,

in 1861, of Professor S——'s child, who himself and lady, both instructed by Mr. Schwartz, had been baptized at Hartford, in America, in 1855. Professor S——, a native of Breslau, is regularly installed professor in the college of Hartford. His correspondence with Mr. Schwartz evinces true piety and earnestness of soul."

HIS TESTIMONY TO MR. JAFFE, OF NUREMBERG.

Mr. Davidson was greatly delighted with the results of Mr. Jaffé's labours in Nuremberg.

A SPECIMEN CASE.

Mr. Jaffé, in referring to a visit he had from a young man, who, through his instrumentality, had embraced the Truth, wrote:—

"I cannot sufficiently praise and adore the Divine goodness and love in having preserved him in the midst of so many snares and trials of faith and patience, and having kept him firm and steadfast in his adherence to those Divine principles which have so enriched and elevated his soul. 'You cannot conceive,' he with deep emotion told me, 'the indignities and reproaches I have daily to bear; and were it not for the consolations of the everlasting Gospel and the Divine support I derive from it, I must ere now have fainted.'"

Subsequently Mr. Jaffé stated that at a railway station he met this young man, where he joyfully informed him that he was going to America.

"Our friend also told me that, as his time was limited, I had better fix a day for his baptism, as he wished to have that sacred rite administered before he left; and after some conversation he fixed the day and the place where the ordinance was to be celebrated. We only invited a few Christian friends to be present. Accordingly, on the day appointed, we met in the above-named town, and after spending a great part of the day together in reading and prayer, we were met in the evening by a number of Christian friends, in whose presence our dear brother made a clear and bold confession of his faith, and vowed eternal fidelity to his Lord and Saviour, and hoped, through grace, to be enabled to adorn his confession by a holy life and conversation. Upon this, I baptized him, in the name of the Father, the Son, and the Holy Ghost, and then commended him in prayer to the guidance, blessing, and protection of a faithful and loving Saviour. It was a highly interesting and soul-refreshing season; every one present felt the solemnity of the occasion, but none were so happy and delighted as our brother. Our parting was most affecting; but it was a parting in the sure and certain hope of another but a still more joyous meeting."

Professor Davidson, in bearing testimony to the case of this young man, said:—

"The whole of the circumstances—how he came to Mr. Jaffé; how he was received by him; the kindness rendered him and the Gospel preached to him,—all this forms an *ensemble* of a most striking providential leading of the Lover of immortal souls. The whole affair has had a very forcible influence upon my own mind, as an additional proof, to many others, of the usefulness, nay, of the imperative necessity of establishing Missions for the Jews *especially* and *separately*. This young man, of highly respectable Jewish parents, has been sent here by them as an artistical student, recommended to an influential family. They receive him well enough but he feels—the heart being, without doubt, already prepared by the Lord—that no one's kind treatment and conversation ministers, in the remotest manner, such comfort to him, and fills his heart for the first time with such a novel and perfect hope, as those of the missionary, whose calling it is, who stands, "as the watchman set up by the Lord," to use the like opportunities specially for the roving Israelites. If we set up the watchmen in the name of the Lord, and if these were to do nothing more than to look about carefully, the Lord will send them such as are to be added to the Church. The youth drank tea with me one evening; I could not but admire his anxiety and zeal for the Lord; indeed, he already uses every opportunity in his class to preach the Truth to Jew and Gentile. In conversation I made him aware of the consequences his faith in Christ are likely to bring upon him, and, among others, the withdrawal from him of his parents' maintenance and support. 'These are things,' observed he, 'that I abstain from thinking about. When my father and my mother forsake me, then the Lord will take me up.' Here we have at once an instance of the *necessity* of missionaries to the Jews, and how cheerfully we may look forward for success among them; for "if the first fruit be holy the whole lump is holy.'"

In this way Professor Davidson most satisfactorily fulfilled the important commission entrusted to him, in cheering and counselling the Missionaries, in co-operating

with them, and in confirming their Monthly Reports.

PROFESSOR DAVIDSON AS MISSIONARY IN VIENNA.

Near the beginning of 1866, when the political changes on the Continent opened the way for missionary work in Austria, Professor Davidson accepted the call of the Committee to occupy the important field of Vienna.

Typical Passages from His Journal.

I.

STATIONED IN THE JEWISH QUARTER.

"The experience of the few weeks (about a month) that I have spent in this city can hardly serve as a criterion by which to verify the hopeful prospects held out on a former occasion regarding this novel station, and if I am to say anything about it, it can hardly be more and otherwise than in general terms.

"I have stationed myself in the centre of the Jewish quarter, thus being surrounded with Jews, and live in a Jewish family. I carefully watch every opportunity to form and extend my acquaintance among them. The conversations are more of a general character, though religious ones are also not entirely wanting, and in but few instances has the privilege been afforded me to speak of the person of our blessed Saviour and His doctrines. The family I live with I found at first almost devoid of every Jewish religious characteristic; they live, as the Jews are wont to term it, 'quite like Christians,' —*q.d.*, 'without God in the world.' We meet now very often in the evening, converse chiefly about religion, and occasionally read a chapter either from the Old or New Testament. They have been induced to purchase a German Bible, which is made the best use of by the mother of the family, who, with her son, seems to have become more interested in the question of religion, while the father and daughter seem to be impenetrable; the former boasting of the goodness of his heart, and the latter having no sense for anything else than worldliness, in which she has been brought up. However, the Lord's grace is sufficient for all this; let us therefore wait upon Him. I have admitted two young men to English lessons, which, of course, I do with the view of introducing the reading of the Scriptures. One of them is already able to read and translate the first chapter of the Gospel according to St. John."

II.

THE PROGRESS OF THE WORK.

"Since the conclusion of the Austro-Italian peace, the threatening scourge of martial law has been withdrawn, and most things are allowed to be spoken of pretty plainly but the Truth as it is in Jesus. I am thankful, however, to be able to state that, within the last month, I felt within myself under much less restraint, but, on the contrary, the Lord has, by His grace, much encouraged and emboldened me to speak, but without reserve, and frequently to bear testimony to the claims of Jesus of Nazareth to the Messiahship, the redemption wrought out by Him upon the cross, and by His exaltation to the right hand of God, as the intercessor of His people who come unto God by Him. The opportunities for heralding these great Truths were not few during the Jewish feasts, in some of the public walks which surround the city of Vienna. It must sound strange when I assert that the greater part of my time was taken up, with much exertion on my part, in contending for, and trying to establish the veracity of, the Old Testament Scriptures, with most of the Jews I thus came into contact with. But so it was, and it proves the more the awful declension of multitudes of the nation from their original faith, when one is found to insist upon the primary elements of Mosaic faith even against those who, by their own confession, outwardly participate in many of the rites, keeping the festivals established by the Law, and especially those of the New Year and the Day of Atonement, in order thus to lay the foundation for preaching Christ. I had to adduce various facts, as the fulfilment of prophecy, to silence the infidels, exhort the elder, and rebuke the young. Without such procedure I felt I could hardly preach Christ to them; it would be like building a house without a foundation. But I do not wish you to suppose that I stopped short here, for I ever tried to carry the point to its issue, viz., Jesus Christ and Him crucified. There were those also who, I am happy to state, heard me gladly, and even awaited my arrival at the places of rendezvous. In this way my connection has been much extended within the last few weeks. As the result of my humble endeavours, so far as human judgment can venture upon, two inquirers,

to all appearance much interested in the question at issue, have presented themselves to me. One is a private teacher, and the other a student of law at the University, both pretty well versed in the original of the Old Testament Scriptures, but who have never before perused the New Testament, with copies of which I now supplied them. Considering the attention of the latter, his punctuality in attendance, and his manifest peculiar interest in the inquiry, he is certainly the more hopeful of the two. Thus there is nothing more wanting but the Spirit of God to send home to them the saving Truth as it is in Christ Jesus our Lord. I may here mention that much, it appears, may be done here among the Jewish students at the University, and to these my serious attention is now peculiarly directed.

You will not find it uninteresting when I mention here two important admissions a full-educated Jew has made to me. I had pressed home upon him the question as by what means idolatry has been expelled, especially from the face of Europe? His reply was simply, by means of Christianity. The like answer I once received from the Morenu of Milan, only that the latter went a good deal farther; he regarded Christianity as the offspring of Judaism, that did it by means of Christianity. The individual alluded to above exalted greatly the moral law of Moses, and especially the ten commandments, so that these are still the standard of morals among many Gentile nations. Upon this my question was, by what means was the transition of these exalted commandments brought about from the Jews to the Gentiles, if so be that the revelation of God was confined to the former? His reply again was, by means of Christianity. I need hardly mention that these replies consistently presuppose Christianity to be of Divine origin; otherwise, how is it that God should have made use of a falsehood to bring about that good, instead of using the truth, Judaism; or could a lie bring about that which the Truth did not or could not do?"

III.

AMONG THE UNIVERSITY STUDENTS.

"My acquaintance with the University students continues to increase, but chiefly with the Jewish students at law. There is one point in the case of the latter which is as curious as it is likely to turn out, under God's blessing, for the furtherance of the Gospel. They are compelled to make themselves acquainted with the Canon Law. They complain of the irksomeness of having to study a subject professedly based upon the New Testament, to which they are strangers; and yet they cannot be admitted to an examination without fulfilling the requirement. I have recommended, in every case that has come under my notice, the study of the New Testament, supplying the copies of these Scriptures myself. One of these students is entirely under my instructions. I need hardly expatiate on the importance of this fact, and the good results to which it may lead, if the grace of God steps in to cause the light of His Truth to shine into the hearts of the readers."

IV.

A REMARKABLE FACT.

"I may be allowed to mention here a remarkable fact lately come under my notice, in which a whole Jewish family has quite providentially been brought to the reading of the New Testament. The circumstances are as follow:

"My two youngest sons happened to form an acquaintance with a Jewish boy of evidently respectable parents. Calling one day at my house, he noticed a copy of the New Testament upon the table. After having perused a few lines of it, he expressed his wish to read it. The elder of my boys observed that he (the Jewish lad) would not like to read the Christian New Testament. The little Hebrew, however, strongly urging his desire, borrowed the book and took it home with him. A short time after, his father called at my house during my absence, with the book in his hand, and asked Mrs. Davidson whether she was aware that her boys lent this book to his son. Mrs. D. replied in the negative. "In this case," said the man, "will you kindly allow my son to keep it?" As Mrs. D. most gladly complied with his request, he very politely thanked her and left, taking the book with him. My children have since ascertained that not only the boy but also his mother and his sister occasionally read it. But what is still more interesting is that the father also has been met reading the precious volume as he walked along the street. God grant that the same Divine Providence who thus marvellously introduced the Word of Life into the bosom of that family may also cause the light of His Truth to shine into their hearts.

"Vienna, 5th October, 1870."

PROFESSOR DAVIDSON AS THE SUPERINTENDENT OF THE SOCIETY'S HOME AT LEYTON.

The British Society's Home for homeless, friendless young Jews, and Jewish Orphans, was prepared and opened at Leyton, Essex, and subsequent events proved that the Committee were wise in removing Professor Davidson from Vienna in order to undertake its management. In the Home between thirty and forty young Jews received spiritual instruction, and a good many of them gave satisfactory evidence of true conversion. There, up to the very close of his earthly life, Mr. Davidson longed and laboured for the salvation of all the inmates. When he was near his end there were, standing round his bed young, unconverted Jews, who heard his dying words, and were led by them to the feet of Christ. So, after forty years of self-sacrificing, successful toil for the conversion of souls, early on Sunday morning, October 8th, 1871, this noble servant of the Lord—the British Society's first Missionary—was called up to receive the victor's crown of glory, honour, and immortality.

On October 11th, in West Ham Cemetery, the Rev. D. A. Herschell committed his body to the dust in the bright and blessed assurance of a glorious resurrection.

"Who would not wish to die like those
Whom God's own Spirit deigns to bless;
To sink into that soft repose,
Then wake to perfect happiness?"

MR. ISRAEL NAPHTALI, MANCHESTER.

(*With Portrait.*)

1843—1886.

At a meeting of the Committee held on the 7th of August, 1843, on the recommendation of the Rev. Dr. Henderson, our Hon. Secretary, and the Rev. John Jack, of Bristol, it was resolved that Mr. Israel Naphtali be engaged on probation for three months as a Missionary to the Jews, under the superintendence of Mr. Jack. Mr. Naphtali began his missionary career in Bristol, and after labouring there for a short time he was removed to Manchester, where he found a suitable sphere and his life work.

HIS FIRST EFFORTS AND SUCCESSES.

The following brief summary of those labours and successes will be read with interest:—"In the good providence of God I have been permitted to labour nearly five years in this corner of the Lord's vineyard as a Jewish Missionary. As I was the first Missionary to the Jews in this place, I had not only to plant, and to water, that the Lord might give the increase, but also to till the ground. And my labours have not been 'in vain in the Lord.' I have had access to a great number of the resident Jews, and therewith the privilege of preaching the unsearchable riches of Christ to the sons of Abraham, and have distributed among them numerous tracts, and several copies of the Scriptures, in Hebrew, German, and English, all which has been attended with happy results, and calls for loud and long praise and blessing to the Lord, and furnishes

MR. ISRAEL NAPHTALI.

strong inducements to persevere. In my intercourse with the numerous strangers who are constantly visiting this great mart of commerce, I have met with several who gave gratifying evidence of at least a partial awakening of their minds, and although their wandering foot has carried them away to some other place, and brought them under the influence of other Christian agencies, where they have finally and openly embraced the Truth as it is in Jesus, yet the aim of the Society is accomplished, and all the glory is the Lord's. Nor has the Lord left *us* without living witnesses. Our hands have been strengthened, and our hearts encouraged, with no less than five immortal souls, who

have come forward under our notice; and to the great joy of our hearts, have confessed the name of the once despised Nazarene as their Messiah and Redeemer. One of these not only lived by faith in the Son of God, but has *died happily* in the same faith, and his spirit has ascended to rest in the bosom of Israel's Redeemer. It has been my happiness to meet many interesting inquirers in Manchester. One of these has, during the past year, been baptized and received into the fellowship of the Church assembling in Cannon Street Chapel."

The Story of the Life and Death of S., one of the first Company of Converts.

HIS EARLY JEWISH TRAINING.

Mr. S. was born in Mecklenburg Strelitz, of orthodox Jewish parents. His early instructor, however, whilst he inculcated outward morality, disregarded religion; he said to him, "All that you have to observe is honesty to your fellow-men; you need mind nothing else." Whilst yet young, he was taken by his father to Berlin, where, in a new synagogue, he heard for the first time the prayers and sermon in his native tongue; the result was, that on his return home he was so much struck with the heartlessness of prayers read in a language which not one in ten of the people could understand that he refused any longer to attend the synagogue worship. At the age of fifteen he was apprenticed to an eminent merchant, of infidel opinions, who led him to read Paine, Voltaire, and other like authors, and rewarded him for his diligence in business by introducing him to places of worldly amusement and dissipation. What could be expected from such a training but the most melancholy results? Parents little think of the ruin in which they involve their children when they place them under the superintendence of men who scoff at religion, and regard the world as the chief good.

A PROFLIGATE AND A PRISONER.

Mr. S. lost his master suddenly, but he had been taught that men were made simply to enjoy life as long as it lasted, and the solemn warning was unheeded by him; he obtained another situation, and became a decided profligate; he ran all the lengths of sin, and devoured iniquity with greediness. His father sent for him home to assist him in his business, but he could not now bear the restraints of his paternal roof; and on receiving some property left him by a deceased relative, he went into partnership with a cousin, with whom he went to Hamburg to purchase goods. But neglecting the object for which they went, they resolved to see more of the world, and from thence travelled through the south of Germany, crossed the Alps, and visited Switzerland, France, Belgium, Holland, and England. Satan now took complete hold of him, and having returned to Paris, he was guilty of deeds which he could not afterwards recollect without shuddering; his property was wasted, and at length he was thrown into prison. His parents sent him money to procure his release, and to enable him to return to his father's house; but though he had made many promises previously to his deliverance, he was unhumbled and unchanged. He kept away from home, and continued to pursue the paths of sin and death. How dreadful is the fetter of sin when once the soul is enchained by it; it has not moral power to break it asunder, and nothing can release it but the power of God. To avoid a second imprisonment, he enlisted in a French regiment; there many sufferings were his portion, and especially after being ordered to Algiers, where for two years he could say with the patriarch Jacob, "In the day the drought consumed me, and the frost by night."

ATTACKED BY THE PESTILENCE.

Pestilential disease at length entered into the ranks, and, in addition to those who died on the field of battle, hundreds every week were hurried into eternity. The subject of this narrative was seized with the prevailing sickness, and his sufferings were extreme; he was brought to the gates of death, and though too hardened to think of his sins against God, the reflection was exceedingly painful that he had brought all his troubles on himself, and great distress on his parents; he feels now what cause he has for gratitude, that, notwithstanding his hardness of heart and the oaths and curses which in the time of his affliction he allowed himself to utter, his life was spared, and spared to become hereafter a monument of mercy. His kind parents again interposed on his behalf, and purchased his discharge. In accordance with their wishes, he determined to return home by way of England, where he was cordially received by relatives in Norwich and Leeds.

HIS ATTEMPT AT SUICIDE PROVIDENTIALLY PREVENTED.

Having obtained permission to remain for a time in this country, he entered into business, though in conducting it there was the same want of principle which had characterized him for years. He married at Manchester a professing Christian; at first he permitted her to attend Christian places of worship, but after a time would not suffer her to do so. When he had been married twelve months it pleased God to lay him low on the bed of affliction, and he partially lost the use of one side and the sight of one of his eyes. Two years passed away, and as he could not labour, his temporal resources were daily diminishing; he repined at this, and what with his mental anxiety and bodily pain he seemed to have more laid on him than he was able to bear, and once was providentially rescued from self-destruction by the unexpected entrance of his wife.

SAVED AND BAPTIZED.

But the Lord had purposes of mercy concerning him, and in the beginning of the year 1845, Mr. Naphtali, one of our Jewish Missionaries, was led to visit him. He tried to awaken him to a sense of his own sinfulness, but he did not feel himself a sinner. He went on to show him how unable the Jews were to keep the old covenant, and how salvation was provided for them in the new covenant, which was promised hundreds of years before the birth of Him who sealed it with His blood. Mr. S. said in reply, that he did not believe in the Old Testament, that he had never read the Prophets or the New Testament, and that what he had heard of Jesus had led him to think that, like Moses, he was a very wise man, though he had no faith in the miracles said to have been wrought by either of them. The Missionary left several tracts and repeated his visits every day. He gave him a Bible, and read with him through the prophecies, and showed that the idea of a saving Messiah is prominent in them all, and that every particular foretold of the Messiah was verified in Jesus of Nazareth. Mr. S. was surprised to find the New Testament so very different from what he had expected, and that instead of superseding the Old Testament it confirmed it, and at length he was convinced of the oneness of these books, and the Truth flashed upon his mind that the Holy Bible must be the Word of God, and that the Prophets must have written by inspiration from above.

He then set himself to study the Bible, with earnest desires for light and instruction, and by the aid of the Holy Spirit he became at length fully convinced that the Lord Jesus Christ is the only Messiah and Saviour, and that he *was*, *did* and *suffered* all that the Messiah was to be, to do and to suffer. Now he felt deeply penitent on account of his past sinfulness, was filled with wondering love at the long-suffering goodness of God as manifested in his previous history, and was enabled to lay hold on the hope set before him in the Gospel. Several Christian friends visited him after this in company with the Missionary, and were much pleased with the state of his mind; the Missionary took great pains in giving him further instruction, and from time to time was thankful to find him growing in grace and in the knowledge of the Lord Jesus Christ. In consequence of illness he now became an inpatient in the infirmary. There he experienced that it was good for him to be afflicted, and when a little recovered tried to make himself useful to his fellow-sufferers. After he became convinced of the Truth of Christianity he wished to be baptized and to make a public profession of his faith; and at length, having given full satisfaction as to the reality of his conversion, to the Rev. J. Griffin and other Christian friends, his wish was gratified, and on the 6th of July, 1845, at Rusholme Road Chapel, Manchester, he was publicly baptized by that esteemed minister.

From that period until his death he walked consistently with his profession, "and adorned the doctrine of God his Saviour."

HIS LAST DAYS AND DEATH.

Our readers will be much interested in the following account of his last illness and death, by Mr. Naphtali:—

"As the conversion of his soul was effected by the operation of the Holy Spirit, working in him a wonderful change, and spiritualizing his inclinations and affections, he continued in the exercise of strong and growing faith. His ideas of Divine Truth were especially Scriptural; his unshaken confidence in Christ as his all-sufficient Saviour, his delight to converse about Jesus and His finished work of redemption,

all went to show that his religion was both firm and practical.

"He was very much afflicted in body, and distressed in mind through an ungodly wife, yet he did not fall out by the way, nor murmur at the dispensation through which he was called to pass; yea, of his affliction he was often heard to say, 'It is good for me to be afflicted, for before I was afflicted I went astray, but now I keep Thy Word;' and that but for affliction he might have been cut off in his sin without an interest in God's eternal covenant, or the application of the blood of Jesus to his soul,—and with such feelings he often prayed and wept over the sins of his wife.

"As often as the state of his health permitted, he attended the services of the sanctuary—but he was evidently hastening to another and better world—his seat soon became entirely vacant; in consequence the brethren visited him, and were increasingly delighted with his conversation.

"At his own request I continued my visits, and my acquaintance with him became very familiar. His prayers were refreshing to me; he approached the throne of grace with deep humility, and confession of sin—supplicating the gift of the Holy Spirit, and wrestling with God to save His people and bless His inheritance. His prayers also were extended to the church of Christ, and the spread of His Kingdom. He wished that the Lord would have spared and employed him as a missionary to his brethren; he also prayed very importunately that the Lord would own and bless my feeble labours; and never failed to acknowledge His goodness in sending me to him, as the means of the salvation of his soul. In a word, he died the death of the righteous, leaning for support on the 'Lord our Righteousness.'

"As for myself, I have cause for thankfulness that the Lord who called me into this corner of His vineyard, has so signally blessed my labours, and carried the soul of our departed brother into the bosom of his Saviour.

"Four others remain in the faith and hope of the Gospel, who, through my instrumentality, have been brought to Jesus within the space of twenty-one months. Bless the Lord, O my soul, and forget not these His benefits!"

We add the testimony of a Christian friend with regard to our departed brother:—

"The last illness of S. was not marked by anything of a striking character. He had found peace with God, and was enabled to meet the last enemy with composure, regarding him as a messenger sent to release him from the many sorrows and trials to which he was subject while here. He had a good hope beyond the grave, and this supported him to the last.

"The last time I conversed with him was a few days before his departure—I said to him, 'Now, Mr. S., are you still enabled to rest upon the same foundation?' He replied, 'Yes, I think I have a firmer grasp than ever—I rely only upon the Saviour for salvation.'

"He then spoke of the mercy and forbearance of God in sparing him and bringing him under the sound of the Gospel. I referred to his bodily sufferings. He said that they were painful to endure, and that at times they affected his spirits: he continued, 'I have sometimes doubts and fears, but yet I know that God is not capricious, He will not give His grace one day, and take it away the next.' After further conversation he became exhausted."

The agent of the Mosley Street Christian Instruction Society visited him during Mr. Naphtali's absence, and was the last person who had religious conversation with him—he testifies to the firmness of his faith, and his calmness in the prospect of dissolution.

"I was with him a few hours before his spirit took its flight, but he was too far gone for conversation—he expired on the 23rd of September, aged thirty-two.

"Mr. S. possessed a vigorous mind, and if his physical power had been equal, he would have been of great service in the missionary work. It was his desire, after having become savingly acquainted with the Truth, to proclaim that Truth to his brethren of the House of Israel. He had acquired much Scriptural knowledge, and had a clear perception of the great doctrines of Christianity."

The Life, Conversion and Baptism of D., another of the first Company of Converts. An Autobiographical Sketch.

NEGLECTED.

I was born in London of Jewish parents, both of whom were strict observers of those ceremonies which the Jews keep as substitutes for a regular Lord's service. I was very young when my mother died and left a large family; and as my father was much

engaged in business he neglected to pay due attention to the education of his offspring. We were sent, indeed, to a Jewish school, but nobody looking after us, we visited it very seldom, and passed our time away in the London parks. My father having received some intimation of this, we were subjected to more restriction. The rest of his children were manageable and went to school, but I had imbibed such a dislike of learning, and took such pleasure in idleness, that I would sooner suffer any punishment rather than relinquish my rambles and go to my books. Consequently I grew up without knowledge, a stranger to the fear of the Lord, and increasing in wickedness as years rolled along. It is easy to imagine that I fell into very bad company; some of my associates were even worse than myself, and from them I contracted evil habits, bad expressions, and the utterance of oaths; and to these I became so accustomed that it was only by great attention, and the especial grace of the Lord that I could free myself from them.

TRANSPORTED.

In due time I commenced business as a clothier, and as I was by no means conscientious in my dealings—having only one object before me, that of making money—I soon began to better my circumstances. When almost sixteen years of age I formed a connection with a neighbour's daughter and should have married her, had not my father authoritatively interfered. Enraged I left his house, and settled in another part of the city, living in a most sinful and profligate manner, till a circumstance hurled me into quite a different sphere. I had purchased some woollen articles on what I thought more than advantageous terms, without inquiring whether the person of whom I bought them was the right owner or not; they proved to have been stolen; the depredator gave evidence against me as the purchaser, my premises were searched, and the goods found and identified. I took my trial, was found guilty, and condemned to be transported seven years. I cried, lamented day and night, tore the hair off my head—but it was all in vain, repentance was too late. I cannot express my feelings when I saw my aged father entering the prison, to take a farewell the day previous to my departure. Grief had laid him low, and to appearance had increased his age: I never saw him more; he died broken-hearted after I had left England for New South Wales.

The sufferings of a transport's life have been so often and minutely described, that I will not be tedious with a repetition of them; suffice it to say that I experienced all its horrors, that my miseries were increased and my grief made more poignant through the accusations of conscience, which constantly reminded me, not only that I suffered deservedly, but that I ought to suffer far more, as the occasion of the accelerated death of my father. I was ready to despair, and much more so, as I could not draw consolation from religion, being as strange to its healing balm as a Hindoo, and unable to read the religious books which were distributed amongst us on the Lord's days. At last the time of my deliverance came, and with a little money I had saved I reached my native shore again—it being about ten years since I left it. My father and several of my relations were dead, my views of life were altered, and my former expectations blighted; I had undergone a severe correction, and was firmly resolved to lead an honest life in the eyes of the world. I never, however, considered how graciously the Lord had preserved me, and how wisely He had arranged matters to make me a useful member of society. But now, when I look back, I acknowledge with gratitude that the Lord has always been very kind to me, and that what I thought to be misfortune, was a part of the plan of infinite wisdom, to bring me to know and love Him.

CONVINCED AND CONVERTED.

I did not like to stay in London, and went into the country, where I commenced business as a confectioner, having learnt the trade while abroad. I adhered to my resolution to work and obtain an honest living, dreading a repetition of my former punishment. I now became acquainted with my present wife, and entered into the marriage state. After visiting several towns I settled in Manchester, and about four years ago I changed my occupation as a confectioner for that of a glass and china rivetter, which I still follow.

During my travels in England, and residence in Manchester, I have met with several pious Christians, who, knowing me to be a Jew, have spoken to me about Christ as the only Saviour, and intreated me to inquire diligently into the Scriptures, but owing to my entire ignorance of the Sacred

Oracles, I did not comprehend their meaning, and their good advice seemed entirely lost upon me. This went on until some time since I met with Mr. Simon, a man who, a few years back, had lodged at my house when I lived in Leeds. I was forcibly struck with the favourable change in his manner and expression; the lion was turned into a lamb, his mouth, which formerly used to utter blasphemies, like mine own, now began to preach Christ to me; and not only once, but whenever he saw me, which was frequently, he began on the same subject. He told me how happy he felt in the Lord Jesus Christ; how his confidence and reliance in the Lord elevated him above the miseries and trials inseparable from this life. By his behaviour, and even in his countenance, I could see that he felt as happy as he professed to be. "He provoked me to jealousy," and when I told him that I should like to know something about that Saviour, he promised that he would introduce me to the man who by the grace of God was the chief instrument in his conversion.

In fulfilment of his promise he brought Mr. Naphtali, the Jewish missionary, to my house, and the Lord has blessed his entrance. At the first interview my heart felt inclined to him through his gentle, simple, and instructive conversation, and I begged sincerely for a repetition of his visit, which he most cordially promised. He has called upon me almost every day since, and has been the instrument in the hands of God of convincing me of my sinful state, and that I was in danger of losing my soul. His words came from the heart, and they went to the heart; I was aroused from my carelessness, and had a feeling awakened to which I was hitherto a stranger, that of concern for my salvation, and with tears in my eyes, and very little hope, I asked, "Is there forgiveness for so great a sinner as I am? Is there a way by which my soul might be saved?" Then he opened the promises of the Gospel to me, and I felt its healing power refreshing to my wounded and dying spirit. A new world was opened before me; I stood gazing, wondering, and lost in amazement, when I heard what our gracious Saviour had done and suffered for us sinners; such love I had never imagined. Mr. Naphtali now acquainted me particularly with those parts of the Old Testament which refer to Christ as the true Messiah, and at the same time he read to me His life.

The Lord was gracious, and gave me a sincere desire to know the Truth; I began to compare, and meditate upon what I heard, and so became convinced of the great and irresistible Truth. No doubt the Lord helped my unbelief.

CONFIRMED AND COMFORTED.

I also, through the same means, became acquainted with the Rev. Mr. Maundér, with whom I had frequent interviews, and became a regular attendant on his ministry; whenever I saw him I became stronger in faith and resolution, and was sure to gain instruction.

The visits and conversations of Mr. Naphtali not only proved profitable to me —my whole household, especially my wife, was benefited. The latter, though a professed Christian, was a careless one; but now, thanks to the Lord, she is changed, has turned to Him with all her heart, and is delighted in waiting on Him in His house.

The Spirit of the Lord has taken possession of my soul and taught me to pray, and whenever I pour out my soul in prayer I feel the comfort of His influence who is promised to the followers of Jesus.

BAPTIZED.

When Mr. Maunder had satisfied himself about the state of my heart, he complied with my request to be permitted to make a public profession of my faith. The desired service was fixed for the first Lord's-day in 1846, the 4th of January; and in the Wesleyan Chapel, Oldham Street, before a large congregation, I renounced Judaism, and professed my sincere belief in the Lord Jesus Christ, as the only Saviour and Redeemer; Mr. Maunder then proceeded to administer the holy ordinance of baptism unto me, in the name of the Father, Son, and Holy Ghost. Amen.

Three Typical Extracts from Mr. Naphtali's Journals.

I.

"As to those of whom I have made favourable mention in former reports, I can happily assert that they are in a progressive state, and would have joined the Christian Church but for the temporal difficulties consequent on the alteration in their mode of life. The number of persons with whom I have friendly intercourse, and to whom I am able freely to teach and preach Jesus Christ, is above one hundred. The number of those who have

embraced the Truth as sincere converts during my public labours at Manchester, including their families, is above twenty, who have connected themselves with various sections of the Christian Church.

"The Jewish families are each supplied with the Scriptures, and by many they are read with great interest. My residence and operations among them for nine years have abated the bitter state of national prejudice, and convinced many that the Missionary enterprise is one of benevolence. Hence the Missionary is no more a detestable object; neither is the inquirer, or even the convert, regarded as an apostate. The bigot and the ignorant are now the exception, and find no sympathy with the generality of the people. I have to state that not only have my former inquirers continued their search after the Truth, but an additional number have applied for instruction. And as to those of whom I entertained previous hopes, I am glad to say that they remain well. In fine, my conviction of the present position of the Society is, that if its funds could be improved by the liberality of the Christian Churches, and its efforts encouraged by earnest prayer for the conversion of Israel, now is the time to propagate the Gospel among the Jews. The harvest is certainly ripe, and labourers are wanted."

II.

"Twelve years ago, when I came to Manchester, I found, alas, infidelity, with its companion blasphemy, threatening to overthrow even the foundations of Judaism, with its national faith in the God of Abraham. Whereas now, both infamous characters are exchanged for the more wholesome title of Reformers, wherein they strenuously defend faith in the God of Abraham, and consider the laws of Christ as an intellectual morality. Then again, twelve years ago there was no proper school for the instruction of the Hebrew youths, whereas now they have established a most useful one. Again, twelve years ago there was not a whole Bible found in any of their families; but now every Jew boy hath a whole Bible in Hebrew and English. Yea, and not a few of the adults, and even of the older class, are in possession of New Testaments, and select and useful Tracts. Again, twelve years ago I could not find one Jew who was not ashamed to be called a Christian, and now there are sixty families who are in Church fellowship with the German Church, and twenty-five precious souls through my direct instrumentality brought to the Saviour. Yea, even the Reformers, who are in number about fifty families, are, in my opinion, nearer Christianity than Judaism. As for inquirers, if the natural, and moral, yea, and temporal difficulties, did not impede their progress, there are always not a few on hand.

"Surely such a result as this ought to call forth our gratitude for the past, and encourage the exercise of our prayer for the future. Seeing when we commenced operations we had faith in God that He would own and bless our feeble efforts, how much more, having blessed us, ought our faith to be stronger and much more lively.

"I hope, therefore, in the future our friends will not be over-anxious to reap while they are sowing, and gather while they are scattering, though even this is possible with God. Yet I don't see what right we have to interfere with His Divine prerogative; as for my own past experience in the dealings of our God, both in Grace and Providence, I know this much, the less we murmur and find fault with the work and the working, the better will be the result."

III.

"I will simply remind you that of the twenty converts which Mr. Davidson mentioned in his Report, most of them are heads of families; their children, therefore, are not to be overlooked, for of such is the Kingdom of Heaven. We may hope that they will grow in grace, and prove that the pleasure of the Lord has indeed prospered in our hands.

"Since then, the Lord has been pleased to manifest fresh tokens, as an answer to our prayers and work of faith, in the unexpected and anxious desire of *two Jewish brethren*, whose very interesting and affecting narrative of their application for Church fellowship and their subsequent reception into the Church of Christ by the ordinance of baptism, I have already reported to you; and I am still encouraged to testify, on their behalf, that they are walking according to the ordinance of God our Saviour in Christ Jesus our Lord; and their countrymen and brethren after the flesh, with whom they had many and scriptural conversations, inducing them to search the Scriptures and inquire after the Truth as it is in Jesus, have applied to me for regular instruction, and attend, sometimes with me, and more generally by themselves, a Christian place of worship."

Extract from the Twenty-seventh Annual Report.

In the Report presented at the Annual Meeting in May, 1870, we read:—

"In Manchester, where Mr. Naphtali has, in the course of his labours, introduced more than fifty members of the House of Israel to the fellowship of different Christian Churches, a Jewish father has recently made a public confession of faith in Christ, dedicating his little son at the same time to God in baptism; and a vast number of travelling Jews, as they passed through this mighty capital of commerce, have heard of the Saviour and have been presented with the New Testament. while the Scriptures have been placed in the hands of every resident Jew who could be persuaded to possess himself of the treasure, whether by purchase or by gift. A colony of Turkish Jews having recently sprung up in Manchester and opened a synagogue of its own, has also engaged much of Mr. Naphtali's attention, and has manifested singular readiness to welcome the Word of God."

Thus Mr. Naphtali continued to work on with a large measure of success, until the infirmities of age and ill-health compelled him to retire from the field. At his own request, his last days were spent in *The Home for Aged Christian Israelites*, where we frequently saw him until in May, 1886, he was lifted higher. A few days after that, we officiated at his funeral.

The Departure of Israel Naphtali, aged 86.

An address delivered by Rev. J. Dunlop, in Finchley Cemetery, at the funeral:—

To-day we gather around the remains of Mr. Israel Naphtali. Our departed father was an able and faithful missionary; from his lips there fell no uncertain sound concerning the love of God, the atonement of Christ, the influence of the Spirit, justification and sanctification by grace, through faith. His motto was, "Souls to our hire and seals to our ministry." The means he employed to gain that end may be summed up in the presentation of the Truth as in Christ. Most earnestly and lovingly did he define and defend the Gospel of Christ, "which is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile"; and in the important mission field of Manchester he was eminently successful in bringing many souls to the Saviour. Like Paul, anticipating the day when he would see the result of his missionary labours, he could say, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Whatever position soul winners may occupy in this world, they will stand high in the world to come. "They who are wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." Mankind may be divided into two classes—the wise and the otherwise, soul winners and soul destroyers. Which are you? If not a soul winner, resolve to be one from to-day.

Dear departed father and brother in Christ, many a time didst thou speak to thy brethren of the love of the Heavenly Father as revealed in the great Elder Brother. As a father provides for his children the necessaries and the luxuries of life, protects them from danger, and comforts them in sorrow, so the Heavenly Father provides and succours all who put their trust in Him. As a father welcomes his children home from school, &c., so the Heavenly Father welcomes His children to the Eternal Home. "Precious in the *sight* of the LORD is the *death* of His saints." Why? because their *death* is their *Home-coming*. So another son has been welcomed to the Home above. Another warrior has fallen upon the field only to rise and reign. He has exchanged the sword of conflict for the palm of victory, the habiliments of war for the robes of peace and joy. His helmet has been laid aside, and on his head has been placed the Crown of Glory.

During the last few years of his life a cloud seemed to rest over his mind, and it was night; but there is no night with him now.

"Oh, the hills are sweet, and the waters clear,
And the meadows green through the whole glad year,
And above them all is a radiance rare
From the sun of Heaven—there is no night there.

On the shining waves of the crystal sea
Ever rests the light in its purity;
And the streets and spires of the city fair
In its splendour glow—there is no night there.

Yes, above all Heaven in His glorious throne,
Does the Lamb of God send his radiance down;
And the angel bands in the golden air
Breathe eternal joy—there is no night there."

Dear departed father and brother, with hands crossing thy sacred dust, we all promise to meet thee again where there is no night, for the Lamb is the Light. Amen.

GENERAL DESCRIPTION OF THE FIRST FOUR MISSIONARIES.

FROM "THE FIRST ANNUAL REPORT."

ONE of the earliest objects to which your Committee directed their attention, was the selection of suitable agents to be employed in carrying out their designs for the good of the Jews. And here they would record their gratitude to the all-wise and gracious Head of His Church, according to the measure of whose gifts, instruments are provided for carrying on His work, for having furnished them with four zealous and devoted men of God, three of whom are of the stock of Israel, and all of whom are labouring, in their respective spheres, to spread the knowledge of the once crucified, but now glorified and reigning Messiah.

One of these has been assiduously occupied during the year, in imparting instruction to Jews, who have come to his house in the character of inquirers, or who, having been previously baptized, were desirous of learning the way of the Lord more perfectly, in order that they might become qualified to engage in labours of usefulness among their own people. He has also availed himself of such opportunities as offered, of visiting and conversing with the Jews resident in the Metropolis, inquiring into their spiritual condition, and preaching to them Jesus, as the end of the law for righteousness, to every one that believeth. It is with great regret that the Committee have not been able to prevail upon this valuable labourer to engage in their service as a regular salaried agent; but they rejoice in having it in their power triumphantly to appeal to his case, as furnishing a refutation of the assertion continually reiterated by Jews, and too generally believed by Christians, that no Jew makes a profession of the faith of the Gospel, or devotes himself to its propagation among his brethren, except from pecuniary or mercenary motives. Our beloved brother, conscientiously declining all temporal support, will continue to consecrate to the service of the Gospel, in connexion with the operations of the Society, those portions of his time which he can spare from the honourable avocations upon which he is dependent for his livelihood.

Another converted Jew, of a wealthy family, who, having sacrificed all for Christ, has been recently baptized into His name, and added to His Church, has likewise placed his services gratuitously at the command of the Society, and takes the greatest pleasure in rendering them, so far as circumstances in which he is placed in business permit. This excellent and talented young convert has already, by his advocacy of the cause of the Society, excited considerable attention to its claims; and is doing all that lies in his power to benefit his Jewish brethren in the place of his residence. At his own request, and on the strong recommendation of his minister, he has been received upon the list of your accredited agents.

A third agent, also a converted Jew, full of faith and of zeal for the salvation of Israel, has been appointed by your Committee to labour in Bristol, where he has been fully engaged, under the kind superintendence of the Rev. John Jack, till within the last month, when, at their request, he proceeded on a visit to Birmingham, for the purpose of ascertaining the number and state of the Jews in that town, and endeavouring, during his stay, to call their attention to the Gospel of Christ. The report which he has already sent in, is very encouraging.

Anxious to obtain a labourer, not of Jewish extraction, who might devote his time exclusively to Missionary work among the Jews of the Metropolis, your Committee applied to the Directors of the London City Mission, some of whose agents, it was known, had not overlooked that people in the course of their domiciliary visits. Nor was the application in vain. Their Committee, on taking the subject into consideration, kindly agreed to transfer to your Society Mr. James Thomson, who had for some time been employed as one of their Missionaries, and to whose piety, zeal and efficiency, they bore satisfactory testimony.

THE REV. JOHN JACK.

By his Son, John E. Jack.

1843.

(*With Portrait.*)

REV. JOHN JACK was minister of Castle Green Chapel, Bristol, for about 23 years. He went there, in 1833, from Acre Lane Chapel, Clapham, having previously been a Missionary in Russian Tartary.

When an Auxiliary of the British Society was formed in Bristol Mr. Jack accepted the position of Hon. Superintendent. The first convert baptized there in connection with the Society was Philip Jaffé, who afterwards became a useful and honoured Missionary to his Jewish brethren. The rite of Christian baptism was administered by Mr. Jack in his own chapel before a crowded congregation, and was the means of awakening new interest in the Mission to the Jews. For some time Mr. Jaffé was trained by Mr. Jack in theology, English composition, &c., and was then appointed Jewish Missionary in Bristol. He joined the church at Castle Green, and weekly, or oftener, visited the pastor to report on his work, at the same time submitting for criticism and revision sermons, essays, &c., that he had prepared, and bringing hopeful Jewish inquirers for help and guidance.

REV. JOHN JACK.

Mr. Jack was pre-eminently fitted for this post, being not only an earnest preacher of the Gospel but also a profound theologian, a thorough Hebrew scholar, largely acquainted with the Rabbinical writings, and speaking the German and Russian languages with extraordinary facility and purity of accent.

He was visited more than once by eminent Jewish Rabbis from Germany, with whom he had long, earnest, and learned converse.

The earnest efforts of Mr. Jaffé for the conversion of his brethren were at first met with violent abuse and opposition by the orthodox Jews in Bristol, and one of the early converts, on the day before that appointed for his baptism, was kidnapped by his relatives, taken into the country, and severely beaten. He was, however, rescued, and later on baptized into the membership of the Christian Church.

Notwithstanding many difficulties, good work was done among the Jews in Bristol; and even after Mr. Jack ceased to be officially connected with the British Society, he continued to manifest the greatest interest in its work, and the Deputations visiting Bristol were warmly welcomed by him.

Mr. Jack removed from Bristol to Kingsbridge, Devon, where he died in the year 1861.

"God calls our loved ones, but we lose not wholly
What He hath given;
They live on earth in thought and deed as truly
As in His heaven."

THE REV. PHILIP JAFFÉ.

(*With Portrait.*)

A Sketch Written by Himself.

I WAS born on December 26th, 1824, in Gnesen, Grand Duchy of Posen, where my father filled the office of rabbi. At a very early age I was taught to love and reverence the God of my fathers, and instructed in the principles of the Jewish religion. My mind, in common with the rest of my brethren, was set in enmity against the Saviour, and against everything that was called Christian, from the moment I could lisp my infant prayer; and the noxious seed thus committed into the tender soil did, alas! too soon yield a most pernicious effect, and spread a moral and spiritual desolation over the soul. I left my home when very young; and after having travelled for several years on the Continent, I was led, under most remarkable circumstances, to visit England's happy shores.

REV. PHILIP JAFFÉ.

Soon after my arrival I met with several of my relatives, who very affectionately received me, and urged me to take up my abode with them, to which I consented; but after I had acquired a sufficient knowledge of the English language, stimulated by an eager desire to visit all the principal places, of this kingdom, I left my relatives, and commenced my travels. I visited Ireland, Wales, and many parts of England, and during that period met with many God-fearing men, who spoke to me about the Saviour of sinners; but my heart was shut, and my affections deadened, so that the Truth could not penetrate. God, however, whose ways are wonderful, had, in His mercy, a special design in view respecting me.

MEETING WITH TWO CHRISTIAN LADIES.

It happened that, as I was one day travelling through U—, in Gloucestershire, I providentially met with two ladies, members of the Church of England, who, as soon as they had learned that I belonged to the family of Abraham, received me with the greatest joy into their house, and assured me that they felt the liveliest interest in the Jewish nation; that their daily prayer is, that Israel may be saved; and that they esteemed it the highest privilege to be in any way engaged in seeking their spiritual welfare. They accordingly, in a most persuasive manner, began to preach to me Christ and Him crucified, directing my mind from one prophecy to another, in order to prove to me that the Messiah must needs already have come, that Jesus proved Himself to be that Messiah, and that He, through His sufferings and death, has obtained eternal redemption for all those who believe in Him. I could not but admire the zeal and earnestness of those devoted servants of Christ; but their statements appeared to me fanciful, containing no substance, and destitute of that Divine power which they claimed for it. My natural heart was opposed to these things,

and hardened, through the deceitfulness of sin—the Truth could find no entrance into it. But these ladies, in spite of all my prejudices and natural unbelief, still continued to preach Christ; they were not weary in the service of their Master; they believed His promise, and confided in His faithfulness:—they detained me for nearly three days, during which time they reasoned and expostulated with me, but my mind remained still unaffected. When I parted with them, they earnestly desired me to write to them, which I promised to do. They had, however, one more request to make of me, and that was, that I should visit a clergyman who lived about three miles from U——, and have a short interview with him, to which I consented, and with a letter of introduction departed, and soon after arrived at the clergyman's house. I found him a man full of piety and love, and a warm friend to the House of Israel. He also argued with me for several hours about the Messiah, but with little success; he, however, prevailed upon me to accept a copy of the New Testament, and made me promise that I would read it. But, oh! very little did I think that by reading it the savour of life unto life would be made known unto me; that in it I should find that repose to my troubled mind, and that peace to my guilty conscience, to which in my natural state I was a stranger.

READING THE NEW TESTAMENT FOR THE FIRST TIME.

I commenced that very day, for the first time in my life, to read the New Testament, and everything appeared dark and mysterious to me. I carefully perused the pages which record the history of the Saviour, but my mind could not at all become reconciled to it, although I admired much the writings of Paul, and now and then discovered a ray of light glimmering from a volume which to me was shrouded in mystery.

In about four months I returned to the clergyman from whom I received the Testament, and when, to the inquiry whether I had read the Testament, he received an answer in the affirmative, he was greatly delighted, and asked me what I now thought of Christ. I frankly stated to him my views and feelings on the subject; and he sat down, with the greatest gentleness and patience, to expound to me the words of eternal life, endeavouring to remove all obstacles out of my way, and thus to lead me to the feet of Jesus; and although he disposed of many of my objections, and through his faithful exertions contributed largely to my letting go of many strong prejudices, yet the question, "How can these things be?" remained unanswered. But when I left him I resolved to read the New Testament a second time—to study carefully and without bigotry its doctrines—to compare it with the Old Testament Scriptures, and thus see how far they agree with each other.

CONVERTED WHEN READING THE NEW TESTAMENT THE SECOND TIME.

I accordingly did so, and it was as I read for the second time the Testament, that it pleased the Lord, in His sovereign mercy, to shine upon the sacred pages, and by His Holy Spirit, to apply the Word powerfully and effectually to my heart. The Truth of the Gospel flashed as lightning upon my guilty conscience, and pierced through my very soul; a fearful struggle between Truth and error, light and darkness, life and death, took place in my soul. I found myself in an alarming position, for it brought my sinfulness and iniquity before me, and my true character appeared in a light in which I never beheld it before. I saw that ruin, eternal ruin, must be my position if I continued in that state, and at the same time felt that the Gospel only was adapted to meet my condition, to save my soul from that destruction to which I was exposed. I accordingly went, as a guilty, helpless, and unworthy sinner, to the foot of the cross, and poured out my supplications there, and soon my soul found that peace to which it had been a stranger before, and my spiritual wounds were healed by the application of that precious blood which was shed on Calvary for the remission of all sins. Here then was my help found; here I found myself on safe ground, and protected under the banner of Immanuel's cross. I began to see with new eyes, to hear with new ears, and to perceive with another mind. I no longer sought the forgiveness of sins through my own merits, for I found that I had none, but looked to Him who His own self bare our sins in His own body on the tree, who made an atonement all-sufficient for man; I no longer sought justification in the sight of God through good works, for I found that I had none, but sought to be justified in the all-sufficient and perfect work of the Lord Jesus Christ; I no longer considered Christ as a mere man, but discovered that in Him

all the attributes essential to Deity were concentrated, that He was possessed of the same essence with God, and was thus constituted a "mighty" Saviour. In short, I discovered in Him the Antitype to whom the whole of the Levitical law pointed—the great sacrifice which was to be offered up for the sins of the world, the restorer of depraved and fallen humanity and the giver of eternal life to all those who come unto Him by faith. I commenced running the Christian race, exercising faith in the Lord Jesus, rejoicing in the hope of the Gospel, and looking for the mercy of our Lord Jesus Christ unto eternal life.

ENGAGED AS A MISSIONARY.

After I was established in the faith under the training and influence of the Rev. John Jack, of Bristol, I felt it my duty to preach the Gospel to my brethren, and to devote myself to the service of the Saviour. Accordingly, the British Society having made me an offer to become one of its agents, I accepted it, and engaged for nearly three years and a half in the Mission field, and have truly found it delightful to serve under such a Master as Christ the Lord: His yoke has been easy, His burden light, and great have been the encouragements I have received from time to time in my work; several conversions have taken place, which were so many tokens of the Divine faithfulness and love.

IN THE SOCIETY'S COLLEGE.

After this the Society proposed to me to enter their College, in order to qualify myself for still greater usefulness. I gladly availed myself of the opportunity, and can indeed say that it has been good for me to have been there. I cannot fail here to express my most sincere and heartfelt gratitude to all our beloved tutors for the care and labour they have bestowed upon us during our college career, and for the great interest they have ever taken in our welfare.

AGAIN IN THE MISSION FIELD.

And now I am about to resume my work in the mission field. I go forth perfectly conscious of my weakness and utter insufficiency; but I go in dependence upon my Master; I will rely on His faithfulness; I will trust His mercy; He has promised to be with His ministering servants to the end of time, and upon that promise I will rest. I feel conscious that of myself I can do nothing, that the means employed would prove useless if not accompanied by the Holy Spirit's influence. Paul may plant and Apollos water, but God alone must give the increase. I will, therefore, earnestly pray to the Holy Spirit, whose office it is to convince of sin, to enlighten the understanding, to dispose the will to embrace the Saviour, that He may ever be present with me in my work, and render my message effectual to the conversion of those who may hear it, so that God may have all the praise. I will, moreover, not lose sight of the heavy responsibility which rests upon me, as a minister of the Cross; to my care are committed the souls of men, and from my hands they will be required. I will, therefore, seek a large supply of grace, that I may be faithful to my trust; that I may know nothing among men but Jesus Christ, and Him crucified; that I may preach Him in all the glory of His person, and in all the sufficiency of His work, and thus be enabled to direct sinners to His atoning blood, and bring glory and honour to His name. My earnest desire and heartfelt prayer is, to spend and be spent in the cause of my Saviour, and to devote and consecrate to His service all my faculties and powers.

HIS VARIOUS SPHERES OF LABOUR.

This was the spirit in which Mr. Jaffé went forth to his work in England and Germany. The following are the spheres in which he laboured, and in all of them more or less successfully:—Bristol, Birmingham, Stuttgart, Portsmouth, London, Frankfürt-on-the-Oder, Nüremberg and Hamburg.

Nüremberg as Mr. Jaffe's Principal Field of Labour.

Nüremberg is one of the most interesting towns of Germany. Full of rich antiquities and rare curiosities, it attracts numerous strangers, who love to linger within its walls. The Pegnitz, a somewhat muddy and sluggish river, divides the town; and on the one side St. Lorenz, and on the other St. Sebald's Church, tower high up to the sky. The St. Sebald's part of the town is rather hilly, and the picturesque Castle, built on its highest summit, commands a fine view of the country.

Christianity was introduced by the Franconian King Theodrich, between the years 511—534. The celebrated Bonifacius came later, and with his indomitable zeal for Christ, and his indefatigable labours, greatly helped to develope a spirit of piety and beneficence.

Few towns are so rich in legends as Nüremberg. Some of them tell of Christian love and benevolence, as, for instance, that which is associated with the hospital for poor and decrepid people. It is said that in the fourteenth century there lived a rich and much respected citizen named Konrad Hainz. In spite of all his riches and the respect he enjoyed, he was unhappy because of an incurable disease, somewhat like leprosy, with which he had been afflicted from childhood. One afternoon, when resting in his garden, he dreamed that an immense treasure in gold and jewels was lying before him, but every time he tried to lay hold on it, it disappeared. He proposed to dig for it, but he could not find a spade. He then took a handful of leaves and strewed them over the place to mark it. When he awoke he was much exercised in connection with his curious dream; and he prayed to God to show him what it meant, at the same time

NÜREMBERG.

vowing if there was a treasure to be disclosed he would devote it to some work honouring to God if it came into his possession. As he was thoughtfully walking through his garden he saw near to the garden wall a number of linden leaves. Taking these as a guide to the interpretation of his dream, he dug in the place and found treasure of immense value. With this he built the hospital, and the first person received into it—a poor old woman—prescribed for him a salve which completely cured his terrible malady.

The cause of the Reformation was warmly espoused by the citizens of Nüremberg, among whom were found some noble men who fought in its defence.

The Jews early settled in Nüremberg. Many of them maintain that Jews were found here before the Christian era, and that the Sanhedrim appealed to the colony with regard to the judgment they were to pass upon Jesus of Nazareth!

In early times the Jews enjoyed complete protection, and were very prosperous. The first persecution overtook them in the year 1298, when they were banished from the town under cruel circumstances, and their property confiscated. Again and again they re-entered, only to suffer severer persecutions, and were once more expelled. In 1850 they were permitted to return, and in 1864 all restrictions to their personal and civil freedom were removed. Shortly after this, multitudes of Jews flocked into the town, and were followed by the Missionary.

Mr. Jaffé laboured twenty-eight years in and around Nüremberg, and was the instrument of leading to Christ many Jewish souls in Bavaria. We feel constrained to give his own account of two remarkable

Cases of Conversion.

I.

A JEW CONVERTED THROUGH A LOST BIBLE.

About three years ago, when I was visiting Oettingen on one of my missionary tours, a number of fanatical Jews became so enraged at the truths I made known that they literally thrust me out of the town, with a good many blows into the bargain. In the scuffle that ensued several Testaments and tracts fell out of my pocket, which I did not miss till afterwards. I have not been there since, and I should probably have forgotten the occurrence but that it was brought to my mind in a remarkable manner.

A short time ago a note was sent me by a gentleman, who begged that I would meet him at a certain hotel, as he had something of importance to communicate. At the appointed hour I went to the hotel, and on my arrival a gentleman came forward, shook my hands most cordially, and conducted me to a private room. I felt not a little surprised and puzzled, and the more so as I had no recollection of ever having seen that face before; but, noticing my embrassment, he said, "Oh, you don't recognise me! and, indeed, how should you? for the circumstance under which I made your acquaintance is anything but pleasant, at least, for you, although I shall have reason to bless God for it to all eternity." He then proceeded to speak as follows: "I was an eyewitness of the scene that occurred in Oettingen three years ago; I felt grieved at what took place, but could not prevent it. One of your lost books I picked up, and looking into it, found it to be a New Testament. I put it in my pocket, and when I reached home pulled it out again, and whether inquisitiveness or a vague desire to know what Christians believed was the inciting motive, I know not, but I began to read it. The part I opened was the Epistle to the Romans, and I did not cease reading till I had finished it. I felt struck, and I may say, overpowered, with the divine sublimity of its doctrines, and I resolved to begin at the very beginning; but I had not gone far when I discovered that the Author of that Book must have been something more than a mere man, for no human being has ever taught such lofty truths, exhibited such God-like compassion, and lived a life of such unsullied purity. I felt charmed, captivated, and subdued, and then very serious thoughts began to trouble my mind. My wife noticed my altered appearance, and urged me to tell her the cause of it. She watched me closely, and one evening she surprised me whilst I was reading and meditating upon the great Truths before me. The whole now became plain to her, and with tears in her eyes she entreated me to deliver up the book to her. I felt most reluctant to give it, and for a time firmly refused to do so; but at last, overcome by her passionate appeals, I yielded and gave it into her hands. For two years the precious volume was secreted somewhere, and efforts to find it were in vain. It was not till God interposed, and that in most fearful judgment, that I recovered it. My dear wife, after a long and painful illness,

was taken from me, and left me and four children to mourn her loss; and then it was that I discovered my treasure carefully hid away in one of her drawers. I now began to study its sacred pages once more, but with a heightened interest and with greater concern to know the Truth; and it was during this second reading that it pleased the Lord to make Himself known to me in all the glory of His Person and in all the greatness of His love, showing me my own guilt and depravity, but also the depth of His compassion and the yearnings of His heart over my helpless state. I prostrated myself before Him, and cried, 'Lord, take me as I am! for I will from henceforth be Thine, and Thine only.'"

I am happy to add that the individual who thus introduced himself to me has given good proof of his true discipleship, and his only desire now is publicly to acknowledge his love and fidelity to the Lord Jesus. I need not say how my heart bounded with joy and gratitude on hearing his interesting story, and I could not help falling on my knees to bless God, and to ask that He would be the guide and counsellor of my new friend and brother in all his future ways.

II.

A JEW'S CONVERSION, PERSECUTION, AND RECOGNITION.

A few days ago, a gentleman of the oriental type entered my study, exclaiming, "Blessed be God that I have found you at last!" I looked at him with open eyes, and scanned his features closely, but could not recollect ever having seen him before.

"What, not know me?" he asked, "when I have to thank you, under God, for all my present happiness!" He took hold of my hands, drew me to the window, and said, "Now, look at me again, and perhaps some remembrance of me will dawn upon your mind."

But no; I could not recall one of his features. Then he said, somewhat disappointed, "I should not have thought that you would so soon have forgotten me, though it must be five-and-twenty years or more since we last met, and no doubt you thought me dead and gone; I knew you again the instant I saw you, though time has made its changes in your looks. Well, if you can't recognize my face, perhaps you may remember my name?"

The moment his name was uttered, a deeply interesting and affecting story recurred to me. And now I must beg you to accompany me to Bristol, where, twenty-five or twenty-six years ago, I first made the acquaintance of my visitor.

One day, a young man rushed into my room, in a state of high excitement, and, without the least provocation on my part, began to abuse me in the most outrageous manner, and explained his violence by saying that he felt indignant at me for having forsaken the God of my fathers, and brought shame and reproach on our nation. "You," he said, "the son of a rabbi! Shame, eternal shame on you!"

"Will you!" I asked him, "listen to my reasons for becoming a Christian?"

"Reasons!" he retorted. "Can you adduce any that will stand the light of God' Truth, or in any way justify your denying the God of Israel?"

Having obtained his promise that he would listen, I began to unfold the way of salvation as revealed in the Law and the Prophets; but when I came to speak upon the 53rd of Isaiah, he again went into a fearful rage, declaring that that chapter was either interpolated, or rendered so as best to serve our purposes. Upon this I told him to bring his own, or any other Bible, and if, on comparing the two it was found that I had quoted any thing which was not part of the inspired Word, I would renounce my faith and return to Judaism.

This declaration greatly gratified my opponent, and he left me with a triumphant smile, promising to call again the following day. But great was my surprise when, in the evening of the same day, he made his appearance, bringing in his arm an old, well-worn Bible, telling me that he could not wait for the next day, and he would be glad to begin our comparison at once. We did so, and when we came near the end, the young man's countenance grew paler and paler, his self-confidence forsook him, and he evidently underwent a fearful mental struggle. He sat brooding and contemplating for nearly half-an-hour, and then rose up to go, saying that he felt so overpowered with the result of the comparison that he could add nothing more now, but would quietly reflect upon it at home.

For three days I saw no more of him, but early in the morning of the fourth day he came, looking exceedingly pale and agitated, and as if he had been borne down by a load

of care. On my inquiring how he was, he surprised me with a confession which thrilled my heart with joy. "From this day," he solemnly declared, "the despised Nazarene shall be my Saviour and my King."

The oftener he read that 53rd of Isaiah, he said, the stronger the conviction grew upon him, that our view of it could be the only right one, and as he eagerly examined the Psalms and the Prophets, he was overwhelmed with a sense of the harmony that existed between the attributes ascribed to the Messiah there and those which we claim for Jesus of Nazareth. "God only knows," he said, "what a fearful struggle I have passed through in these last three days; how I have wrestled with God in prayer for divine light, and how my mind gradually became calmed down by an influence which I never felt before. I have counted the cost, and am ready to take up the cross."

I must here observe that our friend was a native of Poland, he had been destined for a Rabbi, was a thorough Hebrew and Rabbinical scholar, and had left his home on account of the conscription. He now placed himself under regular instruction, and it was delightful to see with what eagerness he drank in the words of Truth. He was thoroughly in earnest, and though storms of persecution began to beat against him, he was not for a moment shaken in his purpose.

It was about five or six weeks after, when one Saturday evening our friend came to me in a most fearful state; his clothes torn from his body, several of his front teeth knocked out, and the blood streaming out of his mouth. I asked what had happened, and he gave me the following account:—

"In the morning the Jewish teacher had sent to ask whether he would not come to him in the afternoon for a religious discussion. He consented. When he came to the place appointed for it, he found a number of Jews collected, who received him with taunts, but not taking any notice of this, he began a religious dispute, in which all present took part. After awhile they began to insult and curse him, and as he bravely stood his ground, they were infuriated to such a degree that, forgetting themselves, they fell upon him and maltreated him in this brutal manner."

I hastened to a friend in the ministry, a great advocate of the Jewish cause, and to an excellent Christian man, who was magistrate at the time, to ask how I was to act under the circumstances, and, after weighing the matter well, they both decided to let it rest, as they thought any legal interference might only increase the ill-feeling.

On my return home, I told our brother this decision, and upon hearing it he said, in a spirit of great meekness and humility, that he would with all his heart forgive his persecutors, and show them how a believing Jew could suffer for Christ's sake.

The two following days our brother came to me as usual, and then he mysteriously disappeared, and I saw nothing more of him till a few days ago. As you may suppose, I felt very deeply concerned for him, and made every possible inquiry about him, but all to no purpose; only on the Jewish countenances

THE RECOGNITION.

I could see a triumphant smile, which left no doubt on my mind that they knew more about the affair than they were willing to own.

And now let us hear his own account as to his mysterious disappearance. "When I left your house," he relates, "two of my brethren joined me not far from it, and it seemed to me as if they had been waiting for me. They talked very kindly to me, and expressed themselves very strongly against the cruel conduct of their co-religionists. When we arrived near my lodgings, I wanted to leave them, but they urged me to accompany them a short distance further, I little guessing the plot that was laid for me. We

now reached the railway station, when two other Jews came up to us, and after some talk, they asked me whether I should like to leave Bristol, as they would be willing to assist me in every way. I told them I had no intention of leaving, though I felt obliged for their offer of assistance. Upon hearing this, they told me, in a very stern and determined tone, that I must leave, and if I was not willing, they would make me so. 'You have been,' one of the party said, 'a great offence to us; and your remaining here may involve us in trouble; we have, therefore, decided that you must leave, and we possess the means of making you go.' I protested against being forced to leave, but all was of no use, and I was so bewildered that I scarcely knew what to do. There was a train just about to start, and before I knew how, I found myself in a railway carriage, with one of the Jews who joined us at the station, by my side. I made a last desperate effort to escape, but was held fast with an iron grasp, and threatened that it would cost me my life if I made another attempt to get away. We travelled all night and the following day, till we came to a large town, which, I was told, was Liverpool. Here I was conducted by my travelling companion to a Jewish lodging, where I was kept like a prisoner for three days, and then, to my great astonishment, was told, that on the following day I was to sail for America, and that everything was already ordered and prepared for my voyage. I was so helpless that I let them do with me whatever they pleased, but my hope and confidence that God would somehow or other interfere for me did not forsake me. In a little more than three weeks after this I was landed at New York, a perfect stranger, knowing very little of the language, and what was still worse, destitute of all means. Everything seemed dark before me, and despair was staring me in the face, when, just as my misery had reached its greatest height, God mercifully raised up friends, in an excellent German Christian family, who did all in their power to raise me both physically and spiritually, and through their loving efforts, others interested themselves so much on my behalf that before six months had passed, I had a business of my own. At this time I dedicated myself fully to the Lord Jesus, in baptism, and the Lord was with me, and prospered me exceedingly, filling me with all peace and joy in believing. I am now what you may call a rich man, but far greater are the riches of the grace that has been given me. I am also married, and have been blessed with a large family, in which the Lord Jesus is loved and honoured. I have written you two letters, but received no reply, and concluded that you had left Bristol, and that they did not reach you. I have made several continental business tours, and it is on business that I am now here, and fancy what was my surprise and joy when I accidentally heard your name mentioned in connection with one of our brethren, I believe a teacher, whom you have lately baptized, and I could not rest till I found you out, and here I am, delighted and happy beyond measure, to see your face again."

I need not say that my delight was not less, and the three days our brother remained here were days of unspeakable happiness to me.

HIS TRIUMPHANT DEPARTURE.

At the age of sixty-two Mr. Jaffé was called to labour in Hamburg, where he had the joy of baptizing first a Jewess and next a Jew. And then his work was done, for soon after this he was seized with a painful and fatal illness. On November 22nd, 1887, when nearly sixty-three years of age, he passed up to a mansion in the New Jerusalem, Doxopolis—the city of celestial brightness, the abode of endless bliss.

"Calm on the bosom of thy God,
Fair Spirit! rest thee now!
E'en while with ours thy footsteps trod,
His seal was on thy brow.

Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death,
No more may fear to die."

And I heard a voice from Heaven, saying: "Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, for their works follow with them."—Rev. xiv., 13.

A CLUSTER OF FIRST FRUITS.

DURING the first few years of the Society's existence the Missionaries were constantly engaged in Christian intercourse with the Jews; they were received with civility, and in many instances listened to with deep attention while with simplicity and holy earnestness they invariably unfolded the Truth as it is in Jesus, and urged its importance on the heart and conscience.

The Word of God and evangelical tracts were extensively circulated, they were read in Jewish homes, and preserved by Jewish travellers in their wanderings, made the subjects of Jewish inquiry, and further supplies of them were entreated.

A spirit of fervent, believing intercession for Israel was far more widely diffused, and a lovelier temper towards them cherished among Christians of every denomination; and this with a view to no sectarian object, but to the glory of God and the salvation of His ancient people.

Amid many instances which justified the hope that conscience had been awakened, and the heart savingly impressed, there were some of a very decided character.

I.

A young Israelite of respectable parentage, wandering through this country without any definite object, attracted the attention of some pious females, who first told him of Christ. He obtained and read the Scriptures; conscience was alarmed, and for nine months he was in a state of great spiritual distress. In prayer he found relief, and, under the affectionate tuition of one of our missionaries, he was taught the Truth, and by grace introduced to a way which he knew not, and in which he walked with steadfastness and holy joy. After needful training, he became a successful Missionary of the Society.

II.

Another, in somewhat similar circumstances, having had his mind partially enlightened, was introduced to the same Missionary, who taught him the way of the Lord more perfectly. Many entreaties and many threats were addressed to him to induce his return home; appeals were made to his tenderest feelings as a son and a brother; but he was decided for Christ, and preferred a very laborious occupation as a follower of Jesus to all the comforts which would have surrounded him had he returned to the religious views in which he had been brought up. He was baptized, admitted to a Christian church, and adorned his profession.

III.

Another, after being educated in the principles of Jewish orthodoxy, was exposed to the influence of infidel association and practice, and became regardless of all religion and the servant of sin. Through various scenes on the continent of Europe, and with the French army, he pursued his ungodly course, until God in mercy laid the rod of affliction heavily upon him, and sent to him the message of salvation by the lips of our missionary. He received the Truth in the love of it, and both in health and in much bodily affliction he manifested its power and enjoyed its consolations.

IV.

Omitting other cases equally interesting, we would refer to that of an Israelite in respectable circumstances who, when first visited by the missionary, knew not and sought not the way of salvation; and if he had hopes, built them on the sand. It pleased God to open his ears to the Truth. He felt himself a sinner, read the New Testament; and, "as he read," said the Missionary, "his faith became confirmed; he saw fresh beauty in the Mosaic dispensation, though it was now clear to him that it had given place to a brighter and better, and that the Messiah, the consummation of all, had appeared, as was prophesied of Him. In this state, but increasing in light, he continued for some time as a secret disciple, having his soul firmly fixed on the Rock of his salvation; until God, in His infinite wisdom, saw fit to call His new-born son to His heavenly inheritance. He endured the suffering of several weeks with the most perfect resignation to his heavenly Father's will, and frequently conversed with me

cheerfully, though in prospect of a speedy dissolution. 'I know that my Redeemer liveth' was his favourite quotation. Even in his last moments he clasped my hand, and endeavoured to repeat the passage; but when he had only uttered the words, 'I know,' his strength failed. They were his last words, and in a few minutes after his spirit fled. I had never seen death before. May my last end be like his!"

The British Society, the Mother of the Netherland Society.

On October 20th, 1846, our friend, Mr. Vos, of Amsterdam, wrote:—

"The following day we attended the meeting, when, after the discussion of one or two topics, the establishment of a Netherland Society for the Propagation of the Gospel among the Jews was proposed by Dr. Capadose; the motion was generally well received. We have made final arrangements with Dr. Da Costa, who has agreed to take the oversight of Cohen, with the help of the Committee which is to be formed in connection with their own Society. The Rev. Mr. Jamieson, the episcopal minister at Amsterdam, is very kind to Cohen, and we may expect the co-operation of Christian friends in Holland. I think it cause for joy that the exertions of our Society should have stirred up the Dutch to wipe away the stain of national indifference towards the Jews."

LETTERS FROM DR. CAPADOSE.

. . . "I avow to you, very dear friends, that your zeal, your ardent desire to be useful to the children of Abraham, have awakened in me a very deep and lively emotion; you have excited in me a holy jealousy. No! I cannot suffer that this shame should remain upon the Christians of Holland, that it should be our brethren of England who pray, work, and send forth labourers into Holland, while we content ourselves with seeing you in action. We must absolutely wipe off this disgrace. We hope to be able to announce to you that all is in activity amongst us in this respect; every month we shall have a prayer meeting for Israel, a colporteur will be employed by ourselves, and I beg you to aid us by your counsels, your prayers, your tracts, in order that our little Society scarcely born may increase."

. . . Our prayer meetings are held regularly in several towns; the distributing of Bibles continues as well as that of tracts. The Jews are greatly excited by the rabbis, who have denounced in the synagogue both ourselves and our work. We continue to pray boldly, looking upwards to Him who can alone open the heart. The field must be sown before the fruits of harvest can be reaped. We have begun schools for Jewish children, and this very day my heart has been deeply affected in listening to Christian hymns sung by Jewish children. The number is very small at present, but my experience has taught me that all that comes from God has a career somewhat like that of the Son of God Himself, whose humiliation preceded His glory. "Through the cross to the crown! through the combat to the victory!" The grain of seed has in it a principle of life which extends and developes itself.

How rejoiced I have been in seeing the blessings which God grants to your Society! May He multiply them much more! I pray that He may grant us to love each other as brethren, and to sustain each other by fervent prayers. Believe in the attachment of your brother in the faith—CAPADOSE.

INCIDENT RELATED BY DR. CAPADOSE.

"The Jews sometimes display a lofty principle, which shows that the Divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility and a warm heart, but easily excited to wrath. He had a brother, whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparations for the Sabbath-day. 'Come, dear Joseph,' she exclaimed, 'the night is approaching; come and light the Sabbath lamp.' But he, full of sadness and anguish, continued to walk up and down the room. His good wife spoke again in anxiety. 'See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted.' Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned, with tears of joy in his eyes. 'Now, dear Rebecca,' he exclaimed, 'now I am ready.'

He repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which occurred in the morning, adding, 'I could not pray and light my lamp before becoming reconciled with my brother Isaac.' 'But how did you manage to do it so soon?' 'Oh,' he replied, 'Isaac had been as much troubled as I was; he could not begin the Sabbath either without becoming reconciled with me. So we met in the street; he was coming to me and I was going to him, and we ran to each other's arms and wept.'"

This anecdote may be regarded as a window through which we may see not only the forgiving spirit of two unconverted Jews, but also the beautiful spirit which animated Dr. Capadose himself, one of the noblest of Christian Israelites, who aimed at nothing less than complete conformity to Christ, who loved all mankind, and while enduring the agony of the cross, exclaimed, "Father, forgive them."

Dr. Capadose, of the Hague, and Dr. Da Costa, of Amsterdam, both of them alike distinguished Hebrew Christians, were corresponding members of the Committee of the British Society, and the founders of the "Netherland Society of Friends to Israel."

THE STORY OF THE CONVERSION OF A JEW.

By a Friend to Israel.

THE following narrative of the conversion of a Jew may be taken as the pattern of the conversion of thousands brought about by the instrumentality of the British Society during the last fifty years.

It was in the month of July; there had been a brilliant day, during which the reapers had been busily engaged in cutting down the golden crops with which the fields were richly laden; but now the labours of the husbandman were over, and the sun, which had been shining without a cloud, was sinking below the horizon. As I was walking slowly down a beautiful country lane, was enjoying the evening calm, and listening to the little warblers who were to be seen here and there winging their way and lifting up their voice to celebrate their Maker's praise, I began to picture to myself the scene of rejoicing when the proclamation is made that the harvest of the world is ripe, and the angels thrust in their sickle to gather into the heavenly garner all the precious souls which have ripened under the genial influences of the Sun of righteousness.

As I went on the old parish church came into view, standing a little to my left; it was surrounded by gravestones, many of them bearing the impress of age, and I thought of the numbers who were slumbering in the dust, who, like the corn, had been cut down never more to rise till time shall end, but who at the last day will be like the grain which had been sown beneath the dust of the earth, only to spring forth into newness of life.

Whilst these thoughts were occupying my mind, the heavens had become black with clouds, and a storm was evidently at hand. The rain soon came down in torrents, the darting flash of lighting dazzled the eye, and the thunder clap that followed was loud and long. My musings were over, and I hastened for shelter to the porch of the sacred building where several had already taken refuge; indeed, it was a frequent resort in times of storm, and many a traveller had also found it refreshing to rest there for a while when his strength was well-nigh exhausted by the length of his walk and the heat of the sun.

Amongst the number of those whom I found collected here, was a man of reverential appearance and oriental costume. I could easily discover that he was of that ancient race whose countenances bespeak their ancestry, and who call to our recollection Egypt and Canaan, Samuel and David, prophets and priests, Jesus and his apostles. Being anxious to know more of him, I introduced myself as a friend to the Jews, and as one who was in the constant habit of reading Moses and the Prophets. I soon found that his views were different from what I anticipated, for he freely spoke of the new covenant made with Abraham, reiterated to Isaac and to Jacob, and fulfilled in the person of Jesus Christ. On my speaking of God's dealings with His people, with the view of eliciting his experience, he said:

"I was born in ———, of Jewish parents, who early taught me to value the precepts which were given to our forefathers, whilst, on their way to Canaan, they were wanderers in an uninhabited land. I grew up believing the study of the law as set forth by

the Rabbis to be the most honourable of all employments, the most conducive to the glory of God, and the best mode of making compensation for the sins to which my nature made me prone, and which I found to cling to me, even when engaged in religious duties, but I have since learned that there is nothing vital in rabbinism, and that, had I strictly observed all its ordinances, my soul would have remained uncleansed; I could never thus have been justified before God. Had he called me to account whilst in that state, how naked and vile must I have appeared in his sight! But now the robe of my Redeemer's righteousness is my covering, and my sins are washed away by His blood. 'Oh, to grace how great a debtor!" Before, however, this change took place, I felt dissatisfied with myself, and sought to my blind leaders for direction, and to a still more diligent observance of the traditions of the fathers for comfort. Failing in my observances as well as in the performance of penances enjoined by those to whom I had applied for counsel, my feelings of dissatisfaction increased, and I began to think that there was something wanting in order to true religion which I had never yet found. My dilemma may be better conceived than described, for I had to contend both with a mind awakened to a consciousness of its own evil tendencies and with the rebukes and remonstrances of my parent for allowing myself to give way to such agitating thoughts. In these circumstances I began to indulge a secret inclination to listen to the repeated entreaties of a dear Christian friend to search into the Truth of his religion; the prejudices of the Jew now rose up, and I feared lest I should be tempted to forsake the religion of my people, and so incur the displeasure of an angry God. On further thought I felt persuaded that I could soon detect the falsehood of Christianity, and prove that all which is said in its favour is without any solid foundation. With these feelings I secured a little time for solitude, and for the first time in my life opened the New Testament. I felt an indescribable chill running through my veins when I came to the name of Jesus; this, however, subsided, and finding nothing to enable me at once to prove it an imposture, I continued its perusal. I was startled by the miracles which it records, but attributed them to the knowledge which Jesus had acquired of Cabbalah or mystic science. Soon, however, other sentiments took possession of my mind, and I began to think of Jesus in a very different light from what I had hitherto done. I reasoned thus with myself: 'Here is a man devoting himself to the welfare of his fellow-creatures, willing to live poor and needy that he may perform acts of benevolence, and yet receiving scorn and contempt in return. Surely mere human nature could never have borne the weight of oppression and cruelty that was heaped upon him.' I now became more reconciled to and familiar with the language of the New Testament, and began to regard Jesus as a very praiseworthy character. From this I was led to study, in connexion with it, the prophecies of His sufferings and death; Christ at length gained the victory and became my Lord and Saviour."

The storm had now subsided, the evening calm was restored, and all nature round appeared to be refreshed. I was reminded of the varying experience of the Christian: his soul is now darkened by the clouds of unbelief and despondency, or he is, perhaps, tossed to and fro by the raging billows of temptation, which threaten speedy destruction; but presently the clouds disperse, the billows cease to rage, and the beams of his heavenly Father's countenance shine forth; in the light of which he is enabled to rejoice with a joy unspeakable and full of glory.

The rain ceasing, our little company, who had been listening with apparent interest to the statements of my Jewish friend, began to separate, and as he also was anxious to be on his way, being unwilling to lose what I considered the substance, or core, of his history, I asked permission to accompany him part of his journey, which he granted, and then continued his narrative.

"I now saw it my duty, in obedience to the ordinance of the Lord Jesus, to make a profession of my faith, and to submit to the rite of baptism: this led to an inward struggle, for my family had expressed their determination to banish me from their presence and house if I even continued to inquire concerning the Truth of Christianity; and I could not be unaware that they would carry their determination into immediate effect should I make a public profession.

"The thought of banishment from those whom I tenderly loved I felt to be overwhelming, but then the words came into my mind, "He that loveth father or mother more than me, is not worthy of me." I said to myself, Oh that I had never been born a Jew, that I had been the offspring of

Christian parents; how should I have valued the privilege! and then, moreover, I should have escaped the trouble and anxiety which are now coming upon me. Still I felt that Jesus must be obeyed and followed wheresoever He leads, be it through prosperity or adversity, trial or temptation, sorrow or joy, for I could not receive Him as my Lord without doing the things which He says; and I was much comforted and encouraged by the promise, 'When my father and mother forsake me, then the Lord will take me up.' Thus strengthened, I determined to go forward, and to conquer through Him who will be more to me than all earthly good; but the resolution was made in my own strength, and soon gave way before the power of the enemy, and I sank into a state of supineness, in which I learned my own utter helplessness. I had, indeed, resolved to do all in the strength of the Lord, but soon found I had not placed in Him that full confidence which leads the mind to look habitually to the Strong for strength. Deeply feeling my weakness, I was led at length afresh to the throne of grace, and I asked for renewed strength, while I inquired, as I had often done before, 'Lord, what wilt thou have me to do?" The words of Scripture now came to my heart with irresistible power, "Arise, and be baptized.'

"My anxiety is not to be described. The time had evidently arrived when a public profession of Christianity was indispensable, if I would be indeed a disciple of Jesus, and be established in the faith. Fully convinced of my duty, I went to the Christian friend to whom I have already referred, and told him the circumstances in which I was placed. He entered into my feelings, repeated many of our Lord's injunctions with regard to stedfastness, and urged the importance of my declaring my faith to the church and to the world. It was a critical moment; my state of mind was such as none can fully realize but those who have experienced it. He who searches the heart and trieth the reins was almost the only one who knew of my faith in Jesus; for unlike my brethren of old, of whom it was said, 'this people draweth nigh unto me with their mouth, while their hearts are far from me," my heart was with Him, though my tongue seemed unwilling to confess it. But, on reading the account of Philip and the eunuch, the words 'What doth hinder?' seemed a rebuke directed to me from above, and I now resolved no longer to stand aloof from the comforts of the Gospel, which are only ours while in the path of obedience, and through Divine assistance, to stand or fall under the banner of Christ, and to be ready to suffer, if called to it, for His name's sake.

"After this I took the first opportunity of communicating my wish to an esteemed minister, who for some time had taken an interest in my welfare, and under whose instructions I had been gradually taught the doctrines of Him whose name I once regarded with abomination, but whom I now saw to be the chief among ten thousand, and altogether lovely. The day and hour were in due time fixed for the administration of the sacred ordinance; and when they came, I was enabled, before a large assembly, to declare what the Lord had done for my soul, and how He had opened mine eyes to see my danger, and had enabled me to flee to the refuge, and escape the wrath to come.

"It was a solemn season, a time which I shall never forget, and a stroke which, though it severed me from kindred and friends, united me more closely to Jesus. Being no longer ashamed of Him, I felt as I never felt before my relationship to and interest in Him.

"My parents and relatives became increasingly dear to me, and my heart yearned for their salvation; no opportunity escaped without my pointing them, through the types and shadows of the Mosaic dispensation, to Him who was to 'take away sin by the sacrifice of Himself." On entering the room one morning where they were sitting, I saw indignation depicted in their countenances, and soon discovered that some one had informed them of my baptism, by their asking me if it were not a false report. I answered in the negative, and was proceeding to explain the motives by which I had been led to take such a step, when I was silenced by my father, who rose from his seat, and after bitter exclamations against Jesus and His followers, rent his garment, and addressed me in the most awful language, giving me over to excommunication, and to be hereafter considered as dead by every member of the family; at the same time he assured me of his willingness to forgive and to restore me to former parental love if I would but recant. My mother, who all this time had been repressing her emotion, now burst forth into a flood of tears, following them with such expressions of scorn and contempt as my father had omitted, and yet expressing her willingness to join with him in

giving me again a welcome to the accustomed share in her affections. The appeal was overpowering; if I had been possessed of worlds, and the parting with them would have mitigated their grief, I could easily have renounced them all. But my Saviour I felt so precious, that it was impossible for me to sacrifice His love for all the invitations and promises of earthly parents. Finding that they could not shake my attachment to Jesus, and that they were unable to win me back to what they termed the religion of my fathers, they discarded me, and forbade my ever entering into their presence again; but amidst all, the grace of God proved my support, and I bade adieu to kindred, and to all that was dear to me in my native country, counting it an honour to suffer for Him who had done so much for me.

"From thence I travelled to ——, where I settled for some time, and found many dear Christian friends; but circumstances proving unfavourable to my continuance, I proceeded to England. And here, having arrived at the end of my journey, I must bid you adieu, still, however, rejoicing in the faithfulness of a covenant-keeping God, and on a review of the path by which I have been led, desiring to raise another stone of Ebenezer to His praise. I leave you with the full assurance that, saved by the same precious blood, we shall again join each other above, and unite in the song of heaven, 'Worthy is the Lamb.'"

I cannot describe the impression which this simple narrative of the dealings of God with a Jewish heart produced on my own mind. The Hebrew race stood out before me as pre-eminently the object of Christian sympathy and exertion; and I was led both to look back to the time when Zion and its inhabitants were emphatically the joy of the whole earth, and forward to the predicted day when Jerusalem shall again lift up its head in glory and majesty, and boast of a King whose sceptre is righteousness, and whose government is peace.

SIR CULLING EARDLEY EARDLEY, BART.

1843.

(*With Portrait.*)

SIR CULLING EARDLEY EARDLEY, Bart., was born on the 21st of April, 1805.

HIS JEWISH AND GENTILE DESCENT.

He was descended, on his mother's side, from the Jewish family of Abudiente or Gideon. The ancestors of Sampson Gideon were the Abudientes of Hamburg and Lisbon, who were eminent as Talmudists and Lexicographers.

Sampson Gideon, jun., married a lady belonging to the Eardley family—a family originally named Lefevre, then Smith, and then Eardley. This distinguished family came from France in the time of Elizabeth, and settled at Hadley, in Middlesex. Mary Eardley-Wilmot, a great aunt of Sir John Eardley-Wilmot, became Sampson's wife, from whom he derived his Gentile name and many choice possessions. In 1802 he was created a baronet, after having held an important Government appointment in India.

Sir Culling Eardley, the subject of our sketch, was the only son of Sir Culling Smith, (the second baronet), by Charlotte Elizabeth, the second daughter and co-heir of Sir Sampson Gideon, afterwards Lord Eardley. This title became extinct in 1824, as his lordship left no son. In 1829, Sir Culling Eardley succeeded to his father's baronetcy, and became Sir Culling Eardley Smith. In 1847, on becoming the representative of the Eardley family and the heir to the Eardley estates in virtue of his mother's right, he dropped the name of Smith, and, by Royal permission, took the surname and arms of Eardley. It is, to us, exceedingly interesting that the distinguished Jew, Sampson Gideon, the great stockbroker, who became Sir Sampson Eardley, Bart., and then Lord Eardley, the possessor of immense wealth, landed estates and exquisite works of art, was the grandfather of Sir Culling Eardley Eardley, Bart., who was the esteemed Treasurer of the British Society for the Propagation of the Gospel among the Jews, and one of the founders and the first President of The Evangelical Alliance. His Jewish descent was to him a reason for devout gratitude to God, which expressed itself in connection with the British Society and the Evangelical Alliance in prayerful, practical sympathy right on to the very close of his earthly life.

C. E. Eardley

HIS FIRST SCHOOLS.

He was educated first at Eton, and then at Oriel College, Oxford. Before the passing of the Reform Bill, he sought and obtained Parliamentary honours. He represented Pontefract, but it was only for a very short time. His subsequent political defeats we regard as triumphs, inasmuch as they prepared the way for his entire consecration to the highest objects of life.

HIS MARRIAGE AND MOTTO.

The marriage of Sir Culling Eardley with Isabella, daughter of Thomas Carr, Esq., took place on the 9th February, 1832, and was followed by the happiest results. Both gave themselves to the Lord who had given Himself for them, and then to the furtherance of His cause among Jews and Gentiles throughout the world. The motto of the Eardley family,* *Non nobis solum* ("Not for ourselves alone") was adopted as the law of their Christian life. This is the law of the material, and ought to be the law of the spiritual universe.

"A system of bounties and reciprocal services runs through all this chain of creatures. It is not for the good of the clay that its nourishing principles are elaborated. It is turning what earth and heaven have given it into uses for powers higher up. It is not the grasses that need the seeds of grasses to live upon. It is not the flax that needs either linen or linseed oil. It prepares the material of the one and the other. Not for ourselves. Apple trees do not eat apples. Cotton bushes do not wear muslin. The eucalyptus does not dread malaria. The tea plant or the coffee plant need no nerve stimulant. Rose bushes seek no pleasure in red or white, in exquisite forms or sweet odours. From the moss up to the mighty trees every plant reaches up from the earth towards heaven, having written upon the sap of it and in every limb of it, the law that they shall provide not only for themselves, for their own nutrition and reproduction, but shall minister to the want of higher things."

This law found some of its richest illustrations in the disinterested lives of Sir Culling and Lady Eardley. As the coral insects, down in the depths of ocean, build not for themselves their beautiful structures upwards towards the light, so down in the dark depths of the ocean of life our friends laboured together for others, and always in the direction of God and Heaven.

As silkworms do not stay in the cocoons which they form, but burst out from them and take wing, not for themselves, so our friends, not satisfied with their past philanthropic and religious attainments, left them behind, and pressed on and up to the noblest and best. Thus, for about 30 years, they were spared to spin together the silken thread of life wisely and well, not for themselves alone but for others, not for time merely but for eternity. Then Lady Eardley, her heart throbbing to Christ, the common centre, was lifted higher; then, after the short separation of three years, Sir Culling, at the Master's call, ascended to the enjoyment of an everlasting re-union in the Paradise of Truth and Love.

HIS FIRST AND LAST SERVICES FOR THE SOCIETY.

At the first Public Meeting of the Society, held on Monday evening, the 24th of April, 1843, Sir Culling Eardley's name was read out as a member of Committee. Then, after a few years had come and gone, he was elected Treasurer, and recognized as President.

HIS LAST ADDRESS.

The Seventeenth Annual Meeting was held in Freemasons' Hall, on Friday evening, the 27th of April, 1860. Sir Culling Eardley presided, and delivered the following address, which proved to be his last, on behalf of the Society:—

"Ladies and Gentlemen, I have to apologise for being somewhat later in my attendance than I intended, but I assure you, with the greatest sincerity, that it is not from want of deep and thrilling interest in the question that brings you together this evening, which has become one of the great questions of the day in which we live, namely, the return of Israel to the God of Israel, to Him who is the Hope of Israel. Whilst your Report was being read, in which reference is made to the destiny of the Jews to be the preachers of Christianity throughout

* The motto appears in the following golden sentence of Cicero, and was borrowed from Plato:—"Sed quoniam (ut præclare scriptum est a Platone), Non nobis solum nati sumus, ortûsque nostri partem patria. Vindicat, partem amici: atque (ut placet Stoicis) quæ in terris gignuntur, ad usum hominum omnia creari, homines autem hominum causâ esse generatos, ut ipsi inter se, aliis alii prodesse possent: in hoc naturam debemus ducem sequi, communes utilitates in medium afferre, mutatione officiorum, dando, accipiundo; tum artibus, tum operâ, tum facultatibus devincire hominum inter homines societatem."—Offic. i. 7.

the world, in which I most fully and cordially believe, it brought to my mind a scene that I witnessed some few years ago in the City of Rome. I was sitting by the side of Dr. Keith, the great writer on prophecy, listening to the speeches which are made annually on the feast of the Epiphany at the College of the Propaganda in Rome, where young students from all parts of the world come forward to make orations in their native language—and a very fine intellectual exhibition it is, although totally devoid of unction or any real religious character. I remember Dr. Keith saying, after we had been listening to speech after speech, not in the Teutonic or in the Scythian tongue, but in language all derived from the old Latin, "True, it is a very fine exhibition of the power of language, but it is nothing to what we shall have when we get the Jews to embrace Christianity; then we shall have them teaching the whole of the nations of the earth." I am not a great prophet, neither do I say how such and such things are to be accomplished, but I believe, looking to the passing events of our day, that the Jews will be ours; that God intends to use them as a mighty machine for the conversion of this world to Christ. I was also a good deal interested by the statement in the Report, that the Jews in Paris have been of late much stirred up by the present antagonism shown to the Papacy. I myself can confirm that statement, that not only in Paris, but in many other parts of Christendom, the Jews feel in the same way, and I, for one, regard this rising feeling amongst the Jews against the papacy as corresponding with what is said by Paul in the eleventh chapter of Romans. Paul is speaking to the Christian Church, and warning them against insolence to the Jews—he is telling them that as by the cutting off of the Jews they were grafted in; so let Christians beware, lest by the cutting off of Christians, the Jews be grafted back again into their own place to enjoy their ancient privileges. It is a remarkable fact that that warning is addressed not to Colossians or Ephesians, but to Romans. It does seem to me to indicate a possible purpose in the mind of God that it is by that great heresy, which has its centre at Rome, being overthrown, that the Jews are to be materially helped to come to the Truth of the Gospel. The interpretation of that passage in Romans, whether it be a sound one or not, tallies exactly with what is now happening. Nothing, I think, strikes the Jews so much throughout Europe as the evident passing away of the papal power. I have had many conversations with them, and they one and all connect that fact with the prospect of some great change that is going to happen to themselves. Happily the feeling, as regards the passing away of the papacy, has been coincident with increased tenderness, sympathy and kindness on the part of Protestant Christians. The two things are working together, going hand in hand, as it were. They see the papacy going down on the one hand; they see Protestants treating them with kindness, sympathy and tenderness on the other. Those two principles were strongly illustrated in the case of Mortara; not only the boy himself, but his father, had their hearts opened to the reception of evangelical Truths by the circumstance of Christians coming forward to protect the child. The father of that little boy sat with me for three quarters of an hour at my house in the country, talking over the subject of Christianity with an evident desire to examine the question. I urged upon him this view of the matter—that it was not for the interest of any brother amongst us to have his mind occupied by questions of profession. I said to him, "You are rather younger than me, but we have neither of us probably a great many decades to live; is it worth our while, as we know not one day from another when we may be called upon to go into eternity, to let ourselves be diverted from sound reasoning by the question of whether we are to stand to our profession or to leave it? Is not Christianity after all a question of fact? Does it or does it not reduce itself to one single fact? Did or did not a certain individual, whose existence both you and I admit, although you question His Divinity, die and rise again? It is a question of fact; why should not you and I look at that with calmness? If I use wrong arguments, refute them. If I use right ones, is it not to your interest, I will not say to become a proselyte to me, but is it not a matter of gain or loss? Therefore, is it not deeply to your interest to examine the question? If I am right, are you not in a fearful position in rejecting Him for whom God wrought this great miracle? If I am wrong, all I desire is that you will show me I am wrong." Certainly, some ten years ago, I could not have got others, with whom I had similar conversations, to talk to me with the same calmness upon this subject that I have been referring to. In this great metropolis, at one of the

theatres which is now open every Sunday for preaching the Gospel, the stage manager is a Jew. He is to be found there week after week, opening the box doors, letting in persons to hear the preaching, and manifesting a very considerable interest in it himself, and has shown it by the purchase of the Scriptures. I have had several conversations with that individual, and I can assure you that the single case of Mortara has done more to predispose him and many others to listen to Christianity than anything that has happened for many years.

I should not do justice to my own feelings if, before sitting down, I did not endeavour to express how deeply I feel the interest we all have in the question before us this evening. If we are instrumental in God's hands in converting a Chinese or Hindoo, or any other class of persons throughout the world, there is no Christian who will not be most grateful to God who has permitted him to be so; but there is no class of people with whose salvation our interests are more bound up and united than those of the Jews. It is impossible to read the Epistle to the Romans, and note the circumstances in which the conversion of the Jews, and of mankind at large, are placed, without seeing that the conversion of our own countrymen in this island, which is so largely Christian, to becoming altogether and totally Christian—in fact, the conversion of the whole mass of mankind, is to be preceded by the conversion of the Jews from Judaism. We have no need of any additional motive besides our Saviour's glory, and the consciousness of endavouring to serve Him to the best of our ability. But were any additional motive wanted to lead us to exert ourselves for the conversion of the Jews, it surely would be enough for us to feel that not only the salvation of our countrymen, our neighbours, those amongst whom we live, but that of the world at large, is bound up with the conversion of the Jews. I cannot avoid expressing a conviction of my mind, to which I have very recently been brought, that if the Holy Land is ever to be restored to the descendants of those who formerly possessed it—and there seem to be very strong indications in both the Old and the New Testament that such will be the case—I believe it will be pre-eminently accomplished by Christians who have been converted Jews (our friend, Mr. Herschell, will pardon me for saying this), not by unconverted Jews. I am brought to this conclusion by a fact that has come to my knowledge very recently—that within the last few months there has been a negotiation going on between some of the most eminent Jews of France, England and America and the Turkish Government. A gentleman of considerable influence in London has been the negotiator between the parties. The Turkish Government offered to certain wealthy Jews any quantity of land in Palestine which they chose to purchase, without any restrictive conditions attached to it, including, as I was most positively assured yesterday, the actual site of the Mosque of Omar; so that, if they pleased, they might become possessed of the very spot on which their ancient Temple stood. Those Jews who had taken the initiative in the matter unfortunately found too little zeal amongst their own people to carry it out, and they were unable to find the requisite funds to procure a settlement of the bargain, or persons who would go out as emigrants. After all, I am forced to come to the conclusion that whatever amount of blessing there may be in the old tree, it is but a dormant blessing, which will not be found effective until the tree bring forth fruit to the glory of Christ. I think it is not the unconverted Jews who are destined to work great things for themselves—it is the converted Jews who are destined to work out the spiritual good of the Jewish nation. You will pardon my troubling you by allusion to what seems to me by no means an unimportant matter as connected with the salvation of our fellow-men; and allow me to conclude by assuring you of my most earnest and deep interest in the promotion of that object which has brought us together to-night, and how much I feel that the accomplishment of that object is interwoven with the salvation of mankind and the glory of our Lord and Saviour."

HIS LAST OFFER YIELDED £1,000.

THE TREASURER'S OFFER.

The following was the kind proposal of Sir Culling E. Eardley:—

Sept. 27th, 1862.

My dear Sir,—Your statement about the Jews' Society is deeply interesting. So are letters from Dr. M., sent me by Mr. Herschell.

I think I am bound, as Treasurer, to give you a little help; and it shall be proportioned to what others do from this time.

I will add £10 to every £100 promised from and after the receipt of this letter, up to £1,000. If you can get promises of

£1,000 I will give £100. If £500, it will be £50. If £100, it will be only £10.

I wish I could do more, but I am glad to do this. It is a deeply interesting state of things.—Believe me, faithfully yours,

C. E. EARDLEY.

THE APPEAL.
AFTER TWENTY YEARS' GOOD WORK.
A FINANCIAL CRISIS.
NOV., 1862.

It is with unaffected reluctance that we find ourselves obliged so frequently to refer to matters of finance. But we are persuaded that all true friends of Israel will consider that, not only the state of our funds, but the *sad alternative* of an inadequate supply of means—namely, the withdrawment of true-hearted, devoted labourers from the fields "white to the harvest," whither the Lord of the harvest hath sent them—amply justifies reiteration of appeal and statement. A crisis has come upon us—from the enlargement of effort, as well as from expenses incurred by providential events, and from the state of trade, and the large demands made this year for other great religious movements. It is not the first time that we have, as a Society, met with unexpected difficulties, and we do humbly trust and believe that He who in past days put into the hearts of His people to come forward with the needed succours will not forsake us now. Nevertheless, to avert the threatened evil, there are urgently needed the "labouring in prayer," the personal exertion to obtain fresh supporters and donors, the self-denial and the consecration of gifts to a cause which emphatically is the cause of Him who is the *Brother* of the Israelitish race, and the King of the Jews, as well as a waking up to the claims of *Jewish* missions on the part of the Church of Christ, such as has not yet been witnessed.

We are thankful to record that, to their power, and beyond their power, a goodly band "have been willing of themselves;" that we receive cheering reports of increased faith, revived zeal, and advancing liberality from the deputations who have visited different parts of the country. It may also be stated that some of our missionaries *have* done so, and other agents of the Society are offering to give up portions of their salaries towards meeting the emergency.

Without liberal aid we are at this moment deprived of *any margin*, and are utterly unable to *extend* operations, which have, notwithstanding all our efforts, been lamentably limited. Alas! there are millions of Jews who—living in countries where Greek or Romish superstition and idolatry prevail—have never yet had the Scriptures put into their hands, nor once heard the joyful sound as to the Redeemer, Deliverer, High Priest, Prophet, and King, who is "mighty to save."

We take courage when we look back on the faith, prayer, labours and tears of those who, twenty years ago, founded this Society. We think also of the ripe sheaves already gathered; of the institution of Bible and Tract Societies by the Jews themselves; of the stir and spirit of inquiry now prevailing *in London* itself, as well as in foreign lands; of the marvellous blessings vouchsafed to the faithful band of missionaries God hath given us among the Italian Jews; and of the fact *that more than eighteen hundred Jews* have joyfully carried away from the Bible-stand at Kensington, during four months, copies of the New Testament, Gospels, Psalms and portions, *all in* Hebrew. *Direct* conversions have, we trust, succeeded this effort. But who shall estimate the future results of the good seed of the kingdom, thus (the Scriptures being taken away to their homes by Jews of almost every nation) so widely sown? Oh, Lord the Spirit, water it! Sun of righteousness, with Thy bright warm beams, arise, and quicken the precious seed of the Word, that it may bring forth fruit unto life eternal!

P.S.—We have received a comparatively small amount as yet in response to the proposal of Sir Culling Eardley, our Treasurer. One gentleman writes to us, offering an additional donation as soon as a certain sum is made up, and states that he is one of those who "lay by in *store*," according to the apostolic precept and primitive example. Will not others who act on that model "lay by" for *this* cause? Think of the necessities of the perishing Jews! Have they not an urgent, if not a primary, claim? Surely, from this time up to the close of our financial year, smaller or larger sums might be *dedicated monthly* to our Special Fund. The emergency, we trust, is but temporary; but, if not met speedily, we repeat that a *sad alternative* is inevitable.

THE RESULT.

The responses to the Treasurer's offer and the above appeal were slow but sure. He passed away on the 21st of May, 1863, but this event did not prevent his last effort to help the Society from still continuing to bear fruit. In the *Herald* for April, 1864, it was an-

nounced that a friend of the Jews had given £24 to complete the Special Fund of £1,000, which had been asked for and generously opened by Sir Culling Eardley.

HIS CHRISTIAN CATHOLICITY.

The Hon. Baronet was the chief instrument in erecting a sanctuary near Torquay to which members of all evangelical denominations were welcome. He built another at his own expense on his estate at Belvedere, Erith, Kent, in which he placed a baptistry and a font, where he hoped that Conformist and Non-conformist, Calvinist and Armenian, Pædo-Baptist and Baptist would be able to meet and unite their hearts together in Christian worship and work, service and sacrifice. That church at Belvedere was opened by our friend, the Rev. Thomas Binney, LL.D., of the King's Weigh House Chapel, London. Sir Culling Eardley possessed that wide sympathy which is the cure of narrow-mindedness, that sympathy which King David and St. Paul had in ocean fulness. David, in looking away back to the glorious deliverance of the Children of Israel at the Red Sea, identified himself with them on its shores, and sang, "There did *we* rejoice in Him." Paul, in looking away on to the end of time, identified himself with the people of the Lord on the resurrection morn, and exclaimed: "*We* shall not all sleep, but *we* shall all be changed," &c. It was this spirit incarnated in the Rev. Ridley and Mrs. Herschell, in Sir Culling and Lady Eardley, and many other holy men and women which led to the formation and extension of those two grand Christian Institutions—the British Society for the Jews and the Evangelical Alliance.

HIS LABOURS ON BEHALF OF THE OPPRESSED AMONG JEWS AND GENTILES.*

"There were many occasions on which Sir Culling entered with great earnestness into the public wrongs done to liberty, to humanity and to religion, and endeavoured to redress them. It will not be soon forgotten, for example, how he roused the country through the municipalities, beginning with the City of London, against the atrocious act of the Papacy in kidnapping the Jewish child Mortara, on the pretext that it had been baptized by its nurse. His whole nature burned with indignation—as what honourable man's did not?—at this flagitious violation of humanity and justice; while he felt, at the same time, deep sorrow of heart that Christianity should be thus dishonoured before the Jewish nation. At the time of the Syrian massacres he formed a committee and raised large contributions for the sufferers, uniting with the temporal relief afforded, the formation of institutions to promote their permanent social and religious improvement.

"The last public labour in which he engaged, and while prosecuting which he was so unexpectedly taken from us, was one of brotherly love to the persecuted and imprisoned servants of Christ. The tale of Spanish intolerance excited him to persevere, in the face of much opposition, in those efforts which God so graciously prospered to the liberation of its victims. He neither rested himself, nor would suffer others to rest, until the resolution was taken by the Evangelical Alliance to summon a large and influential Deputation from all parts of Europe to Madrid. He was prostrate on his dying-bed before they had all assembled in that city; and the last spark of conscious earthly existence had expired less than six hours when the telegraph brought to his house the glad intelligence of their success.

HIS SUDDEN ILLNESS AND DEATH.

"As a precautionary measure against small-pox, which had attacked one of the servants, he had himself and all his household vaccinated; and to him it was fatal. The very means used for preserving life destroyed it. His system was already in an exhausted state, ripe for illness to a degree unsuspected beforehand, and the latent mischief, brought into malignant development, with rapid strides hurried him to the grave. From the first there ensued great prostration; and, before long, fever, inflammation, and other active forms of disease requiring repeated surgical operations, followed. He did not conceal the danger from himself, but until near the close did not speak of it to those he loved. His work was done; and realizing the fact sooner than others, he committed himself with serene and implicit confidence to the hands of His Heavenly Father. He spoke of his assured hope in Christ, and of the work in which he had been last engaged. He sent loving messages to the Deputation in Spain, even though often wandering from increasing weakness, and offered up more than one earnest prayer for 'the one Church.'

"His patience never failed him, nor his

* Extracts from Dr. Steane's "Memoir of Sir Culling Eardley Eardley, Bart."—*Evangelical Magazine.*

thankfulness. He was unable to read after the first few days, or even to listen, except occasionally while a hymn or a psalm was read to him. But when sometimes roused by an inquiry, he said that he 'had not a wish or a care,' and spoke of the Heaven that was opening upon him. Thus he awaited, without anxiety or alarm, the approaching final moment. No forebodings of the invisible future distressed him, nor any dread of the coming conflict with 'the last enemy.' He knew 'whom he had believed,' and he now realized the tender, faithful, omnipotent love of his Saviour to bear him triumphantly through. Almost his last conscious words were in answer to the question whether the Lord Jesus gave him peace? He replied, with deep emphasis, '*Always, by all means.*' Thus, in fulfilment of His promise to His people, God 'extended peace to him like a river,' and on the broad waters of that glorious stream he entered gently and calmly into the haven of eternal rest.

"He breathed his last about three o'clock on Thursday morning, the 21st of May, 1863, having survived his fifty-seventh birthday exactly one month; and his mortal remains were interred, amidst the sorrows of devout men, in the family vault in the parish churchyard of Essendon, near his seat at Bedwell Park, in Hertfordshire."

REMINISCENCES OF THE LATE SIR CULLING E. EARDLEY, AS PRESIDENT OF THE EVANGELICAL ALLIANCE.

BY A. J. ARNOLD, ESQ., THE GENERAL SECRETARY.

It was my privilege to see much of Sir Culling Eardley during the earlier years of my connection with the Alliance; the Society was then about ten years old. Sir Culling Eardley was an ideal President. He did not simply take the chair at special meetings, but was regularly present at Committee meetings, and also gave a vast amount of time and attention to the organization which he had taken such a large share in forming. As president of the Conferences of the Alliance, his was not only a distinct and powerful personality, but he exercised a marked influence over popular assemblies, though he would not be called an orator. In many a case, however, his wisdom and tact prevented mistakes being made and difficulties created. Perhaps it was in Committee that Sir Culling Eardley was seen at his best. He understood every point that was brought forward, for the simple reason that he was in daily attendance and in constant touch with the staff carrying on the active work of the Alliance. It was often a matter of surprise to me as a young man that he should devote so many hours each day to attendance at the office of the Alliance. Here his presence was invaluable, for he saw and conferred with most of the principal visitors from various parts of our country and all parts of the world, who came to consult, regarding the cause of Christian Union. In Committee, when difficult questions were under discussion, and leading men representing various sections of the Christian Church were involved in intricate problems, Sir Culling Eardley would, by a few wise words, steer the meeting clear of difficulties, and when this seemed to be impossible, he would suggest, with all the grace and fervour of his nature, that at such a point it was most essential that we should be under the guidance of the Holy Spirit, and therefore he proposed that we should kneel down and pray for special guidance and help. It is needless to say that on such occasions difficulties were surmounted in the spirit of love and unity.

Another feature in the active life of Sir Culling Eardley, as President of the Alliance, may be mentioned here. It was his custom during the London season always to reside in town for some months, and his house in the West-end was constantly open, not only for the reception of honoured guests from the continent of Europe and from America, but also for a very important innovation, as it was then thought, in regard to Christian work. He would invite, from time to time, Christian people from all the churches to meet at an evening gathering in his drawing-room, when some distinguished friend from abroad would give an account of the work of God with which he was more immediately associated. Such meetings at the time were unique, and were the precursors of the drawing-room meeting movement of the present day. It is impossible to estimate the amount of good thus accomplished in this direction alone by this honoured servant of Christ, Sir Culling Eardley.

I may be pardoned for mentioning a personal matter. It was Sir Culling Eardley who brought me into connection with the Evangelical Alliance, 35 years ago, and in doing so, I remember his introducing me to the then Secretary (the Rev. J. P. Dobson) as "the future Secretary," of the Evangelical Alliance. Our Society has grown vastly

since those days, but the name and memory of Sir Culling Eardley is still cherished and will be revered until the time when there shall be the great alliance of all the people of God under brighter and happier circumstances. Sir Culling Eardley saw branches of the Alliance formed in several countries, but now such branches are to be found in almost every land where there are Evangelical Christians. He also lived to see the first four of the great International Conferences of the Alliance, and it is needless to say he took an active part in each; but there have been no less than five of these Œcumenical assemblies since that time: and D.V., the Evangelical Alliance will celebrate its jubilee in 1896.

In regard to one of these early conferences, that at Berlin in 1857, Sir Culliug Eardley had a most important share in bringing the arrangements to a successful issue. Many a great difficulty had to be surmounted, but he was not a man to be easily daunted. He visited Prussia, and had an interview with the king (Frederick William the 4th), who became much interested in the proposed Conference, and contributed £170 towards the special fund needed to meet the expenses. When the Conference was held, the King and Queen and other members of the Prussian Royal Family (among them Prince William, who subsequently became the Emperor William I.) attended the meetings. His Majesty also invited the principal members of the Conference to his Palace at Potsdam, where some 1,200 were royally entertained. Many other details regarding the Christian activity of Sir Culling Eardley might be given did space permit. It may be added, however, that one striking feature of his character was that he consecrated all his talents, including wealth and social position, to the service of Christ. His aristocratic connexions gave him great influence in Church and State; his polished and suave manner made him a *persona grata* with Archbishops and Dignitaries of the Church no less than with the statesmen of the day; yet his humility and gentle, gracious bearing towards even the poorest and meanest, made him universally beloved and popular.

[Sir Culling Eardley made a grand discovery when he found A. J. Arnold, Esq., and secured him for the Secretariat of the Evangelical Alliance. All the years that have rolled away since then have abundantly justified the wisdom of the choice. Long may our beloved and honoured brother be spared to maintain and extend the work so well begun in the year of grace 1846; and may the jubilee, soon to be celebrated, help to hasten on the day when the Church on earth and the Church in Heaven shall form one visible and blissful communion, radiant as the sun with the beauties of holiness!—Ed.]

THE HON. AND REV. BAPTIST NOEL.

1843.

(*With Portrait.*)

THE Hon. and Rev. Wriothesley Noel, M.A., was born at Leithmont, Scotland, on the 10th of July, 1799. He was the eleventh son of Sir Gerard Noel, Baronet, and brother of the first Earl of Gainsborough. He became a student of Trinity College, Cambridge, where he worked hard and won the degree of M.A. Having received ordination, and an invitation to St. John's Church, Bedford Row, he accepted it, and began his ministry there in 1828. His views on the Union between Church and State, Baptism, &c., having changed, on the 3rd of December, 1848, he bade farewell to his people at St. John's, and separated himself from the Established Church. On the 9th of August, 1849, he was baptized in John Street Chapel, accepted a call to the pastorate, and laboured there with many tokens of the Divine blessing for nearly 20 years. On the occasion of his retirement, our valued friend Mr. Marcus Martin, on behalf of the Church, presented Mr. Noel with £1,000 as a token of "their profound regard." Though freed from the pastoral tie, he did not remain idle. He went from place to place in England, like an angel of mercy, preaching "the glorious Gospel of the happy God," with the richest results.

His connection with the British Society

began in January 1843, and continued until he was lifted higher, on the 19th of January, 1873.

THE HON. AND REV. BAPTIST NOEL.

INSCRIPTION ENGRAVED ON A MARBLE TABLET IN JOHN STREET CHAPEL, BEDFORD ROW, LONDON.

In Memory
of
THE HONBLE AND REVD.
BAPTIST WRIOTHESLEY NOEL, M.A.,
For nearly twenty years,
The honoured and beloved Pastor
Of the Church worshipping in this place.
He retired from the pastorate in July, 1868,
And entered into rest on 19th Jany., 1873, in his 75th year.
"The memory of the just is blessed." Prov. x. 7.
"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3.

NOTES OF HIS ADDRESS AT THE TENTH ANNUAL MEETING.

At the Tenth Annual Meeting, held on April 29th, 1853, he moved the adoption of the Report and the appointment of the officers of the Society for the year ensuing. He said as the Report which they had just heard was being read it must have awakened in the hearts of all present the conviction that the stations of the Society were important and well chosen; that the men who had been appointed as Missionaries were earnest and faithful labourers in the Lord's vineyard; and that in the work they were prosecuting there was an apparent blessing from God, which no person could properly deny, and that the field of labour among the Jews was obviously extending before the view of Christians. Was not a feeling of regret also produced in the minds of many, as it had been in his own, that they had done so little for this cause, and that so much remained to be accomplished, accompanied with a determination to do more, and an earnest desire that numbers might feel a deeper and more enlightened interest in the proceedings of this Institution? Now, if the Report had really excited these feelings in their minds was not this the best proof that it would have the same effect upon the minds of their fellow-men if it should be printed and circulated? Believing that it was well adapted to promote the ends for which it is designed, he moved with confidence the adoption of that very instructive and interesting document. With their permission, moreover, he would, for a brief period, in the spirit invoked by the Chairman, and in the temper which he had commended each one of them to cherish this evening, endeavour to recall to himself, and mention to the audience, some of those reasons which should make the friends of Truth more interested in this cause, and more zealous for its prosecution. As Christians they were indebted to the Lord Jesus for their happiness and hopes for eternity. He was their best friend, and to Him, if they knew anything of His goodness, they must wish to be consecrated. Must it not be pleasing to Him that they should endeavour to promote the conversion of the Jewish millions from their present state of ignorance and degradation to a saving faith in Himself as their Lord? It was computed that there were about eight millions of Jews in the world; and could any one who felt grateful to the Lord Jesus for his everlasting happiness doubt for a moment that every effort which can be made to bring His claims before the minds of these immortal beings must be pleasing to the Saviour? But there

were some things in regard to this effort which specially commended it to their attention. The fact of eight millions of men, of whatever character and habits, being in peril of losing their souls must needs excite the compassionate zeal of Christians, but there were some circumstances which made them look upon this number of Jews with peculiar interest. Think how they had been treated for centuries. The harsh and cruel treatment which these afflicted people had received at the hands of Christians—so called—was a very unlikely, and had proved a very unproductive, method of schooling their minds for the reception of the doctrines of the Gospel. Men had, it seemed, become possessed with the idea that God had put into their hands the rod of vengeance with which to smite the Jew; but far better would it have been to remember that every one who had been brought to love the Saviour was a child of wrath till Christ sought him out. But, alas! those who called themselves Christians had treated the Jew with an asperity and contempt which no wrongs inflicted upon themselves provoked. Jews, in all parts of the world, had been treated as "the offscouring of all things," fined, imprisoned, tortured, and even burned alive; and all this without a tear of pity being shed over their suffering and helpless condition. They had been taunted for not belonging to the nations, while the nations had forbidden their amalgamation. But, if permitted, how could they have become amalgamated with cruel oppressors, who, when they saw them, sneered at them, and treated them with derision? Thus it was that Christians had treated Jews; but happily a great and blessed change had taken place; but accumulated centuries of cruelties and wrongs towards the Jews call for special efforts on their behalf. Some countries in the present day had placed the Jew on an equality with their own people; but how had they done it? Was it calculated to give the Jew a favourable idea of Christianity? If he were a French Jew, for example, and considered the code by which his rabbi was paid for teaching Judaism, just as the Roman Catholic priest was paid for teaching Romanism, and the Protestant pastor for teaching Protestanism, the result, in his mind, would be this—Christian Legislatures care nothing for Christian doctrines. They do not believe their own avowed creeds—then why should I believe them? This was the snare laid in the way of the Jew by modern kindness. But when the Jew beheld among the millions who bear the name of Christ, those who rejoice in his political elevation, then he was likely to see the distinction between those who would elevate him in society, and those who evidently cared nothing for his forgetfulness of the Truth. He sees men who, on the one hand, would give him the utmost political justice, admitting him to all his rights as a citizen in the land of his birth; but who, on the other hand, are ever telling him that between God and him there is a debt contracting by his unbelief which will one day bring a fearful reckoning. In this day, when cruelty towards the Jew has been changed into kindness, there were special reasons why, for his own welfare and the honour of the Saviour, Christians should put forth additional and zealous efforts for the enlightenment of his understanding in religion. In addition to this very cogent reason, there were others, also, why Christians should look with compassion upon the Jew. How different his case with regard to intellectual culture to that of many Hindoos, Mohammedans, or savages, whose minds were steeped in superstition and debased by sensuality and all kinds of vice; to whom it was exceedingly difficult to convey instruction of any kind, their intellects seemed to be so cramped and beclouded. But when the Christian missionary addressed himself to the Jews he spake to men as intellectual, as civilized, and as educated as himself, many of whom had attained the highest literary reputation, and who have only been misled by prejudice or hindered by worldliness—this sad disease of our fallen nature—from investigating the claims of Christian principles or the claims of religion altogether. For his own part, he would feel it a perfect joy to associate with a multitude of such Jews. He had met with several, in the course of his life, who, by their quickness and depth of understanding, liberality of sentiment and pure morality, had very strongly attracted him. Nothing would give him more delight than to go step by step with such men through all the reasons which they might allege against Christianity, and all the reasons that he would have to bring before candid minds for their reception of it. As a proof of their enlightened liberality of feeling towards that which they believe to be good he might refer to the fact that in a certain town in Lancashire a Jew contributed £5 toward the support of the Town Mission, alleging, as a reason for his

conduct, that he thought it well for the ignorant people of the town to be instructed by a good man. He had heard, moreover, of many striking instances of generosity on the part of the Jewish people. A case, illustrative of this, occurred not long since in the town of Frankfort. An Englishman called upon a Jewish gentleman with a request that he would lend him £10 to commence a school in a place not far off, where he had heard there was an opening for an educational establishment. The Jew said to the man, "I have known you in England by name as having been engaged in certain dishonest practices, do you, therefore, think it a reasonable request you are making of me?" The man pleaded that he had not been so bad as he had been represented, although the facts referred to were true; but promised faithfully to return the money, if it should be advanced for the purpose mentioned. The Jew's clerk keenly observed what transpired between the Englishman and his master, anxious to see whether the latter would be so "gulled," as he expressed it, as to lend the money. The conference ended by the Jew placing the £10 in the hand of the applicant, at the same time saying, "I lend you the money. God notices it: and, if you deceive me, he will judge you; that is all I say." The man took the money, and went his way. In a few weeks, half the amount was returned; and, in a very short time after, the other half was returned also. Now, if there are Jews like this, possessing generosity and the fear of God, there must be interest in working amongst them; for it must be that they have not embraced Christianity because they have never investigated the claims of the Son of God. In addressing them, moreover, Christians have a singular advantage—they believe the Old Testament to be in reality a message from God; and it could easily be shown by the missionary who is fitted to his work, that this Revelation contains, though in obscurer terms, all the great Truths to be met with in the New Testament, and that the Old Covenant has its full development in the New: and it seemed to be almost impossible that, if taught to understand the Old Testament, he should not be convinced, and confess that Jesus is the Christ of God. This, then, is surely a great advantage in preaching Christianity to the Jew. And it would be found, upon investigation, that the results up to the present time are exactly answerable to the anticipations which this circumstance might produce. There are fifty Jews among the ordained clergymen of the Church of England; twenty have entered the ministry of the Free Churches of this land; above two hundred altogether are missionaries to Jews. Is not this sufficient to prove that God is blessing the efforts of Christians on behalf of the Jews, and pointing them to those things God meant them to attain. One half, moreover, of the missionaries of the London Society are converted Jews. Are not these facts such as to encourage us in the efforts now being made? Let us go forth in the spirit of zeal displayed by the Apostle Paul, and with the love displayed by our blessed Lord and Saviour, and we shall speedily reap a harvest of these immortal souls, who, being once brought to the Saviour, will assuredly prove to be the most zealous and efficient soldiers and servants of their Lord.

The resolution was seconded by the Rev. Ridley Herschell.

THE REV. W. M. BUNTING.

THE BRITISH SOCIETY'S THIRD HON. SECRETARY.

1843.

(*With Portrait.*)

THE following interesting passages have been extracted from an admirable memoir written by his brother, Thomas Percival Bunting, which forms the introduction to a choice selection of sermons, letters, hymns, and miscellaneous poetical writings, ably edited by the Rev. G. Stringer Rowe. These charming "Memorials" were published in 1870, and may be obtained at the Wesleyan Conference Office, 2, Castle Street, City Road; and at 66, Paternoster Row, London.

William Maclardie Bunting, born at Manchester, on the 23rd November, 1805, was the eldest child of the late Rev. Dr. Jabez Bunting, and of Sarah Maclardie, his wife.

THE RESULTS OF HOLY AND HAPPY HOME INFLUENCES.

He was very sedate and serious. From the time he could frame a sentence his passion was preaching. I cannot say he played at it, for he went as gravely through the exercise when he was three as when he was sixty. Quite as happy as his father was he, as the quiver became fuller of younger children ; for we were his lawful spoil for a congregation. As in later years, his sermons seemed very long, especially to restless hearers. Like many other young, self-constituted priests, he was a Ritualist ; and, if no other vestment could be found, meet to typify his sacred function, his night-dress, and, under pressure, his bed-sheet, made him feel vastly real and important.

But happier results followed his domestic training ; he habitually lived in the fear of God. I cannot charge my memory with a single instance in which I suspected him of falsehood or of meanness. He was strictly conscientious ; he was obedient. Generally, he bore himself as though pledged to a holy vocation, and in preparation for it.

HIS CONVERSION.

For many months he bore painfully the burden of conscious sin and sinfulness ; and, a hard student, was, at the same time, an earnest seeker of the assurance of God's pardoning mercy. His was by no means a sudden conversion. With thoughtful and instructed men, I think conversions seldom are sudden ; a proposition by no means at variance with the fact that, even in such cases, there must come a time in the soul's history when it first finds peace, by laying hold on the one Atonement. No earnest man, however timid, however unaccustomed to religious ideas or phraseology, mistakes that moment. In my brother's case, it came one day as, walking over London-bridge on his way to or from school, the Saviour's own declaration that He will "in no wise cast out" any that come unto Him, was so recalled by the Blessed Spirit to his memory, and sealed upon his conscience, that it brought him close to Christ, and, touching Him, he was made "perfectly whole." I cannot fix the date, but I find some clue to it in the fact that in May, 1823, I heard him preach, with a white sheet upon his shoulders, a very elaborate sermon—a sermon as much in play as, in his case, such exercises ever had been —a sermon in which he scolded his two or three auditors in a garret for our not unreasonable inattention ; whilst in May, 1824, I heard him preach the "Trial Sermon," which is the first ordeal undergone by one who wishes to become even a lay preacher among the Methodists. That sermon rang with the true tone of a man divinely called to the ministry.

THE KINDNESS OF THOMAS FARMER.

The late Thomas Farmer had even then commenced that long career of munificent and discriminating liberality, by which he

REV. W. M. BUNTING.

subsequently secured the affectionate admiration of the religious men of his time. Surely, long ere now, that career ought to have been fittingly recorded by some one of his many friends, not to refer to his numberless beneficiaries. He took much notice of my brother, and prized at their proper value the advantages of a University education. He therefore sounded my father on the subject ; and his suggestions had the greater force inasmuch as he offered to pay such expenses of a training at Cambridge as the

Exhibition from St. Saviour's School should leave unprovided for. Much was to be said on both sides. On the one hand, here was a promising subject; he had gone, without any known contamination, through ten years' ordeal at public schools; the advantage was obvious and inestimable; and, possibly, my father was of opinion that an infusion of graduates into the ranks of the Methodist ministry would promote both its honour and its usefulness. Other considerations, however, turned the scale. After all, there was much danger, greater then than now, in the associations and habits of University life; a new-born soul was sensitive of evil; all pulpit-service would be stopped for years; many good people might misunderstand, and some bad people criticise and cavil. It was decided to the contrary, Mr. Taylor again, and Mr. Watson, being chief advisers. My brother kept to his old courses of study; employing himself in that best preparation for the pulpit, preaching itself. Mr. Farmer did not let him entirely escape his bounty, but made him a present of a hundred pounds, to enable him to lay the foundations of his library. Both are dead now. But how do such kindnesses embalm the memory of those who have found it "more blessed to give than to receive,"—"words of the Lord Jesus" which, omitted from the narratives of all the Evangelists, it was reserved for the chief of the Apostles to perpetuate.

HIS HOME AND MINISTRY IN HACKNEY.

His earliest ministry in London was in the City Road Circuit; his residence, and the congregation entrusted to his charge, being at Hackney. As the scene of his conversion, and the place where he first preached in public, this circuit had its special charm; whilst the Society with which he most frequently mingled was more, perhaps than at any other period of his life, attractive. My father had removed to London in 1833; and so it came to pass that when, in 1835, my mother died, that great grief was soothed by much mutual intercourse and prayer. At that time, too, Hackney had more than an Evangelical Alliance, Pye-Smith, Foster Burder, Francis Augustus Cox, and the Methodist minister for the time being, were, during some years, in the habit of stated and frequent intercourse; and there was nothing in the differences of opinion which prevailed among men of such cultivation, and of such excellence of spirit, but what salted their conversations, and made their friendship more close and pleasant. With Dr. Burder especially—who, an old friend of his father, had been his own also, almost from boyhood—his intimacy was very profitable. Here also he led a class, latterly in his own house, where many cultivated women talked with him and with each other about heaven and the way to get there; he accompanying on his organ their sweet songs about it.

A PORTRAIT OF HIM AS A MODEL HEARER.

I have given this high estimate of my brother's excellence in the pulpit, and I must not omit all mention of one principal cause of it. He followed his own spiritual instincts and his father's example, by hearing and studying, as often as he could, the great masters of pulpit power. There were doors he never entered; but, wherever a distinctive orthodoxy was taught, there was he to be found. He sat at the feet of the illustrious preachers of his own denomination. I must not name his favourites among them; the list would be too long. He loved the ministry of very many blessed men out of his own pale. Methodist chapel, cathedral, church in town or country, tabernacle, meeting-house, barn,—it mattered not to him. The sermon, the worship, the catholic communion with the saints,—these were his attractions. So there were few eminent evangelical ministers in London, whether in or out of the Establishment, who did not sometimes see, in a corner, or behind a pillar, or in some capacious dormitory of a pew, a tall, emaciated man, almost smoothered in kerchiefs and cloaks; with a high, white forehead, very bald,—what hair was left dark-brown and silky; his eyes grey, large and luminous; with a nose which indexed, as Coleridge teaches, a right royal will! with delicately moulded mouth and chin; with hands, were they visible, of exquisite form and colour; with the look, altogether, of a man not of this world; unmistakeably a minister of religion. He made you think of the risen Lazarus, walking pensively from his first to his second sepulchre. He was evidently at home; joining in the service as though he had never attended any other. He "sat under" the discourse, and never found it burdensome. With feeble voice, he sang the psalm or hymn or spiritual song; the psalm, whether plain or paraphrased, whether freshly drawn from the primal source of sacred song, or diluted with human elements.

HIS SECRETARIAL CONNEXION WITH THE EVANGELICAL ALLIANCE, AND THE BRITISH SOCIETY.

My brother's connexion with the Evangelical Alliance must be recorded in the words of Dr. Steane, his colleague in the secretariat.

"In the earlier part of his ministry," writes Dr. Steane, in *Evangelical Christendom* for January, 1867, "Mr. Bunting, it is imagined, was a more intense Wesleyan than after middle life and in his closing years. Not that he manifested any disposition to forsake the church of his fathers, nor betrayed the slightest disloyalty towards it; but his Christian sympathies outgrew the circle which in vain attempted to circumscribe them. From the first, he rejoiced in those combinations of good men of various sections of the Church, in public worship and special services, which, though only occasional and extemporised, were among the preparations for the Evangelical Alliance, and premonitory of its noble design. And when that most remarkable 'gathering' was held in Liverpool, in 1845, he was not only present, but took an active part in its proceedings. And again, the following year, in Freemasons' Hall, his constant attendance was given at the meetings of the Conference, and his continuous thought to its transactions. On these different occasions he exhibited that decided and strong preference for catholic Truth over that which is strictly denominational which had evidently been growing into an element of his religious character, and moreover formed those friendships which drew him out of his original sphere into a more general association with fellow-Christians. These friendships he delighted to cultivate as well with brethren of foreign Protestant Churches as with those of his own country. Hence he went to the larger Conferences of the Alliance successively held in Berlin and Geneva, and found in them, as they brought him into intercourse with believers from so many communions, scope for the outflow of the noblest sentiments of the renewed heart.

"On the decease of his father he was unanimously chosen his successor as one of the honorary secretaries of the Alliance and continued until his removal to render it varied and valuable service."

During a long period, also, he acted as one of the honorary secretaries of the British Society for the Propagation of the Gospel among the Jews, an office in which he has been succeeded by his valued friend the Rev. Dr. Hoole.

HIS LOVE OF DUMB ANIMALS.

He loved dumb animals; understood and talked their language; and asserted their rights. Horses, dogs, cats lived long and died under his protection; and he buried them and wrote their epitaphs. A hedgehog was, at one time, a very intelligent and amiable companion. Over what proved to be his dying bed, a white mouse escaped from some wandering foreigner, used to come and play; it shared his meals and was a comfort to him.* Let those laugh who never had cause to say, "*I* was as a beast before THEE." I covet this communion with the groaning universe, this participation in that "pitying tenderness divine," which "feeds young ravens,"—*which opens its hands, and satisfies "the desire of every living thing."* Is there in the Bible itself a grander ring of successive words of emphasis, a brighter revelation of the mature which Christians are called to share—of thoughtful, unlimited, exhaustless goodness?

HIS WIT AND HUMOUR.

His wit was as bright as it was sharp. I have heard people say that it never wounded anyone; but his sword was no plaything and what they mean is that the wound was such as was easily healed. His sense of humour was all-embracing. He would laugh by the hour with some lively friend, who was quick to notice and to tell the strange things which float on the surface of every-day life. He did not disdain a pun: there is often a latent philosophy in it.†

HIS PEACEFUL DEPARTURE.

Midnight came, and he complained of faintness, and soon after was bathed in the

* A favourite dog died not many months before him. He was told that it was dying; he rose from his bed, almost breathless with asthma, hastily dressing himself, warmed Fido's paws in his own hands, and watched him till the "spirit" went "downwards;" all the while using words of comfort, well understood.

† I am urged to give one specimen. It was his last, and I shrink from stating it in what might seem to be its natural connexion. It was on the occasion when he had the pleasure of introducing to Mr. Spurgeon, the most distinguished Calvinist of the day, first Mr. Arthur, Wesleyan President for the year, and then his wife. "This," my brother said, "is our Wesley this year, and this,'—turning to Mrs. Arthur,—"our Top-lady."

dews of death. "He became troubled, and said, 'Pray with me.' I attempted a few sentences, begging God to spare his life. . . . . I repeated some texts and hymns, among the latter 'Rock of Ages,' and 'How sad our state,' the last two verses of which seemed specially suitable. To both he responded with much feeling. Faintness increasing, he directed the fire to be put out, and the window to be opened. He asked for wine, and, putting the glass into his hand, I said, 'Shall we do this in remembrance?' He replied, 'Yes, but let us do it reverently, penitently, and with faith.' Then, after a pause, with eyes lifted to heaven, he added, as nearly as I can remember his words, "I renounce my sins; I renounce my righteousness; I renounce everything save the blood and merit of Christ.'"

His daughter, perceiving the symptoms of approaching death, summoned her mother, and both watched for the end. He lay supported by his daughter, and, angel-like, she repeated softly in his ear the text which, forty years before, had opened to him the door of spiritual life,—"Him that cometh unto Me I will in no wise cast out." That balmy promise wafted him to Paradise. Almost immediately, he went to his Saviour, and was welcomed into "everlasting habitations." He died soon after seven o'clock in the morning of November 13th, 1866.

THE EDITOR'S REMARKS ON THE PASSAGES REPRODUCED.

We make no apology for giving these passages a place here. We most heartily congratulate the Wesleyan Methodist Church, the British and Foreign Bible Society, the Religious Tract Society, the London, City, and County Missions, the Evangelical Alliance, and the members of the British Society on having, in the person of W. M. Bunting, such a lofty type of saintliness working with them and for the salvation of Jew and Gentile.

We should like to see the extract, which we have headed "His Love of Dumb Animals" printed in large type on a card, and hung up in every University, every Laboratory (especially where Vivisection is practised), every Hospital, and every Day and Sunday School in Christendom.

The man who really loves Christ must love the worst Jew and Gentile breathing Heaven's air now, and must treat kindly everything that God has made. We know of nothing that God, as revealed in Christ, hates, except sin. The love of Christ, supreme in the heart of Jew and Gentile, as it was in William M. Bunting and his noble father and mother, would sweep vivisection and every other abomination of the Evil One, from the face of God's fair earth.

SERVICE RENDERED TO THE SOCIETY FROM 1843 TO 1866.

William Bunting took his seat as a member of Committee at the beginning of the year 1843; and at the first public meeting, held at Freemasons' Hall on Monday evening, the 24th of April, 1843, he moved the fifth resolution. At the fifth Annual Meeting, held on April 27th, 1848, he seconded the second resolution. In 1849 he was elected Hon. Secretary, and ably filled that office until his decease in 1866.

DR. JABEZ BUNTING—W. M. BUNTING'S FATHER.

Dr. J. Bunting became a member of the Committee soon after his son, and continued so until his death. In a postscript to the Report presented at the Fifteenth Annual Meeting on Friday evening, the 30th of April, 1858, there are tender references to the deaths of Dr. Henderson, Lydia Montefiore and Dr. Bunting. The tribute to the latter runs thus:—

"The Committee have had to mourn, in common with the Christian world, the decease of the Rev. Dr. Bunting, who, cordially approving the character of the Institution, and earnestly desiring its great object, had given the sanction of his name, as a member of the Committee, from the commencement."

IN LOVING MEMORY OF THE REV. W. M. BUNTING.

At a meeting, held on the 21st of November, 1866, the Committee were informed of the recent decease of their valued Hon. Secretary, the Rev. W. M. Bunting, when they "Unanimously expressed their desire that the Resident Secretary would convey to the bereaved family their sympathy and their high respect to the memory of their departed friend."

THREE EXTRACTS FROM HIS POETICAL WORKS.

I.

SOURCE of all our consolations,
Ever since our woes began;
Light of Israel and the nations;
Seed of David, Son of Man!
Sin abolish,
Eden's blight and Sinai's ban!

By the Cross, where Love unsleeping
Shrines the blood for sinners spilt—
By the Sword, which, wondering, weeping,
Faith sees crimson'd to its hilt—
Sin abolish!
Slay the power, efface the guilt!

Pride, and appetite, and passion
Be by love for Love allayed;
Charms of pomp, and fame, and fashion,
Calvary! in thy vision fade;
Sorrow's deluge
Round thine Ararat be stayed.

Be the blood-bought grateful, holy,
Loyal to the Son of GOD—
Tender, self-renouncing, lowly,
Like Him when their path He trod,—
Patient, peaceful,
'Neath the yoke, the cross, the rod.

As Jehovah's chosen nation
Now be Christ's own Israel:
Festivals of consecration
Light the *hearts* where He doth dwell;
Blended blisses
Into one deep gladness swell!

SABBATH, break on *this* life's even,
Sun of wordly glare, go down!
PASCHAL Feast, on Bread of Heaven—
PENTECOST, with new renown—
Life-long JUBILEE—
Let them all Redemption crown!

II.

HASTEN, O CHRIST, Thy victory,
Dispread and then complete it;
And bring thy royal advent nigh,
To such as long to greet it:—
But ne'er from this devoted heart
The mem'ry of Thy Love depart,
The mem'ry of Thy Passion!

III.

THEN, welcome joys invisible,
Transcending thought, ineffable!
Fruition and Eternity be mine!
Welcome th' assembly of the blest,
Whose myriad voices never rest,
But in one long triumphant anthem join!
Yet, when I mingle with the throng
That to the upper church belong,
This, this my first desire shall be,—
Give me the sight of HIM, who ransom'd me!
JESU! of all the good to Angels given,
Of all the beauty and the bliss of heaven,—
Bliss, Beauty, Heaven itself,—I ask a sight of THEE

THOMAS FARMER, ESQ.

1844.

(*With Portrait.*)

FROM A SKETCH BY MISS FARMER.

THE following extracts have been taken from an admirable biographical sketch of Mr. Farmer by his daughter:—

HIS BIRTH AND BOYHOOD.

"My father was born at Kennington Common, Surrey, on the 7th of June, 1790, a few months before the death of the venerable Wesley. He lost his mother when only four years old. His father, thus left a widower in middle life, did not marry again, but devoted himself to the nurture and training of his two little children. My father was deeply and lastingly attached to his surviving parent, whom he greatly resembled in thoughtfulness and judgment, in integrity, simplicity and gentle goodness. But though he never knew his mother's care and culture, he inherited some portion of her own tender sensibility, vivacity, and wit; so that, through life his solid sense and essential gravity were brightened by gleams of sportiveness which gave a zest to social intercourse, and often made his very reproofs palatable.

"When my father left school, my grandfather, who had been successful in business, wished his son to go to college, but failed to gain his consent. He then urged him to enter a professional career, and placed him with his friend and solicitor, Mr. Marson, of Newington. A year's attempt to meet his father's views convinced him that he should never like the law as a pursuit. His own spirit was at this time dissatisfied and restless; life and its hard problems lay before him, and he was daily asking the question, 'Who will show me any good?' His considerate father, ever on the watch to meet his views, took him from the lawyer's office, and brought him into his own chemical works, where he laboured at first for the sake of aiding one whom he heartily admired and loved, but soon with a personal interest in the various processes and their results. Still his spirit was troubled. As a child and youth his conduct had been exemplary. This did not prevent him from being painfully conscious that he had lived without God, and that he had for twelve

years, from the age of seven to nineteen, resisted the strivings of the Holy Spirit.

IN HIS FATHER'S FACTORY.

"With the energy that marked the doings of his whole life, my father at this time gave himself to the practical work of the manufactory through the day and to the acquirement of chemical knowledge in the evening. Thorough in everything, he laboured with his own hands, beginning with plumbing, and measuring his strength and skill with that of every workman in the place—till all they could do had been done by their young master, and he knew himself competent to take the lead in each department. Yet paramount to even business success was the welfare of his soul; and no day passed of which the earliest and the latest hours were not given to religious reading, meditation, and earnest pleading with God. Sometimes he would retire to his room, after a hard day's work in the factory and an evening's attendance at a chemical lecture, so weary in body that it was scarcely possible to prevent himself from falling asleep; and he has been heard to say that, rather than remit one half-hour of that consecrated time, he has kept awake by pricking himself with pins. He made it a point to count his sleeping-hours, allowing himself only six. His habit was to rise at eight and go to bed every morning at two o'clock; but he soon changed this custom for one more conducive to health, both retiring and rising earlier. The habit of early rising, acquired in youth, he never lost. Till growing infirmities hindered, he rose at six o'clock, read and prayed with my mother before leaving his room, and then spent the hour from seven to eight in converse with himself and with his God.

HIS SECOND BIRTH.

"The 6th of September, 1809, was a memorable day in my father's history. He went to his bed-room at ten o'clock, and took up Benson's "Apology for the Doctrines of the Methodists." Whilst reading, his sense of guilt and need became burdensome, and he fell on his knees to seek deliverance. Through the still hours of the night he reviewed his past sins and failures; recognized his own impotence and the sufficiency of Christ; and though his diary, which he began to keep from that time of decision, does not speak in set terms of pardon and peace, yet it affords ample evidence that from that night he ceased to hear the condemning voice of conscience, received Jesus Christ as his atoning Saviour, and had the faith which gives the victory over the world. Before he slept he wrote out many rules for his future guidance. Among them are these:—

"'To exercise myself much in constant and earnest prayer.

"'To beware of the first temptation to sin.

"'To watch against covetousness.

"'To be sincere in all things.

"'To beware of acting in any instance contrary to conscience.

"'To consider seriously as to receiving the Sacrament the first opportunity.'"

HIS CHRISTIAN ACTIVITY.

"On Good Friday, 1810, my father became a teacher in the Kennington-lane Sunday School, conducted by Congregationalists. Here the lowest class was placed under his care; a charge that he valued highly and kept faithfully. For many years he acted as Superintendent of this school. Soon after commencing Sunday School teaching he began systematically to visit the poor and sick. Thenceforward engagements in the church crowded upon him.

"Perhaps few men have more fully united the active and the contemplative parts of the Christian character than he. It might truly be said of him at this period of his life—

"'His days were spent in doing good,
His nights in praise and prayer.'"

THE EDITOR'S TRIBUTE.

In the year 1817, under the influence of our friend the Rev. Dr. Jabez Bunting, Mr. Farmer became a Class-leader, and soon after a member of the Committee of the Wesleyan Missionary Society. His early consecration to the service of the Missionary cause was marked by his accompanying the celebrated Dr. Coke from door to door for the purpose of gathering contributions on its behalf. Another circumstance of this early period of his life is exceedingly interesting and suggestive. He exerted himself to the utmost in order to secure signatures to petitions against the famous Bill of Lord Sidmouth.

In 1820 he became associated with the British and Foreign Bible Society, and remained so until his death. One of the members of the Bible Society's Committee, speaking from knowledge, once stated that, in a given time, Mr. Farmer and his family

Yours Truly &c
Thos. Farmer

had contributed more to its funds than all its titled patrons put together.

At the beginning of his commercial career he vowed, with Jacob, that he would give the tenth unto the Lord. That vow was literally fulfilled, but, as his income grew, he went forward to something very much grander than that. He stood forward in the front rank of the Christian workers and givers of his time. His giving was systematic and proportionate; with him it was giving and gaining, gaining and giving, until at the age of 60, all the profits of his manufactory were placed upon the altar of his Lord.

HIS INTEREST IN THE BRITISH SOCIETY.

At a meeting of the Committee, held on Tuesday, the 2nd of July, 1844, it was resolved—

"That Thomas Farmer, Esq., be requested to become a member of the Committee, and also to use his influence with the members of the Wesleyan congregation at Brentford in favour of this Society." His name first appears on the list of the Society's officers for the year 1845. He was present at the second Annual Meeting, held in Freemasons' Hall on Friday evening, 25th April, 1845, and seconded the last resolution.

A meeting was held at Brentford on the 15th December, 1846, attended by the Rev. R. H. Herschell and Mr. George Yonge, at which Mr. Farmer presided; and on the following morning a Committee was formed of ladies from four congregations, Lady Ellis being appointed treasurer and Miss Farmer secretary.

HIS LAST DAYS AND DEATH.

Miss Farmer's account of her revered father's patience and cheerfulness during his long and painful illness, and his peaceful and triumphant departure, through his entire dependence upon the finished work of Jesus, is a splendid testimony to the saving, sanctifying and satisfying power of the Christian Gospel. We regret, therefore, that we have only space here for the reproduction of the closing scene.

"A few hours before my father's death, Mr. Arthur saw him. He was unable to make Mr. Arthur understand what he wished to say; but my mother interpreted the half-spoken words—'I wish to glorify God in dumbness.'

"To a friend he said, 'I like to see that smile. Where I am going smile always answers to smile. It is not always so here.'

"One of these days he called one of his daughters to him, and said deliberately, though with great difficulty, 'May the peace of God, which passeth understanding, keep your heart and mind continually; give you grace and wisdom to train up all your children for eternity.' He also gave directions to my mother respecting his funeral.

"May 10th, Friday.—Two of us, standing by him, noticed his eyes fixed a long time, as if looking at something. When asked what it was, he answered, 'Only fresh manifestations of God.' Again, in the afternoon, 'Open the gate.' And again, 'Still hoping for heaven.' Late in the evening, as he grew feebler, we sang—

"'My God, the spring of all my joys,' &c.

"He tried to put in a note or two. When we came to—

"'The wings of love, and arms of faith
Would bear me conqueror through,'

he said distinctly, 'Yes—faith—prayer—praise Him—for all that is past—Trust Him'—the line was finished for him—

"'Trust Him for all that's to come.'

He went on, 'For ever and ever; His name be glorified!'

"Two of us watched by him alternately, that night. He was heard to say faintly, 'Happy—happy—bless the Lord!'

"11th.—With the dawn of this morning came the conviction that 'the long fight of bodily affliction was all but over. He had ceased to take notice of the watchers by his side; yet on receiving aid from one of his servants, who raised him into an easier position, he tried to speak more than once; and at last was heard to say, with his wonted courtesy, 'Thank him for the relief.' Shortly after, his breathing changed. About half-past ten o'clock his family gathered round his bed. My mother repeated the words, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *Thou* art with me.' At these words, there was a slight but expressive motion of his head—the last sign of consciousness. Exactly as the clock struck twelve his spirit passed away!"

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." May that path be ours!

THE FIRST EDITOR OF THE JEWISH HERALD— REV. RICHARD ALLIOTT, LL.D.

1844.

(*With Portrait.*)

RICHARD ALLIOTT stood in an honourable succession as a minister of the Lord Jesus Christ. His grandfather was a laborious, faithful, and useful preacher at Coventry. His father also devoted himself to the ministry, and fulfilled a course of nearly fifty years with great wisdom, zeal, and honour.

EARNESTS OF HIS FUTURE CAREER.

As a "little child" Christ had "suffered him to come unto Him;" and had tenderly drawn him and made him a disciple.

Richard Alliott was born September 1st, 1804. As a child, he was extremely delicate, and had no relish for the sports of boyhood which demand physical vigour; but amusements which taxed the mind were a pleasure to him.

His life had a blessed unity which few lives exhibit. He gave early earnest of his future career. He was diligent in all kinds of Bible-class work, and found his highest pleasure in gathering a circle of young men from the Sunday-school for a course of general instruction. It was no surprise, therefore, when he resolved that his life should be spent in the ministry.

His father had been a student in the Old College, Homerton; and he also studied at Homerton for a while. His course there was unhappily broken by ill-health; but he passed the sessions of 1826 and 1827 at the University of Glasgow, where he greatly distinguished himself and received both prizes and praises.

ASSISTANT-MINISTER AND CO-PASTOR.

In 1828, he was appointed assistant-minister to his father,—an appointment which was the happiest. In 1830, the assistant became the co-pastor by the unanimous voice of the Church, and was ordained in January of that year. He continued to serve with his father as a son in the Gospel till that honoured father's death in 1840, when the entire charge of the people was committed to him. In the same year the University of Glasgow presented him the diploma of Doctor of Laws.

He was eminently successful both in the instruction of believers and the conversion of sinners. It were hard to say which most testified his zeal,—the study, the class-room, or the pulpit.

DR. ALLIOTT, PASTOR IN LAMBETH.

In 1843, Dr. Alliott received and accepted a very earnest invitation to the pastorate of the newly-formed Church, York Road, Lambeth, which consisted of only ninety-two members. He was their first pastor, and happy did they account themselves in the services of such a man—learned, wise, devout—in the very zenith of his vigour. During the six years of his pastorate, 376 were added to the Church, of whom 261 were received from the world, "many acknowledging with affection and gratitude that to him, under God, they owed their conversion."

DR. ALLIOTT IN THE PROFESSOR'S CHAIR.

It was not unnatural that a man of Dr. Alliott's philosophical and theological attainments should be solicited to examine in our different Dissenting Colleges, and should mark him out as a man for the Professor's chair. So well known did he become, that nearly every Independent College in England has, at one time or other, sought to secure him as theological, philosophical, or mathematical professor. In 1849, he accepted the Presidency of the Western College, Plymouth; and one who was well acquainted with his ministry there, wrote:—

"The number of students rapidly increased; their studies were successful, and a high moral tone pervaded the College. Insensibly his influence was felt; and the young men who were under his care have fully realized in future life the benefit of his example and instruction."

Dr. Alliott delivered the "Congregational Lecture" in 1854, on "Psychology and Theology." This is the chief monument of

his authorship; his other productions being sermons, and an occasional course of pulpit lectures, as on the "History of the Jews," and the "Evidences of Christianity."

In 1856, the Trustees of Cheshunt College invited him to the Presidency of their Institution. They remembered his services as examiner, they knew the fame of his success at Plymouth as tutor, and they earnestly pressed the importance of the post they offered. The Committee of the Western College deprecated his leaving them, unable to see that it was possible for him to fill a position of higher influence and usefulness than that he had attained to in the West of England. He decided, however, in favour of Cheshunt, and removed thither in 1857.

The Rev. Dr. Reynolds, his accomplished successor at Cheshunt, has communicated an estimate of his work there, the worth of which will amply justify its entire insertion: "He undertook the Presidency of the College at a time of great anxiety and foreboding, and after an interregnum of painful occurrence and tedious length. He created in a very short time a healthy and reverent spirit, and effected sundry changes in the discipline of the house, which do not fail, even to the present day, to indicate the wisdom of his counsel and the strength of his hand. The fervour and affectionateness of his disposition did much to promote the efficiency of his administration. His great kindness to individual students will never be forgotten by them; and the cordiality with which he always co-operated with the other officials of the College was warm and generous, and abundantly reciprocated. His ministry at the College Chapel was greatly valued by the congregation, and highly appreciated in the neighbourhood; and the kind interest he took in the surrounding village churches was very much blessed by the Great Master. The stimulus he gave to the students was great, and the information he imparted to them admirably digested and wondrously condensed, and yet so arranged as to be easy of reproduction. One of his students said, 'I consider that Dr. Alliott's lectures were quite perfect of their kind.' From my own observation, I imagine that these lectures were singularly successful in developing the faculties and sharpening the intellects of those who came under their influence."

He was held in great honour by his denomination, and in 1858 ably filled the chair of the Congregational Union of England and Wales.

THE LAST THREE YEARS OF HIS MINISTRY.

In 1860, the Committee of Spring Hill College, Birmingham, having heard rumours that Cheshunt was not favourable to the health of Mrs. Alliott, urged on him the acceptance of their vacant chair of Dogmatic and General Theology and Philosophy. Their invitation was accepted, and in September of that year he delivered an inaugural lecture at the College, in which he enforced the necessity for a learned ministry, and witheringly exposed some popular errors which had gathered around this momentous question.

REV. RICHARD ALLIOTT, LL.D.

When Dr. Alliott was appointed Professor at Spring Hill College, he was most cordially invited to take the pastoral oversight of the infant Church at Acock's Green, distant about two miles from the College. Loving the work of the pastorate as he did, this invitation was very grateful to him. He accepted it, and took up his abode at Acock's Green. His ministry, though short, was long enough to endear him to everyone that knew him. It was a high privilege to secure his pastorate, and to have the foundations of future church history laid by one whose wisdom was so ripe, whose spirit was so loving, and whose teaching was so scriptural, clear, and impressive. Scarcely can a

stronger attachment be conceived than that which quietly grew up between him and his people; while they desire to submit to the Divine will, they feel that their loss is irreparable. On June 14th, he preached to them what proved to be his last sermon, from Heb. ii. 10—13. His last service was the administration of the Lord's Supper in August. His kind deacons were in constant communication with him. Anxious for the Church's welfare, he wished to resign, as he could no longer serve: but they would not hear of such a proposal, desiring to retain their hallowed relation to the last. And so it was. And to the last his care and sympathy were exercised about them, as their prayers and services were multiplied for him.

The Christian character of Dr. Alliott shone brightly in the spirit with which he bore his last illness. He was very thankful for the retention of his mental faculties, and early in his illness had thought he might attempt a "Handbook of Mental and Moral Philosophy" adapted to students in our Colleges. One of his medical advisers at first encouraged this thought; but it too soon became apparent that his purpose must remain unfulfilled.

Whatever concern he had felt about the various human systems of philosophy and theology whose merits it was largely his work to discuss, as a student himself and a teacher of others,—it was joy to him to lay them all aside, and accept as a little child the direct assurance—"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"If," he frequently said, "I had to look to anything I have ever done, I could have no rest. The best deeds are so doubtful, motives are so mixed, that I have no hope but in Christ." "I come to Him as a sinner." Sometimes, pensively and with manifest grief, he said, "I might have lived nearer to God." When a friend said to him, "You have done what you could," he replied, "No, no." Reference was made to our Saviour's commendation of Mary, "She hath done what she could." "Yes," said he, "in that particular thing." He had no rapture, but peace. Occasionally, very rarely, a slight cloud seemed to pass between him and God. Waking up one night, he exclaimed, "O that I could read my title clear!" and instantly the doubt was hushed as if by a responsive word, "What clearer title would you have than that which is in Christ?"

The last night but one that he spent on earth was a season of most joyous fellowship with God. He recited, with the emphasis of his most vigorous days, the whole of the sublime passage in which apostolic triumph over affliction and death reaches one of its high climaxes—2 Cor. iv. 17; v. 9—commencing with "For our light affliction," &c., and ending thus: "Wherefore, we labour that, whether present or absent, we may be accepted of Him." On Sabbath morning, December 20th, he ascended peacefully and triumphantly to "the rest that remains for the people of God."

His body was interred in the General Cemetery at Nottingham, on Monday, December 28th, 1863. Many of his flock assembled in the chapel at Acock's Green, and joining the funeral *cortége* as it passed from his house, accompanied it on its way to Birmingham. The Deacons of the Church, and a deputation from Spring Hill College, proceeded with the mourners to Nottingham. At the station there, a considerable number of ministers, students, and friends were assembled. The mournful procession was soon formed, and passing by Castle-gate, the scene of his early life and labours, was joined at the Cemetery by a very large concourse. Three of the deacons of Castle-gate Church, and three of the deacons of the Church at Acock's Green were pall-bearers. In the procession were the Rev. T. R. Barker, President of Spring Hill College, and the Rev. F. E. Anthony, B.A., Classical Professor of the Western College; several of the Spring Hill students also were present; and the Rev. C. Clemance, one of his students at Plymouth, with much solemnity and pathos conducted the funeral service. Thus were there happily associated in this last tribute of respect, his first and last College, and his first and last Church. These, with the gathered crowd, completed a circle of mourners as perfect, perhaps, as ever surrounded a grave to memorialize departed worth in all the relations in which it had been displayed.

THE SERVICE HE RENDERED THE SOCIETY.

Dr. Alliott became a member of the Committee in 1844, and accepted the Editorship of the *Jewish Herald* in October, 1845. The first number was published on the first of January, 1846, and the first article, from the pen of the accomplished Editor, gave the keynote in the following five sentences:—

To Our Readers.

The Committee of "The British Society for the Propagation of the Gospel among the Jews," have thought it desirable to institute a cheap Periodical, the object of which will be to show the claims to which the ancient people of God have on the sympathy and prayers of the church, to diffuse information with regard to their present circumstances, both in England and elsewhere, and to record the progress of the different efforts which are made for their conversion to Christianity, and especially those of the Society whose organ the Magazine will be.

We urge on our friends to promote its sale to the utmost of their power, in the hope that, by the Divine blessing, it may prove an instrument of spiritual benefit to every reader, and because we believe that the state of the Jewish people and the efforts made on their behalf only need to be known to excite more general attention to the duty of seeking their salvation.

Our readers are aware that "The British Society" is not a sectarian institution, that it consists of Christians of all donominations, and of different views with regard to the interpretation of unfulfilled prophecy; and that accordingly its object is simply to diffuse among the Jews the great doctrines in which true believers in the Lord Jesus are agreed. The Magazine will be conducted in strict accordance with this catholic principle. Believing that the Truths which are most surely received by all Evangelical Christians are infinitely momentous, it will be our anxious endeavour that their spirit should be breathed in every article; we shall leave, as out of our peculiar province, to other publications the promulgation of doctrines which only a part of the true church receive as Scriptural.

We ask the prayers of the people of God for our success; not simply for success in the sale of the work, for if that were all it would be of little benefit; but for success in our efforts to stir up Christians to more faith, love, and prayer, and to stir them up in particular on behalf of a people through whom we have received all our religious privileges, "and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

The second number, published on February 1st, 1846, contained among other articles, one by the Editor, the importance of which we think justifies its reappearance here.

REASONS WHY WE SHOULD SEEK FOR THE CONVERSION OF THE JEWS.

That Jews stand in need of the Gospel equally with the Gentiles, and that the Gospel is equally adapted to the circumstances of both, are indisputable facts. All the arguments, then, by which we are induced to preach Christ to the Gentiles, are of equal weight to lead us to preach Him to the Jews; the souls of the latter are as precious as the souls of the former, neither will their conversion bring less glory to Christ nor be less advantageous to the church. There are, however, in addition to these more general arguments, special reason for labouring on their behalf. Let us remember that for a long series of years they constituted the only church of God upon earth; and surely when we call to mind their former condition, their peculiar privileges, their distinguished honour, our souls cannot but yearn over them now that they have experienced so melancholy a reverse; if amongst the poor and destitute we pity those the most who have known better days, ought we not for a like reason, amongst the spiritually poor, to feel the most for the degraded Jew? Let us also think of our own obligations to the Jewish people; it is through their instrumentality that we have received all our spiritual privileges; they have been the depositary of the law; to them were sent the prophets; nay, our Lord Jesus Christ and His apostles were Jews. We owe to Jews, instrumentally, the Old Testament; and to them we owe in like manner the New Testament. How are we to repay this debt of gratitude, but by seeking to confer back on them the privileges which through them we have received? Ought we not to lead them to search their own Scriptures, the *Scriptures which they have given us;* to point them to their own Messiah, *the Messiah whom we have found to be so precious to our souls*; to teach them the Gospel of Christ, *the Gospel which we have learned from their own people, and which we have found to be the power of God unto our salvation?* Let us further recollect the great benefit which the Gentile church will receive from their conversion: oh! when we look at the present state of the church, when we see how little of the life and power of godliness is manifested, when we observe an eminent deficiency in faith and love, we feel that the church is, in comparison with what she ought to be, spiritually dead! When, oh when, will she revive? when, oh when, will there be life in the enjoyment and in the practice of

religion? We are told when—told that it will be when the ancient people of God are gathered in; for "what will the receiving of them be but life from the dead?" We have indeed been spiritually benefited by their fall; but how much more shall we be benefited by their restoration! "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Ought we not, then, for the sake of the church, to seek the spiritual interests of Israel? What! can we really love Christ, can we really desire the prosperity of His cause, and yet be indifferent to the people whose conversion is to be the grand means of the re-conversion of the church, and therefore also of the salvation of the world? Some will say, "All this may be true, but the Jews are too prejudiced ever to believe in Jesus of Nazareth." They *are* prejudiced; the veil is on their hearts, but surely they are not beyond the power of Divine grace; God can convert them, nay, we know that He will convert them that, "out of Sion shall go forth the Deliverer who shall turn away ungodliness from Jacob:" He has promised, and what He has promised He will surely perform. Perhaps, then, it will be said, Leave it to God; it is His work, and let us not interfere with it. But does not God work by means, and does He not tell us what He purposes to do in order that we may use the means? The prediction that the world shall be blessed in Christ encourages us to labour for the world; why, then, should not the prediction that Jews shall be blessed in Christ encourage us to labour for Jews? Besides, we not only find it predicted that the Jews shall be brought back to God, but that this shall be through the instrumentality of the mercy conferred on Gentiles. "Even so," says the apostle Paul, "have these also now not believed, that *through your mercy* they also might obtain mercy." If so, is it not indicated that Gentiles who have received mercy ought to seek that *that mercy may be made the means of blessing the Jews?*

Still, some will say that the time has not yet come. But how do we know that it is not come? it is not for us to know the times and the seasons which the Father hath put in His own power but to use the means, leaving the result to Him. "Blindness," indeed, "in part, is happened to Israel, until the fulness of the Gentiles be come in;" but to what fulness is reference made? certainly not to their full conversion to Christ, or there would be no force in the passage already quoted, which teaches that the world and that the Gentiles will be so greatly blessed by the salvation of Israel (Romans xi. 12). By the fulness of the Gentiles we must then either understand, the fulness of the numbers to be converted previously to the in-gathering of Israel, or the fulness of the times of the Gentiles, that is, the fulness of the times during which the dispensation of the Gospel is to be pre-eminently and peculiarly a Gentile dispensation. Either way, we have no authority to say that this fulness is not now at hand. Nay, there appear signs in the spiritual heavens indicating that the time for the conversion of the Jews is not distant. Let us then labour on their behalf, let us pray for them, saying, in the words of inspiration, "O Lord save thy people, the remnant of Israel."

Dr. Alliott also rendered invaluable service to the cause of Jewish Missions, as one of the tutors in the Society's Hebrew Mission College, and as one of the first band of preachers who advocated its claims. In the *Jewish Herald* of January 1st, 1864, there is the following notice of Dr. Alliott's decease and disinterested efforts on the Society's behalf.

"Our amiable, learned, and pious friend, the Rev. Richard Alliott, LL.D., has been summoned from a course of no ordinary importance to the rest of the faithful. The Society had the privilege of his early persevering and valued co-operation as a preacher, a tutor, and editor of the *Jewish Herald*, and a warm-hearted and devout intercessor for Israel.

"The holy man rests from his labours, and his works follow him. The faithful servant has received his gracious reward, and the sower and the reaper shall rejoice in the coming day of ingathering.'"

REV. J. VINEY AND MR. HERSHON.

THE REV. JOSIAH VINEY.

(*With Portrait.*)

J. VINEY was born in London. For seven years he was in a merchant's office, and he declined an offer of a partnership in order to enter the Christian ministry. His first pastorate was at Herne Bay, where he built an Infant School, but, by-and-by, illness compelled him to leave the sea. In 1843 he settled at Bethnal Green, where, God helping him, he had the church built, and paid for a chapel and schools which cost £8,000. His health beginning to fail from overwork, he left, in 1856, for Highgate, where the chapel was small. In a year after, he and his willing people, built and paid for a new chapel and schools, costing £10,000. In 1874 he visited Palestine with Drs. Raleigh and Bruce, and the Rev. G. Clark, of Tasmania. He built Verandah Cottages for poor families. In 1883 he left Highgate for Caterham, and in 1884 went to America. He also built the Congregational School, for which he collected £32,000, and which is free of debt. He is Treasurer of the Congregational School, the Evangelical Magazine Fund and Trotman's Trust. He has often gone out as a deputation on behalf of the Moravian Missions and the London Missionary Society. He published "Christian Fruitfulness," "Valleys and Villages of the Bible," &c.

MR. VINEY'S INTEREST IN THE SOCIETY.

Mr. George Yonge, at the request of the Rev. Josiah Viney, attended a meeting held in his chapel, Bethnal Green, in July, 1844, on behalf of the Society.

On Friday evening, the 11th of April, 1845, a special service was held in New Court Chapel, Carey Street, when Abraham Karpen was baptized. On that occasion Mr. Viney addressed the congregation on "The influence such a service should have on the minds of the spectators."

At the Second Annual Meeting, held on Friday evening, the 25th of April, 1845, he was elected a member of Committee.

In the first volume of the *Jewish Herald*, published in 1846, there appeared in three parts the substance of an admirable lecture delivered by Mr. Viney to the Young Men's Auxiliary of the British Society, on "The Characteristics of the Jewish Ritual," the concluding passages of which we give here. After having, with great clearness and cogency dealt with the Hebrew ritual as Divine in its origin; as a compilation of what had been previously in existence; as the means of calling forth the generous

REV. JOSIAH VINEY.

giving and doing of the people; as securing for them various benefits, moral, physical, civil and domestic; as symbolical and typical in its character; as pre-eminently a pattern which was imitated in the rituals of idolatrous nations, he closed appropriately as follows:—

"Once more let me observe to you—that *this* ritual *was but temporary*—for where is it now? It was, indeed, deeply interesting, and of vast importance to the age in which it existed, securing, as we have seen, various and important purposes, but where is it now? Where is the tabernacle, with its curtains, its bars, and its pins? Where

is the temple, with its glory and its splendour? Where are the priests, the sons of Levi, with their cities? Where is the ark, with its propitiatory and its sacred court? Where is the urim and thummim, glistening with symbolic meaning? Where is the candlestick giving light to the inner sanctuary? Where is the show-bread, so regularly renewed? Where is the altar of incense, by which the angel once stood? Where are they all? Echo answers, Where! The system has passed away: no longer does the silver trumpet sound the notes of jubilee. No longer do the waving branches betoken the feast of tabernacles, or the slain lamb the feast of the passover. No more do the white-robed Levites, passing the people like celestial visitants, shed a holy and edifying influence. No more does the high priest lift the mystic veil on the great day of atonement. All, all is gone—and it was meant to go. It has not faded by the natural course of time: it has not mouldered by the lapse of ages. No: it was intended to depart.

"When that which was perfect had come, then that which was in part was done away. That which is comparatively perfect has come: the great High Priest has appeared upon the earth; Aaron may, therefore, lay aside his garments and his vest. The Lamb of God has appeared; the sacrificial victim is thus needed no more: because the sun has risen in his meridian glory we may be well content to take leave of that which was but the dawn and the twilight, and which had no glory by reason of the glory that excelleth.

"I have thus, my dear friends, endeavoured to place before you some few of the characteristics of the Jewish ritual. We might easily have extended our observations, and glanced at several other features of interest connected with the sacred institution: for example,—its merciful character; its tendency to prevent undue aristocracy of feeling; its arrangement with respect to proselytes; its singular connexion with the number seven—seven days, seven weeks, seven years, seven times of sprinkling, and so on; but let these suffice as topics worthy of greater attention and as suggestive of others of equal interest and importance.

"In now taking leave of the ancient ritual, and not even waiting to compare it with the sadly trivial rites practised by the Jews now, let me urge upon you, as I would upon myself, a greater attention to the nation whose ritual we have thus reviewed. Very much, my friends, do we owe to the Jewish people; and if we are a debtor to the Greeks and to the Barbarians, more especially are we so to the Jews: and how shall we best discharge the obligation under which we are placed?—Partly, by studying their history, familiarising ourselves with their ancient usages, and endeavouring to understand their true genius and character—partly by circulating information among them, and endeavouring to bring them to a due regard to their civil and religious interests—partly by conciliating them to a better opinion of Christianity, and in order to do this, avoiding everything that would stir up animosity and strife: but chiefly by seeking to turn them from darkness to light and from the power of Satan to God. Yes, my friends, pure religion is the same in the case of the Jew as it is in that of the Gentile. We have been considering their splendid and interesting ritual, but never let us forget *spiritual* religion is one and the same, for God is a Spirit, and requireth spiritual worship; and let us remember whatever modes and administrations there may have been, there is but one way of salvation—repentance towards God and faith in our Lord Jesus Christ. To Him, while grateful for spiritual light, let us seek to turn the Jew. In doing this let us use all compassion towards those prejudices, the strength of which, however they may *seem* futile, we can but little conceive. Let us exercise all dependence on the Divine influence to which the heart of Jew and Gentile is equally accessible. Let us be urged to duty by the assurance that all Israel shall be saved, and by the conviction that, till the nation is converted, the fulness of the Gentiles will not be brought in; and let us, too, look forward to that time when Jew and Gentile, barbarian, Scythian, bond and free, shall all form one church, one holy fellowship, and after manifesting the power of religion on earth shall together enjoy that world where no ritual will ever more be required, where they need no sun, no moon, no temple, for the glory of God lightens it, and the Lamb will be the light thereof."

The Eleventh Annual Meeting of the Society was held on Thursday evening, the 27th of April, 1854. After the Report was read and adopted, the Meeting was specially addressed by the Rev. Josiah Viney on "The Connexion between Missions to the Heathen and to the Jews."

A few months ago we were delighted to find that Mr. Viney and his excellent partner

in life are still spared, and interested in the great work.

MR. VINEY'S LETTER TO THE EDITOR.

"ALLEYNE HOUSE,
"CATERHAM VALLEY, S.E.
"21*st October*, 1893.

"MY DEAR SIR:—I had quite forgotten the articles in the *Jewish Herald*, but your note recalls them.

"During my pastorate at Bethnal Green, 1843—1857, I took great interest in the Jews, and some pleasing incidents occurred. A young Russian Jew (Epstein) became, I believe, a sincere Christian. He was bitterly persecuted, being both anathematized and disinherited by his father. Mrs. V. and I did what we could for him, and for many months obtained for him a living. He went ultimately to Australia, and I do not know whether he is living or dead. He was the youngest son of a large and wealthy family. The letter of *cursing* his father wrote to him was *terrible to read*.

"Another Jew, by name Hershon, wrote me a letter, of which I send you a copy, and a cornelian stone with the inscription in Hebrew he mentions. I did not know him, but I prize his little testimonial gift.

"During the lifetime of my friend, Mr. George Yonge, I often took part in meetings for the benefit of the Jews, and wrote as stated in the *Herald*.

"I send you, as requested, a few personal *dates and facts*, of which you can make what use you like for your Jubilee volume, also a photo, which would synchronize with the times of which I have been writing.

"With Christian regards, I am, my dear sir, yours truly, JOSIAH VINEY."

"P.S.—Mrs. Viney has added some particulars about young Epstein which I had forgotten. He was a youth of great refinement and sincere piety."

"REV. J. DUNLOP."

MRS. VINEY'S ACCOUNT OF THE CONVERSION OF EPSTEIN AND HIS TWO BROTHERS.

"A Russian Jew had three sons. One came to England and was converted. His father sent another son to bring him back to the faith of his fathers. The first son was the means of *his* conversion. In despair, the parents sent the last son to try to bring them back, and the only address he had was No. 7, London. It so happened as he was seeking them, he knocked at the first No. 7, and to his surprise and joy, found his brothers there, and while trying to induce them to return to Judaism their conversation was the means of *his* conversion. He (the first-mentioned) was discarded by his parents, and disinherited with parental curses.

"Though he was often reduced to great poverty he would never accept money, unless it was earned by doing something. At last, he went to Australia, and the last letter received from him showed that he was greatly persecuted for his earnestness."

PAUL ISAAC HERSHON'S LETTER TO MR. VINEY.

"BETHNAL GREEN,
"*August*, 1854.

"REV. SIR—Though the occasions on which I had the privilege to hear you 'rightly dividing the word of truth' were but few, yet the amount of profit and edification I derived is inexpressible. I mention this, not to flatter but to 'encourage' you; and, as a small, insignificant token of my esteeming you 'worthy of double honour,' I beg that you would kindly accept the enclosed *red stone*, with the full assurance that the Saviour will give you a 'white stone,' and may the Hebrew engraved prayer on the former—'The Lord bless thee out of Zion,'—be fulfilled in its widest spiritual sense!

"The enclosed I brought from Jerusalem, and it was engraved by an Israelite there.

"With much respect and kind Christian regards, I remain, Rev. Sir, yours in the Lord, P. I. HERSHON.

"REV. J. VINEY."

PAUL ISAAC HERSHON, MISSIONARY AND WRITER OF BOOKS FOR MISSIONARIES.

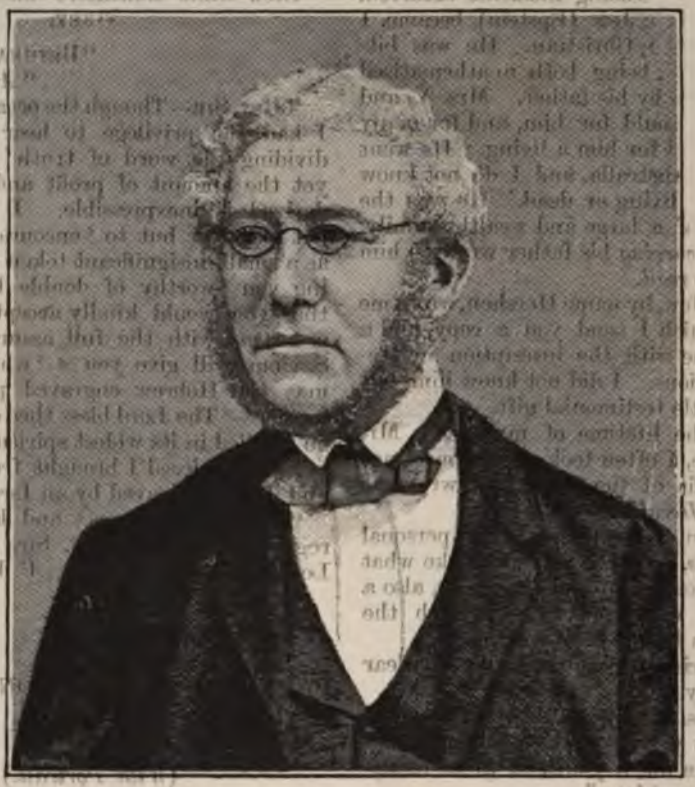
(*With Portrait.*)

Paul Isaac Hershon was born of Jewish parents at Buczacz (pronounced *Bu-church*) Galicia, Austrian Poland, in May (8th day of the Jewish month Iyar), 1818. Mr. Hershon was an intimate friend of ours. Many a conversation we have had on Biblical and Talmudical subjects. He enriched the pages of the *Jewish Herald* with instructive and attractive articles from the beginning of our editorship until his decease. He put into our hands the first four chapters of his autobiography, from which we are constrained to give here the following three passages:—

HIS BIRTH, PARENTAGE AND FIRST HOME.

"I was born and brought up a Jew. My father was neither very rich nor very learned, but he was a very strict and pious Jew, and as such he did his best to bring up his only son. My mother could read her prayers in Hebrew, which not all Jewesses can do, and she also, being no less strict and pious than my father, did her best for me.

"I was born in Austrian Poland, in the year 1818. Poland is a Roman Catholic country,



MR. PAUL ISAAC HERSHON.

and the Christianity which I saw there daily, and at every nook and corner, only served to strengthen my Jewish prejudices against it; and from my earliest youth I was taught to look down upon it as an idolatrous religion, and upon Christians as bitter enemies of God and of God's own chosen and well-beloved people.

"Having been an only son, and my parents fearing that in process of time I might be forced into the Austrian army, where no Jew can keep his religion in all its observances, they resolved to break up their old and comfortable home, and remove with me to Moldavia, where they thought my Judaism would be safe. Poor Jews! what have they not to endure in Moldavia, simply on account of their Judaism! yet thousands and tens of thousands of Jewish refugees from the two neighbouring empires of Austria and Russia, willingly endure the bitter and cruel persecutions in Moldavia, simply that they may be free from military service in either of those two countries, and free to exercise their religion, without hindrance, according to their conscience."

A WANDERER AND PENNILESS ON HIS WAY TO JERUSALEM.

"Penniless!—All ye that have never suffered need, be thankful that ye are not penniless! And all you good and amiable Christians, do not charge every Jew who becomes a Christian, that he does so for 'the loaves and the fishes!' for here I was a penniless Jew, whereas, had I chosen, I might

have been a rich man, simply by joining your *sister-Church*—the Greek Church—and by marrying a Gentile wife.

"In the very village where I was so unfortunate as to become once more penniless, lived a rich farmer who, only a few months before my arrival there, lost all his relations by the plague, excepting only one sister, a pretty girl of seventeen or eighteen years old. This farmer took a great fancy to me, not only because I was a young Jew, and it would be a great merit to win me over to his Orthodox Greek Church, but because he thought me to be more learned, more sober, and more honest than his own ignorant, drunken, and dissolute old priest—(whom I, a mere Jewish youth, had beaten in a public discussion on a Biblical subject, and consequently gained a wager of a certain measure of wine for the villagers to drink)—and that I would make a good match for his young sister, and a worthy heir of his own large property. This farmer did all he could to induce me to become a member of his Church and of his family; but I do not take even a particle of credit to myself for resisting such a temptation, because I can honestly confess I did not feel in the least tempted. And let me here add, as nothing in the world could have induced me at that time to give up my Judaism, so now nothing in the world would induce me to return to it. Judaism, Rabbinical Judaism, as far as I know it, *is a curse* to the Jew! Thank God for redeeming me from that curse! and I do, and shall for ever, praise Him for the blessing of Christianity.

"Penniless as I was then, I made up my mind to accept none of the situations offered to me by various parties, for I found them out to be an ungodly and dishonest set of Jews, and I determined to return to Moldavia as soon as possible. However, 'man proposes but God disposes'; and, therefore, instead of my going to Moldavia, the Lord led me to a place I never thought of—to Constantinople. He that sent the ravens to feed Elijah in the wilderness, shortly sent me the means to move Zion-ward, where He intended to bless me, and where He had a certain work for me to do."

AN EXAMPLE OF REAL BROTHERHOOD.

"I also, about the same time, became much attached to a young Austrian Jew; and so did he to me, and we were united as brothers, in the following manner:—On a certain day, after morning prayer, and before we partook of any food, we both went to a certain cemetery, and over the grave of a certain 'Jewish saint,' we joined our right hands, and each repeated the formula somewhat to the following effect:—'I, A. B., son of C.D., take God, and heaven and earth, as also the soul of this Tsadik—peace be upon him!—to witness that I and thou, M., the son of N., are, from this day and henceforth, to be brothers. Mine is thine, and thine is mine, and ours is each other's, whether we be rich or poor, single or married, we are always to help and cherish one another as real brothers. Amen. Selah! So may it be the Will.' We then embraced each other, and went home, rejoicing together for the rest of the day.

"No one knew anything about this our sacred union of eternal brotherhood, but our conduct to each other was such as to attract admiration and inspire good-will and confidence in all who knew us.

"Though my brother and I were in a higher sense real partners, we were not so practically; we did not pursue the same line of business; we did not call each other to account as regards earnings or expenditure; nor, indeed, did we even live together at one house; yet we were knit together inwardly, though outwardly we were separate—at least, for the first few months after our solemn union had taken place—and then Providence united us outwardly also, and subsequently tied us together by faith in Christ, who 'is a Friend that sticketh closer than a brother.'

MR. HERSHON IN BEYROUT, JERUSALEM, AND LONDON.

Soon after his arrival at Beyrout, in the Caravanserai where he was staying, he came in contact with a cultured Karaite, or "Bible Jew," who completely shook his faith in the Talmud as a Divine revelation, and thereby prepared the way for his ultimate reception of the Truth as it is in Christ. His own words are:—"When the Talmud began to give way the light of the Bible did not all at once break in upon me as a flood, but gradually I felt like a man born and brought up in a dark cellar, who could not possibly comprehend that there is a large world beyond the limits of his confinement, and much more light than that of the scanty ray which penetrates into his abode."

In 1842, he became a student of the Hebrew College, in Jerusalem; and afterwards, for years he was superintendent of the London Society's House of Industry there. In 1854 when he was in London, he

attended the ministry of Mr. Viney, a ministry which marked a new turning point in his spiritual history. After that, he became a zealous missionary to the Jews in Manchester. Then he was the energetic Superintendent of the Palestine Model Farm at Jaffa, started by a committee of Hebrew Christians, which, in consequence of ill-health, he resigned in 1859, and returned to England.

MR. HERSHON AS A MAKER OF TOOLS FOR MISSIONARIES AND MINISTERS.

Mr. Hershon has published "Extracts from the Talmud. Being Specimens of Wit, Wisdom, Learning, etc., of the Wise and Learned Rabbis," London, 1860; "Pentateuch according to the Talmud. Genesis," 1874 (Hebrew; in English, 1883); an improved edition of the New Testament, in Judæo-Polish, published by the British and Foreign Bible Society, 1874; "A Talmudic Miscellany," 1880; "Treasures of the Talmud," 1882; "A Rabbinical Commentary on Genesis," 1885; and has left behind him in manuscript "Exodus according to the Talmud;" "Key to the Babylonian Talmud" (reference to 1,400 classified subjects); "Modern Orthodox Judaism, and what it teaches about God, Man, and the World to Come."

Dr. Farrar, Archdeacon and Canon of Westminster, and our departed friend Mr. C. H. Spurgeon, have acknowledged the value of the results of Mr. Hershon's Talmudical researches. The following is an extract from one of our own reviews of his works:—

MR. HERSHON'S "TREASURES OF THE TALMUD."

When an author who has published a good book has announced a second work, we expect that by it, unlike the clock, he will strike thirteen--surpass himself—that at least it will be worthy of him who wrote the first.

All the Divine Author's last works are best. He made the more simple forms of being first, afterwards the more complex, until at last there appeared upon the scene *woman*, the crown of creation. It was great to create, it is greater to redeem. The work of Redemption is worthy of Him who made the four-volum'd, flower-and-star-illumin'd book of nature. Hence, the writer of the Letter to the Hebrews says; "*It became Him*, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the *Author* of their salvation perfect through sufferings." The work of Redemption, in its means and ends, is worthy of Him who made these glorious heavens, and this resplendent earth.

We are enjoined to be imitators of God, and it would be a grand thing for humanity if all authors would take *Him* as their model. If the authors of the *Talmud* had done so, Mr. Hershon's delightful task would have been to make known to English readers a book characterized by simplicity and sublimity, variety in unity, evangelical fulness and freshness, grace and truth. But they did not choose to do so; and a sacred regard for truth has compelled Mr. Hershon to tell us that their work is a combination of evil and good, deformity and beauty; that in it there are many repulsive things, but when he finds among these, beauties, gems of wit and wisdom, he never fails to bring them to the light.

This new work, "TREASURES OF THE TALMUD," is worthy of him who in 1880, published the "Talmudic Miscellany." The numerical plan of the "Miscellany," is good, but the plan of the "TREASURES" is still better. There was a good man, a gardener in a gentleman's place when a boy. Said the gentleman one day, "John, what do you think of the improvements the lord is making?". John thought a little and replied, "I'll no' say they're all improvements--they're alterations at any rate." John was right. Alterations are not always improvements; but in Mr. Hershon's "TREASURES" they are. The subjects are classified alphabetically from A to L, thus;

"Adam; Affliction; Alms; Ark and Tables of the Covenant; Books, sacred and profane; Commandments; Day of Atonement; Ear; Fasts and Fasting; Good Works; Hospitality; Idolatry; Jerusalem; Kings, &c.; Land of Israel." English readers who desire to know the thoughts of the TALMUDISTS about these subjects cannot do better than buy and study "TREASURES OF THE TALMUD."

A good maxim for readers and reviewers is:

> "In every work regard the author's end,
> Since none can compass more than they intend."

Our learned author's end is given, in an interesting and appropriate manner, at the beginning of his preface, thus:—

"When the Roman Emperor Hadrian was

The Talmud under the Figure of a Bride.

Some have thrown a veil on all that is *bad* in the Talmud, others on all that is *good*; few have dealt with it impartially.

THE TALMUD AS REPRESENTED BY

E. DEUTSCH.	P. I. HERSHON.	J. A. EISENMENGER.
עלובה כלה מזנה בתוך חופתה!	כלה כמרת ישחיא. נאה וחסודה: לבבתני אחותי כלה. לבבתני באחת	
למוכלכת במומיך! אשת מדונים וכעס!	הינרת או סומא. מרבר שקר תבחק. מעיניך! כולך יפה דעיתי ומום אין בך!	

The following is a translation of the Hebrew mottoes, drawn from Scripture and the Talmud, which need no comment :—

E. DEUTSCH.	P. I. HERSHON.	J. A. EISENMENGER.
Thou hast ravished my heart, my sister, my Bride! Thou hast ravished my heart with one of thine eyes! Thou art all fair, my love; there is *no spot* in thee! (Song iv. 7, 9.)	The Bride *as she is!* Beautiful and graceful (on the one hand), lame or blind (on the other). Keep thee far from a false matter. (K'thuboth fol. 17, col. 1. Exod. xxiii. 7.)	Fie upon the Bride that is unfaithful during her nuptials!—She is *full of deformities!* — A contentious and an angry woman! (Shabbath fol. 88, col. 2; Nedarim fol. 66, col. 2; Prov. xxi. 19.)

on a tour of inspection in Palestine, as we are told in a certain Midrash,* he noticed in a vineyard near Tiberias a very aged Israelite planting a young fig tree. 'Old man,' said the Emperor, 'pray what may be thine age?' 'By the life of my lord the king,' replied the aged Hebrew, 'I am this very day a hundred years old.' 'And dost thou hope ever to eat the fruit of thy labour, seeing thou art so very old?' asked the Emperor. 'I plant this tree with the object that it should bear fruit; if it please God that I should eat thereof, well and good; if not, let others after me enjoy the same even as I have enjoyed the results of the labour of those who were before me,' was the noble response of the unselfish and industrious Jew. It is with a somewhat similar object and with precisely the same sentiments and feelings that I have laboured to rear this young plant, so to speak, of the old tree of the Talmud, which I now offer to the English public."

A SPECIMEN OF MR. HERSHON'S CONTRIBUTIONS TO THE "JEWISH HERALD."

THE TEMPLE DESTROYED AND FOXES WALKING ON ZION, REASONS FOR REJOICING.

(*Translated from the Talmud.*)

By P. I. Hershon.

Rabbon Gamliel, Rabbi Eliezer ben Azaryah, Rabbi Yeoshua, and Rabbi Akiva once went on a journey to Rome, and at Puteoli they already heard the noisy din of the city, though at a distance of a hundred and twenty miles. At the sound all shed tears except Akiva, who began to laugh. "Why laughest thou?" they asked. "Why do you cry?" he retorted. They answered, "These Romans, who worship idols of wood and stone and offer incense to stars and planets, abide in peace and quietness, while our temple, which was the footstool of our God, is consumed by fire, how can we help weeping?" "That is just the very reason," said he, "why I rejoice; for if such be the lot of those who transgress His laws, what shall the lot of those be who observe and do them?"

FOXES WALKING ON ZION.

* Based on a Talmudic Legend.

Again, they were going up to Jerusalem, and on reaching the Mount of the Guards, they rent their clothes. Approaching the Temple Mount, and observing a fox issuing from where the Holy of Holies was, they began to weep, and Rabbi Akiva to laugh. "Why do you weep?" he asked. They replied: (Lam. v. 18) "'The foxes walk upon it!'—upon the very place, concerning which it is said (Num. i. 51) 'The stranger that cometh nigh, shall be put to death;' and shall we not weep?" He said: "That is just the reason why I laugh; for it is written (Isa. viii. 2), 'And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Zeberechia.' What connexion is there between Uriah, who flourished during the first Temple, and Zechariah (the son of Berechia, not Zeberechia) who lived during the second Temple? But Scripture attaches the prediction of Zechariah to the prediction of Uriah. By Uriah it is written (Micah iii. 12, the commentators *in loco* are puzzled by the ascription of this prophecy to Uriah):—'Therefore shall Zion for your sake be ploughed as a field;' and in Zechariah it is written (Zech. viii. 4); 'There shall yet old men and old women dwell in the street of Jerusalem.' So long as the prediction of Uriah remained unfulfilled, I was afraid lest that of Zechariah should also not be fulfilled; but now, the prophecy of the former being fulfilled (so that foxes walk upon Zion as on a ploughed field), it is therefore certain that the prophecy of the latter will also be fulfilled." They all then exclaimed: "עקיבא ניחמתנו! עקיבא ניחמתנו! Akiva! thou hast comforted us! Akiva! thou hast comforted us!"—*Maccoth*, *fol.* 24, A. *and* B.

MR. HERSHON'S PEACEFUL DEPARTURE.

In 1888, at the age of 70, our dear friend and brother, Mr. Paul Isaac Hershon, while trusting only in the righteousness of our adorable Redeemer, passed away in perfect peace, to be for ever with Him where He is, and—

"Where the saints in hosts assemble,
Where they gather one by one,
Homeward through the evening shadows,
Turning, when the day is done,
Homeward to the God Who bade them
Labour on till set of sun.

"Where in one sublime communion,
Rapt as one adoring soul,
Earth's divisions all forgotten,
Each one only aim control;
Where in His dear presence bending,
Every heart hath reached its goal.

"Where the saints in joy's perfection,
Strangely like their Saviour grown,
Flinging forth one hymn of triumph,
As they worship round the throne,
Alleluias raise to Jesus,
Who redeemed them for His own."

THE REV. HENRY ALLON, D.D.

OFFICIALLY CONNECTED WITH THE BRITISH SOCIETY FROM 1845, UNTIL HIS DEATH IN 1892.

(*With Portrait.*)

HENRY ALLON was born at Welton, in Yorkshire, in 1818, his parents being of the yeoman class. His early religious impressions were received among the Wesleyans, but on removing to Beverley, in connection with the trade he was learning, he joined the Independent Church there, under the ministry of Rev. John Mather. This gentleman, having discerned in him unusual qualifications for the ministry, secured for him the means of private study in spare hours, and then assisted his entry at Cheshunt College. Dr. Harris was then the principal of Cheshunt, and young Allon became his favourite pupil, and, ere long, his intimate friend. In June, 1843, he was sent to preach at Union Chapel, Islington, whose pastor, Rev. Thomas Lewis, was absent on a holiday. The impression made by the young preacher was such that soon he was offered the co-pastorate, an office on which he entered on the first Sunday of 1844.

The Church at Union Chapel, of which Mr. Lewis was first minister, had its origin in 1802, in a spontaneous association of Episcopalians and Nonconformists, who sought for themselves—the former a more evangelical ministry than could be found at the parish church, and the latter some provision for evangelical worship in addition to the two Nonconformist chapels then existing. An improved condition of things in the Anglican churches in the neighbourhood led to the gradual withdrawal of the Episcopalian section of the congregation. In 1861 the

old chapel in Compton Terrace was enlarged, but even then it was found insufficient for the influential and constantly increasing congregation attracted by Dr. Allon's ministry; and in 1877 the present noble pile, which has been called the Cathedral of Nonconformity, accommodating some 2,000 people, was erected at a cost, including the freehold site, of nearly £50,000. Dr. Allon taught his people to be hard workers in every good cause. They were in the Forward Movement long before that phrase was invented.

For twenty years Dr. Allon was editor of *The British Quarterly Review*. He wrote the Life of James Sherman and the biography of Mr. Binney, prefixed to a volume of the latter's sermons. There is a volume of sermons from his pen entitled "The Vision of God," and a new volume, the preparation of which for the Press was one of his last labours. His services in the field of

REV. HENRY ALLON, D.D.

hymnology and of psalmody were also enough in themselves to secure him abiding fame.

The degree of D.D., which he received from Yale College, in America, and from Aberdeen, was a well-earned recognition of ability and culture. He was elected on two occasions to the Chairmanship of the Congregational Union, in 1864 and 1881.

DR. ALLON'S SUDDEN DEPARTURE.

About 3 o'clock on Saturday morning, the 16th April, 1892, Dr. Allon was aroused by a sense of depression. He took a cup of coffee and expressed himself relieved, but soon after he passed peacefully and painlessly away.

At the funeral service held on Thursday, April 21st, Dr. Reynolds, the principal of Cheshunt College, delivered a beautiful address, near the close of which he said:—"His departure from us is not like the falling crash of a great tree to whose support we had clung fondly while the birds of the air sang in the branches, but it is rather like the reaping of a noble shock of corn fully ripe. The Reaper of this golden grain is not DEATH, but our Lord Jesus Christ Himself, who had need of these ripe ears. We must be willing in the day of our Lord's great power. We dare not grudge this noble worker and soldier of the faith to the armies of heaven. He has long been preparing for the perfect service, for the joy of the Lord. Now he has entered upon it, with all the deep humility of his nature, with all the brightness of a hope no longer deferred, amid the reverence and love of all the churches of Christ.

"Such a departure is a new argument, if we needed one, for the reality and fulness of the perfect life on which we are certain he must have entered; so we sing while we weep, we blend our sighs with hopes, until they break into hosannas. We cannot define nor oracularly reveal all we hold; but in the light which breaks through the deep shadow we know that our hope is full of immortality."

INSCRIPTION UPON THE MONUMENT IN ABNEY PARK CEMETERY.

In Memoriam.

HENRY ALLON, D.D.

For forty-eight years minister of Union Chapel, Compton Terrace, Islington.

Born at Welton, Yorkshire, October 13th, 1818.

Died at Islington, April 16th, 1892.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . So shall we ever be with the Lord."—1 Thess. iv., 14 & 15.

DR. ALLON'S EARLY INTEREST IN THE BRITISH SOCIERY.

Near the beginning of 1845, he became a member of Committee. On the 25th of April, 1845, he attended the second annual meeting of the Society and seconded the fourth resolution.

Before he had finished his curriculum and had left Cheshunt College fifty years ago, his tutor said of him: "We have one man here who, if life and strength be granted will soon outreach and overtop us all." These words were prophetic, and were literally fulfilled. Dr. Allon began to rise by following the good example of his distinguished tutor, Dr. Harris, by lecturing and preaching on behalf of the British Society for the Propagation of the Gospel among the Jews.

The following extracts have been taken from Dr. Allon's first published lecture for the Society, delivered in Union Chapel, Islington, on Sunday evening the 18th April, 1847, on, "The religion of Moses and the religion of Jesus essentially the same."

From this grand lecture we quote here his powerful and touching *Appeal to the Jews.*

"Now this is all that we ask of you, that you should earnestly and impartially, examine the claims to the Messiahship put forth by Jesus of Nazareth. Truth has nothing to fear from such inquiry; it is only error that hides its head and fears to look upon evidence.

"And as to ourselves, we ask you to give us credit for the purest motives and for the kindliest feelings in these our solicitudes. It will not advantage us that you become Christians. We wish it simply because we believe Christianity to be true, and because you have souls for which it proffers a salvation. We have no personal interests involved, no selfish ends to answer. We have no proselyting intolerance, no Gentile animosity. We loathe not at the name of Jew. We repudiate the Christianity that does not love and reverence you. *We honour your name.* None has so proud a heraldry, so glorious an ancestry; it is chief in the lists of fame. No chronicle has recorded a history so marvellous—no minstrel sung a theme so inspiring. All that heroic deed or classic page records fades before its splendour. You are the first-born of the family of God—the eldest of the spiritual household; and we accord to you the privilege and honours of primogeniture. At one time you were the sole conservators of true religion; the

covenants which enveloped the spiritual destinies of the world were made with your ancestors, and deposited in your keeping. God Himself became your king; Moses was your prophet, and Aaron your priest. Miracles were the incidents of your history. Your law was God's own Scripture, and was delivered to you amid the awful splendours of Sinai. Yours was the tabernacle upon which the pillar of cloud rested—the temple in which the Shechinah shone. Yours were the prophets whom God Himself inspired. The seed are you of a glorious race. 'While concerning the Gospel you are enemies, yet as touching the election you are beloved for your fathers' sakes.'

"We *reverence your Scriptures.* We believe them to be inspired Truth—the sure Words of God. We recognize their authority, obey their behests, honour them as the first and still binding records of inspiration. We *reverence your land.* Not more rapturous than that of a Christian is the response of a Jewish heart to its name—not more reverent the tread of a Jewish foot; tremblingly do we gaze on its towers; breathlessly do we walk its streets; mournfully do we bend over its ruins; we 'take pleasure in its stones;' we 'favour the dust thereof;' tearfully do we recall its history—its patriarchal glory—its kingly splendour—its mouldering magnificence—its Maccabeean heroism. The outline of its land is mapped upon our memories—its names are familiar to our ears—its memorials are in our homes as our most sacred treasures—its history is more familiar than our own—all that is precious to us we associate with its soil—we have all the memories of prophet and of king that you so greatly cherish, and our own Christian associations besides. It is to *us* the theatre of *two* dispensations—the scene of *two* grand histories. We honour *yours*; but glorious as it is, it is not the brightness, but the shadow, of *our* visions of Palestine; it is faded by the more recent interest of the Messiah. Oh, more than even a Jew have we cause to love Jerusalem. If it be not the land of our civil, it is of our sacred history; if it be not the country of our ancestors, it is of our Saviour; if it be not the scene of our national splendour, it is of our common salvation. To us, therefore, it is as the paradise of the earth, as the holy of holies, the place of our Messiah; holier is it than our household hearth—our Sabbath altar; holy is it in all its scenes; in all its parts. He whom we worship has trodden its soil and breathed its air—its fields have felt His footsteps—its atmosphere has thrilled to His voice—its rocks have rent at His agony—its sun has darkened at His death. Holy is its desert, for He was tempted there; holy its mountains, for there He prayed; holy its cities, for He taught in their streets; holy its houses, for in them He dwelt; holy its garden, for there He was in an agony; holy even its Golgotha, for there He was crucified. Oh, think not that a true Christian can scorn the name, or slight the Scripture, or think lightly of the land, of the Jews. All that is precious to us—Moses and the prophets, Jesus and the apostles—all are of the Jews; and veneration, gratitude, yearning affection, are our emotions at your name.

"The passage that I read at the commencement is usually understood to refer to the Messiah, and to declare that between Him and Moses there should be a great resemblance; and we think it would be very easy to find the analogue in Jesus of Nazareth; so striking is the similitude, that we deem the one to have been a type of the other; the history and character of Moses shadowed out with such precision those of Jesus, that he may justly be regarded as a prophecy as well as a prophet, an exemplar as well as a herald; in the truest and most literal sense 'did God raise up in Jesus a prophet out of the midst of His brethren, like unto Moses.'

"The Christian law never varies from the Jewish, save to transcend it. The language of Moses is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;' and such, even to verbal identity, is the language of Jesus. The language of Moses is, 'Thou shalt love thy neighbour as thyself;' and the Saviour has transcribed the injunction. 'Thou shalt not kill,' said Moses; 'He that is angry with his brother without a cause,' says the Christian Lawgiver, 'is a violator of this commandment'. 'Thou shall not commit adultery,' said Moses; 'Whosoever looketh on a woman to lust after her,' said the republisher of the law, 'hath committed adultery with her already in his heart.' 'Thou shalt not forswear thyself,' said Moses; 'Swear not at all,' said the Teacher of Christian morality. 'An eye for an eye,' said Moses; 'If any one smite thee on thy right cheek,' said the Messiah, 'turn to him the other also'—that is, forbear the retaliation, be greater than just, be merciful. 'Thou shalt love thy neighbour, and hate thine enemy,' said the Jewish prophet; 'I

say unto you, Love your enemies; bless them that curse you; do good to them that despitefully use you and persecute you,' said the Christian Prophet. He reiterated the law, and taught it not merely in the letter, but in the spirit of it. And by so much the more as the spirit is superior to the letter, by so much the more is His morality superior to that of Judaism. 'He came not to destroy the law and the prophets, but [in His teaching and in His life] to fulfil it.'"

"His most indifferent acts
Were motives to the good—examples pure.
His very looks became as founts of grace,
Whence timid virtue in her need drew strength."

* * * *

"What need of law
To those who saw His life? Looking to Him,
The law stood silent by, and asked no more—
He was the holy law impersonate,
Republished, and divested of its frowns—
Winning obedience by no force but love."

"Instead of abolishing the law, Jesus came to restore and make it honorable, and establish it everlastingly, by shedding His blood to pay the penalty of it, due for man's sin. And from Him every injunction of it received the most reverent regard, the most ample honour, and the most solemn reiteration.

"And now we think you will perceive that in no essential thing does the religion of Jesus differ from the religion of Moses. Their doctrines of God, of human nature, of sin, of expiation, and of holiness, are exactly alike; in circumstantials they differ, in rites and forms of teaching; they have different ceremonies and different sanctions, but not different Truth; they teach the same Truth, just as I might preach It in different words or in different languages.

"The sole and simple question therefore, to be determined by you is, Is not Jesus of Nazareth the true Messiah? We hold that He is; that Judaism, by its ceremonies, typified His work as a Saviour, His death as an atonement; and that when He appeared the Jewish system came to an end; there was no longer need of type, for He was the antitype; of symbol, for He was the thing signified. Hence when He had come, the temple was overthrown, sacrifices ceased, and, because of their wicked rejection of Him, the Jewish nation was scattered. If He were not the Messiah, then the Messiah has not yet come, and Judaism is not interpreted, its mysteries have received no solution; it is, so far as we can estimate it, a mere ceremonial, nor is there likelihood of its ever being otherwise; for 'prophecies have failed,'—'the sceptre has departed from Judah' *before* the 'Shiloh' has come.

"Oh, let me entreat you to examine the claims of this Jesus; reject him not, as your fathers did. He has wrought miracles—are they not sufficient to establish His claim? He fulfilled prophecies; He came at the time that your nation expected the Messiah, and no one has come since. And now you are scattered; your genealogies are destroyed; you have no means of recognizing a Messiah, even should one come. You could not prove Him of the seed of David, of the tribe of Judah. You are, moreover, forced to explain away from Jesus of Nazareth the prophecies of your prophets. God has scattered you, just as He threatened if you rejected the Messiah; and almost you even despair of a Messiah at all.

"Now look again to Jesus of Nazareth; read the New Testament to see what are His claims. Surely there can be no harm in that. Look at the facts of His history; ponder them one by one, and compare them with your prophecies, especially with the fifty-third of Isaiah. And then act upon your conviction, whatever it may be. Salvation is a momentous matter; the soul is a thing for eternity; and it is purely a personal concern. You will not be saved by being nationally either Jew or Christian. Many Jews were cut off, and many so-called Christians will be cut off also. Religion is a thing solely between God and yourself. No one else can in this sense meddle with it, either to help or to hinder. You may be saved, a member of an evil nation; or lost, a member of a holy one. Oh, search the Scripture for yourselves; pray that God would give you light. Act upon your convictions: forsake all sin; and may the 'Lord grant that you may find mercy of the Lord in that day.'"

THE REV. JOHN ALDIS.

(*With Portrait.*)

JOHN ALDIS was born on the 11th of May, 1808; went to Horton (now Rawdon) College in 1828; settled in Manchester 1830; removed to Maze Pond, London, 1838; thence to Reading in 1855; then to Plymouth in 1869; and finally resigned in 1877.

In 1870 he married Esther Acworth, a niece of Dr. Acworth, President of Rawdon College.

The name of Mr. Aldis first appears on the list of the Society's officers for the year 1845-6.

Mr. Aldis was present at the Nineteenth Annual Meeting, held on the 25th of April, 1862, and delivered the following admirable speech.

SPEECH BY MR. ALDIS.

Sir—I have been requested to move the following resolution—"That the course and aspect of public events bid us wait in prayer and faith, prepared to improve the fresh openings which may present themselves for extending our agency." I was anxious, before I came to this meeting, to secure some materials upon which I might found the few observations I may address to you, and I wrote to Mr. Yonge to furnish me with some of the documents which he receives from the agents of your Society in reference to their respective spheres of action; but I found the materials which the Secretary was so kind to forward me were altogether unavailable for me. I found I could not condense the communications with any effect, and that if I read them in detail, I should only be doing the work over again, and in a less desirable form than has been done by the Secretary. Yet there were some few suggestions furnished by these writings, to which I will venture to give utterance now. True, most of them have been already adverted to; still they are essentially interwoven with the whole of the materials with which this Society carries on its work. One thing struck me much—the peculiar qualifications required by the agents of this Society, and the great and manifest goodness of God in giving to the agents those very qualifications which seem so peculiar, and are yet so indispensable. In these cases our brethren are not called upon or allowed to address large congregations, to stand up in the synagogue or chapel; they have to go from house to house, to speak man to man; it is in almost every case an individual affair. Such proceedings require very peculiar qualifications; great personal courage; a heart steeped in the loving consciousness of evangelical religion; a thorough conviction that never falters, that no formalism can either prompt or sustain; immense wisdom to secure access to people most difficult of access, and to retain that access when once gained; to use it so that it may neither be abused on the one hand, nor rendered impracticable or of no avail for the future, on the other. Yet these men seem to be eminently adapted for their work. Above all men I think they are deserving the sympathies of their friends; above all agents of any Society they need the prayers of their friends. We shall not be faithful to the work, nor just to them, if we fail to remember these beloved brethren when we are nearest to that throne whence all graces are dispensed. Among other things that struck me was the immense extent, and the scattered nature, of their work. You find in Ireland a larger population than that which constitutes the entire nation of the Jews; in Belgium you have an equal population in a spot not half the size of Ireland. The Apostle James addressed his Epistle to the twelve tribes scattered abroad. You may well do that, for in every city in Europe, nay, in the whole world, you have a dense population amongst which to pursue your work. There is room for faith and patience in every work of God; and I know of no work to which the Church is pledged that has so much need of faith and patience as this peculiar work. Yet faith can trust to God's purpose, not to cast off His people, and patience will work, for God's promise is sure—that all Israel shall be saved. Look to the facilities which your Society possesses of at once taking possession of the most interesting and useful fields of labour. The Jews are scattered amidst almost every nation; there is hardly a capital in Europe where there are not a considerable number. In Paris, Rome, Berlin—if there is an outburst of

liberty, an opportunity of speaking, a movement of mind, an awakening of heart and conscience, there is the Jew; and some one of your agents can reach them at once. As regards the movement in Italy, one of its grand results must be to convince our Jewish brethren that the tyranny which binds them by the force and power of the tiara is equally the tyranny which holds out against our common Protestantism; that we are linked together in the enjoyment of a common lot. Let the Jews feel that the same tyranny that oppresses them is that system which aims at our destruction, and we shall have a common cause of sympathy, and it will be one of the means of opening their hearts to the reception of the Gospel Truth. Men are always apt to forget their obligations; they do not like to be reminded of them; but the obligations exist when they are most forgotten, although we may not like to be reminded of them. It is sweetest and best when the claims of obligation are lost in the impulses of love. The Macedonians were Gentiles; they made a collection for the Jews—they were under no obligation to do so; but they did not think of that—and Paul said, "You have been made partakers of the Jews' spiritual things by their means." If you ask me what obligation you lie under to them, I would reply in the language of our Lord, "Salvation is of the Jews." Our forefathers were painted savages and bloody idolators; however much we have gotten it has come to us through the means of human instrumentalities. It behoves us to remember that trade and commerce, philosophy and art, together with all the

REV. JOHN ALDIS.

resources of wealth, intelligence, government and law have come to us from without—no man can despise them unless he is a fool, or unless he be indolent and vicious in his character. We have received our trade and commerce from Tyre and Carthage; our philosophy and art from Greece; our laws and government from Rome; but all these things are light as air, mean as dust in comparison with the words of the Saviour. They have helped us that we might remember them; that salvation is of the Jews. We cannot forget the obligation; we will think of it; we will not obliterate it; we will not be so wicked as to deny it: we will acknowledge it, although we can never repay it. We lie under an obligation to the Jews which we can never repay. I can never pass a son of Abraham but I feel to that man or his race I am indebted for the highest forms of grace and goodness—to all that God has given me here. Was not the author of our religion a Jew; the Child of Bethlehem; the Wonder-worker of Galilee; the Victim on the Cross; the perfect Example; the infallible Prophet; the atoning Sacrifice; the justifying Redeemer; the ever-living Intercessor in the person of Jesus Christ? Did not their whole history, their ancient ritual, embody that which we now embrace in our inmost heart? Were they not the first heralds of the Gospel? Did not the Jews in their synagogues, all over the Roman empire, prepare the places in which the new doctrine was first preached? Did they not do all they could to bring the Gospel to us, that it might continue with us? and can we forget the obligations we owe to the Jews for those glorious prospects on which are founded our dearest hopes? If I feel less interest in the Jews, as a people, I am as unnatural as unChristian. The universal ground of appeal is, "am I not a man and a brother?" But while man, as man, demands our sympathies and exertions, all secondary considerations that are natural are not only allowed but required. Grace is intended to refine and sanctify everything that is natural. One law of our nature is, that you always think you see in the face of the child something that has interest for you in the face of the parent. Our Saviour always recognized this; it was always in His heart, often on His lips. When He saw the poor woman bowed down with infirmity and pain, He saw in her a bond-slave of Satan; and He put forth His hand, saying, "Ought not this woman, seeing that she is a daughter of Abraham, to be loosed from her infirmity on the Sabbath-day?" So when He called little Zaccheus down from his tree-climbing, who was invited to receive the heavenly Guest, He said, "This day is salvation come to thy house, forasmuch as thou also art a son of Abraham." Again, when the rich man is stripped of his purple, and driven from his banquet into tormenting flames, we hear the familiar cry, "Father Abraham!" Jesus felt that one of the children of Abraham was exposed to the fire that is not quenched, and His loving heart yearned over, and was anxious to rescue His hearers. These should be our emotions as to the sons and daughters of Abraham, and as I contemplate them for their fathers' sakes I feel that this Society deserves more than any poor effort that I can put forth in its behalf. In regard to the future of Israel, looking to their present condition, it truly is a very mournful one; yet there is, in immediate connection with it, something that is pre-eminently hopeful. We remember that for Jew and Gentile there is but one salvation, but one way—by faith in Christ Jesus. Wherever I look it is this which must comfort me, that with the heart man believes to righteousness. The curse of the Jew is his unbelief. The veil is on their heart. It is 1800 years since the Apostle uttered these words; the same veil remaineth untaken away. We might repeat those words and sink into despair. We might say they have sinned away all mercy, broken the covenant, trampled on the blood that sprinkles, and there is no hope. But in that very connexion there is a word of hope —"when it shall turn to the Lord." The heart of the Jew, lacerated so long by all forms of ignorance, undeserved and bitter reproach; tortured by all the workings of persecution, in exile, imprisonment, confiscation, and murder; that heart, crushed so long beneath the heavy hand of an oppressive world—when that heart, so tenacious of its faith amongst surrounding Christian idolatries, so warm and tender in its brotherly love amidst the deepest malignity—when that heart shall turn to the Lord, the veil shall be taken away; then shall it find rest from its agitation, ease for its anguish, healing balm for its misery, and life from the dead. Jesus Christ will lift up the veil, and let them see His face; for

> "If the whole world their Saviour knew,
> Then the whole world would love Him too."

Extracts from two touching letters written by Mr. Aldis in 1892–3:—

Bradford-on-Avon,
October 17*th*, 1892.

My dear Mr. Dunlop—My dear wife fell asleep in Jesus last July; from what she left I send cheque for £25 on behalf of the British Society for the Propagation of the Gospel among the Jews, which she loved well and long.

Kindly enter it simply—

"*In Memoriam*, Bradford-on-Avon."

With sincere regards, yours affectionately,

JOHN ALDIS.

Rev. John Dunlop.

Bradford-on-Avon,
March 17*th*, 1893.

Dear Mr. Dunlop—I send cheque for 20*s*., my subscription to the British Jews' Society; also my last photo. I have just been to my dear wife's grave, on the headstone of which I read—

"Waiting for the consolation of Israel."

I knew good Mr. Beddow too slightly and recently to furnish any certain particulars, and my shaking hand makes writing painful.

With kindest regards,
Yours affectionately,

Rev. J. Dunlop. JOHN ALDIS.

DR. COLLYER AND JAMES MONTGOMERY, ESQ.

(*With Portraits.*)

THE Rev. William Bengo' Collyer, D.D., LL.D., F.S.A., and James Montgomery, Esq., we have linked together here, because they are associated in the following excerpt from the Society's first Minute-Book.

At a meeting of the Committee held on Tuesday, December 2nd, 1845, "It was referred to the Sub-Committee to adopt measures for the publication of a collection of original and other hymns, on subjects connected with the Jews, and especially adapted for use at prayer meetings for and with the Jews: the Rev. Dr. Collyer having already promised some hymns, and James Montgomery, Esq., having kindly sent four, one of which has never been published."

DR. COLLYER AND HIS GIFT OF HYMNS.

William Bengo' Collyer was born at Blackheath, on April 14th, 1782; was admitted into Homerton College at the age of thirteen, and at sixteen was enrolled as a student of theology. He remained at Homerton about six years, and, during part of that time had the happiness of sitting at the feet of the Society's distinguished lecturer, Dr. Pye-Smith. Having preached the Gospel at Peckham, with great boldness, and having accepted a call to the pastorate, he was ordained there on the 17th of December, 1801. His ministry was so blessed that soon the old sanctuary was enlarged, and soon afterwards a new one erected, which was called "Hanover Chapel," in order to express Dr. Collyer's intimacy with several members of the Royal Family, and to commemorate the fact that on the 17th of June, 1817, the day on which it was opened, there was present at the services His Royal Highness the Duke of Sussex.

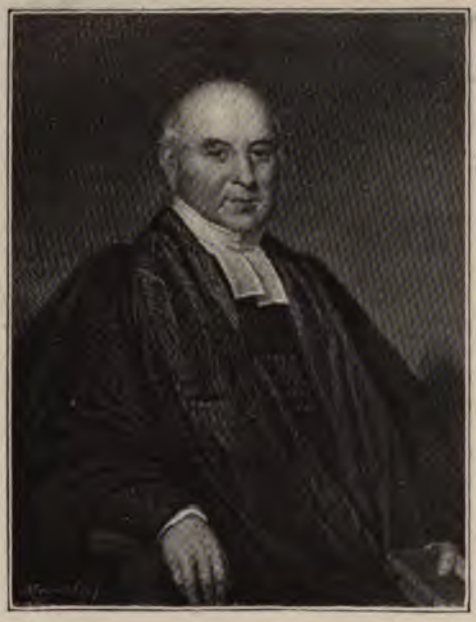
Dr. Collyer's ministerial career from his ordination right on to his Jubilee and ascension into heaven, resembled that of "A star, in no haste, taking no rest, ever fulfilling its high behest."

On Sunday morning, 11th December, 1853, he preached from the text: "How wilt thou do in the swellings of Jordan?" On Friday evening, 30th December, he went to bed well and happy, but soon after, he rang his bell for the servant, to whom when she appeared, he said, "I am so ill!" His medical friend was at once summoned, and was soon by his side, but no relief came until Sunday evening, when he again and again expressed his deep gratitude to God, for all His benefits. On the following evening, he desired the family to come up to his bedroom for worship. One of the group read the 25th Psalm, and as the Doctor lay in his bed, he made a running commentary. When the verse was read, "Pardon my iniquity for it is great," he said, "That is the reason why man would not pardon it."

After a favourable night and morning, a change for the worse took place and he exclaimed; "I know not how it is, but I cannot understand my reading now, unless I go back a page or two." This was his last utterance. After this he became unconscious. During the moments that he recovered consciousness and these were frequent, his friends

repeated to him choice passages of scripture, and verses from some of his own hymns. At last, without a struggle, he peacefully fell asleep in Jesus.

A sermon was preached at Hanover Chapel, Peckham, on the evening of Dr. Collyer's funeral, by the Rev. John Morison, D.D., LL.D., who was one of the British Society's earliest members of Committee, and one of its first lecturers. From that warm-hearted and touching tribute to his departed friend's Christian piety and scholarship, ministerial faithfulness and wonderful success, we give the following extract :—



DR. COLLYER.

"How early was his consecration to the service of his Lord! Before other men enter on their college course for the ministry, he had not only terminated his, but had filled the old Presbyterian Chapel, at Peckham, with attentive and penetrated hearers. He became eminent while he was only buckling on his armour for the fight; and before he had been three years in this place, as your pastor, his fame, as an evangelical preacher, not only pervaded the metropolis, but the provinces. When I arrived in London, in 1811, no name had the enchantment belonging to it of that of Dr. Collyer. Many envied, some criticized, not a few affected to wonder at his success; but the best portion of the public estimated his real worth, no less than his persuasive eloquence; and of his critics not a few were left to preach to empty walls, while he was ministering to congregated thousands.

"While admiring crowds flocked to hear him; when, from his ready address, mellifluous tones, and eloquent appeals, not a few who were either unsound in the faith, or altogether sceptical, were attracted to the scene of his ministry, he never shrank from a full announcement of the humbling doctrines of the Cross, nor in any way accommodated his message to the taste of the carnal mind. However much any of his hearers might object, on mere questions of taste, if they knew anything of the pure gospel of Christ they must have been constrained to admit that he never concealed it, and never was ashamed of it, as 'the power of God unto salvation to every one that believeth.'"

"In his death, Nonconformity has lost one of its brightest ornaments, and the metropolis one of its most cherished names. But he well sustained the promise of his early years. In his successful ministry, of more than half a century—in his writings, which deserve a place in the best collections of theology—in his character, so bland and gentle, so marked by love, and kindness, and true generosity,—he has left a rich legacy to the church, which the present age can never cease to value, and which generations yet unborn will be taught to cherish."

The hymns presented by Dr. Collyer to the British Society, were published in the spring of 1848. They are called "Hymns for Israel: A Tribute of love for God's Ancient People." They are forty-one in number, and all of them deal more or less with the past history, present condition, and future glory of Israel. They were constantly sung at the early prayer meetings connected with the Society, and "were eminently useful in awakening and sustaining the holy feelings of compassion for Israel, and desire for their recovery to God."

We subjoin three, as a fair sample of the collection.

I.

SING and rejoice, Jerusalem!
Behold thy Monarch come
To re-assume His diadem
And call His subjects home!

All earth shall hear the signal given,
Roused by the voice divine;
And every nation under heaven
Flock to His hallowed shrine.

Then shall He choose His ancient seat,
Salem. He loved so well,
And, gathering Judah to His feet,
In His own portion dwell.

O, Sun of Righteousness, appear—
In all Thy glory rise!
The groanings of Thy people hear,
Hear the creation's cries!

II.

Low the tent of David lies,
Prostrate is Judea's throne—
Who shall bid the fallen rise?
David's Lord, and He alone!

He shall rear it from the dust;
He again the ruins build:
Gentiles in His name shall trust;
Distant nations homage yield.

Zion then no more shall mourn,
Thence shall the Deliverer come;
Jacob from transgression turn,
And recall His people home.

In Messiah's diadem,
Glistening like the morning-star,
There shall sparkle many a gem,
Souls redeemed from regions far.

III.

Until the Spirit from on high
Be poured in fulness down,
The desolated world must lie
Beneath Jehovah's frown;
But then the wilderness shall yield
A fruitful field's supplies,
And towering then, the fruitful field
Shall as a forest rise.

Then judgment in the waste shall dwell,
And righteousness remain,
And spread o'er every fertile vale
And cultivated plain.
The operation shall be peace,
Th' effect produced, repose—
And *that* assurance never cease
The Holy Ghost bestows.

O that the blissful day were come
This promise to fulfil!
We long to see the desert bloom,
And verdure crown the hill.
Soon may this soul-reviving power
The sons of Jacob prove,
And feel the Spirit like a shower
Descending from above!

JAMES MONTGOMERY,

Christian Journalist and Poet.

James Montgomery was born in November, 1771, at Irvine, a little Scottish town in Ayrshire built upon the sand, where his father was an honoured Moravian pastor. James, at the close of his fourth year, was removed with his parents to Grace Hill, a Moravian settlement, near Ballymena, in Ireland. Two years after, his father took him to the Moravian seminary at Fulneck, near Leeds, in Yorkshire, where it was intended that he should receive a thorough training to fit him for the Moravian ministry. While he was still at Fulneck, his parents sailed for Barbadoes, that they might labour in the midst of a community of slave-owners and slaves, and be the instruments of putting them in possession of the priceless jewel of freedom by leading them to Jesus. When their life of service, sacrifice, and suffering in the West Indies was finished, both heard the call of their adorable Master and ascended to be with Him in Paradise.

In 1787, their son James left Fulneck, not to preach, but to enter a retail shop at Mirfield, near Wakefield, where he continued what he had really began at Fulneck, namely, the cultivation of the fine arts of poetry and music. In 1792, he entered Sheffield without any intention of staying; and yet there he became the editor of a journal which he called the "Iris," and which he edited for upwards of thirty-one years. There he was twice unjustly fined and imprisoned by the Government of the day, for the courageous expression in his paper of Liberal principles.

Our own Dr. John Pye Smith, the accomplished Biblical scholar and distinguished principal of Homerton College, then a lowly village preacher, with the Spirit of a Christian hero defended Montgomery, and during his imprisonment edited the "Iris" with great ability.

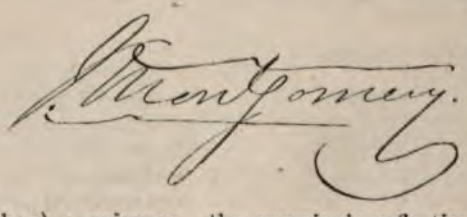
HIS CONVERSION.

Although the atmosphere Montgomery breathed during his childhood and boyhood was intensely Christian, his actual choice of Christ did not take place until after the freshness and fulness of youth had merged into manhood; and so his public confession of Christ did not occur until he had attained his forty-third year. Then he became a member of the Moravian fellowship of Fulneck, but as the Moravians had no sanctuary at Sheffield, he continued to find a congenial spiritual home among his Wesleyan brethren, whilst his big Catholic heart had room in it for all who love the Lord Jesus Christ belonging to all the evangelical denominations, all "distinct as the billows, but one as the sea."

HIS ESTIMATE OF HIMSELF.

In his farewell to his readers in giving up the editorship of the "Iris" he said :—

"From the first moment when I became the director of a public journal, I took my own ground; I have stood upon it through many years of changes, and I rest by it this day, as having afforded me a shelter through the far greater portion of my life, and yet offering me a grave when I shall no longer have a part in anything done under the sun. And this was my ground—a plain determination, come wind or sun, come fire or water, to do what was right. I lay stress upon the purpose, not on the performance, for that was the pole star to which my compass was pointed, though with considerable variation of the needle; for, through characteristic weakness, perversity of understanding, or self-sufficiency, I have often erred, failed, and been overcome by temptation on the wearisome pilgrimage through which I have toiled:—now struggling through 'the Slough of Despondency;' then fighting with evil spirits, in 'the Valley of Humiliation;' more than once escaping martyrdom from 'Vanity Fair,' and once at least (I will not say when) a prisoner in 'Doubting Castle,' under the discipline of Giant Despair. Now, though I am writing this address in one of the shepherds' tents on the 'Delectable Mountains,' yet, like Bunyan's Christian, I can look back on the past, with all its anxieties, trials, and conflicts, thankful that it *is* the past. Of the future I have little foresight, and I desire none with respect to this life, being content that 'shadows, clouds, and darkness dwell upon it,' if I yet may hope that 'at evening time there will be light.'"



From the address he delivered at an entertainment given him in November, 1825, he very modestly spoke of himself as poet in the following passage which shows that the highest is always the humblest.

"One publication after another was issued, and success upon success, in the course of a few years, crowned my labours,—not indeed with fame and fortune, as these were lavished on my greater contemporaries, in comparison with whose magnificent possessions on the British Parnassus, my small plot of ground is no more than Naboth's vineyard to Ahab's kingdom; but it is my own, it is no copyhold; I borrowed it, I leased it, from none. Every foot of it I enclosed from the common myself; and I can say that not an inch which I had once gained have I ever lost. I attribute this to no extraordinary power of genius, or felicity of talent in the application of such power as I may possess:—the estimate of that I leave to you who hear me, not in this moment of generous enthusiasm, but when the evening's enjoyment shall come under the morning's reflection:—the secret of my moderate success, I consider to have been the right direction of my abilities to right objects. In following this course I have had to contend with many disadvantages, as well as resolutely to avoid the most popular and fashionable ways to fame. I followed no mighty leader, belonged to no school of the poets, pandered to no impure passion; I veiled no vice in delicate disguise, gratified no malignant propensity

to personal satire; courted no powerful patronage; I wrote neither to suit the manners, the taste, nor the temper of the age; but I appeal to universal principles, to imperishable affections, to primary elements of our common nature, found wherever man is found in civilized society; wherever his mind has been raised above barbarian ignorance, or his passions purified from brutal selfishness."

Professor Wilson once said of Montgomery: "He is like the rose of Sharon, whose balm and beauty shall not wither, planted on the banks of that river, whose streams make glad the city of the Lord."

HIS PRESENT OF FOUR HYMNS TO THE BRITISH SOCIETY.

What were they? It is remarkable that the names of the four hymns are neither mentioned in the Minute Book nor in the *Jewish Herald*. We should like to think that one of them was that grand missionary hymn, the subjoined verse of which has been called "Miltonic."

"O spirit of the Lord prepare
All the round earth her God to meet;
Breathe thou abroad-like morning air,
Till hearts of stone begin to beat."

Was "Hark to the Lord's anointed!" Or "Hark! the song of Jubilee," included in the quartette?

"Daughter of Zion, from the dust
Exalt thy fallen head;
Again in thy Redeemer trust,
He calls thee from the dead."

Was that one of the four? We cannot tell; but we are delighted that our prolonged and painstaking quest has resulted in our discovery of the hymn described in the Minute Book as the one "that had never been published."

The Rev. Ridley Herschell prepared and issued a new hymn-book in 1864, and there at last we found the hymn with a footnote which makes it absolutely certain. We give here both the hymn and the footnote. It is among the hymns relating to the Jews, and it is the 450th.

CHILDREN of Zion! know your King,
Your own Messiah hail;
Hosannas in His temple sing,
For He hath rent the veil.

Himself, the Sacrifice for sin,
As your High Priest, He died;
With His own blood He entered in;
Behold the Crucified.

Behold Him on the mercy-seat,
High in the holiest place;
Now cast yourselves before His feet,
Then rise to see His face.

That face with reconciling beams,
Shines forth upon you all;
No longer weep by Babel's streams,
He calls; obey His call.

So shall your hearts within you burn,
While, guided by His voice,
With songs to Zion you return,
And in your God rejoice.

At His great name, bow every knee;
Let every tongue confess
Christ, whom your fathers slew, is HE,
THE LORD YOUR RIGHTEOUSNESS.

This hymn was presented by JAMES MONTGOMERY, Esq., to the "British Society for the Propagation of the Gospel among the Jews," and is inserted here by the kind permission of the Society.

James Montgomery died in his sleep on April the 30th, 1854, at the good old age of 82. As most appropriate, we would quote here those lines of Montgomery's, which Moore declared he never allowed a day to pass without remembering:—

"The dead are like the stars by day,
Withdrawn from mortal eye;
But not extinct, they hold their way,
In glory through the sky."

THE FIRST GROUP OF PREACHERS ON BEHALF OF THE SOCIETY.

THE first Annual Sermon was preached by the Rev. Dr. Smith, of Poplar. At a meeting of the Committee held on Monday, 6th May, 1844, it was unanimously resolved: "That the cordial and respectful thanks of the Committee be presented to the Rev. George Smith for his excellent sermon, preached at the Weigh House Chapel on the 29th ulto., and that he be requested to publish the same."

On the 21st of April, 1845, the Rev. Richard Winter Hamilton, LL.D., D.D., of Leeds, delivered the second Annual Sermon, whcih is described as "able and appropriate." The doctor was asked to favour the Committee with the MSS. for publication but he refused, as he intended to include it in a volume of sermons which he was getting ready for the press. We have searched two volumes of Dr. Hamilton's discourses, and also his work on Missions, and we have failed to find the sermon he preached on behalf of the Society, but we have found the following three extracts from it, which we trust our friends will read with pleasure and profit:—

"BEGINNING AT JERUSALEM."

Never were there circumstances more wonderful and memorable than those which marked the utterance of these words! The history of the Man of Sorrows is told. He has endured the cross. In this announcement an infinite of woe is comprehended. The cross—the death of the cross, are as nothing to His cross. They are only as a sign and the memorial of a death which takes this form and name, but which is unutterable, lying out of all the known causes and relations of death, affected by considerations which could touch none other death; personally bound to no law, and subject to no sentence, yet itself a legally inflicted death, that whose terrors a thousand crosses could not strike, and whose sufferings a thousand crosses could not wreak. He has endured it! He hath died once. He dieth no more. It is finished! All the fearful emblems of that deed have withdrawn themselves. The *cup* no more seethes with its ingredients of astonishment and fury,—it is drained. The *sword* which has awakened,—quick, bright, consuming as the lightning,—is satisfied, is quiet, and has returned to its scabbard. The *day* of fierce anger has gone down, setting into an eve of lovely peace. The *wine-press* has been trodden, and the *wine-fat* has overflowed. The *nail* no more suspends His quivering flesh; the *thorn* no more pierces His sinking brow; the *lance* no more buries itself in His cloven heart. The law and the curse,—sin and death,—heaven, earth, and hell,—have completed and spent their wrath,—wrath most differing in its kind and in its motives; but whether retributive or malignant, most overwhelming in its inflictions. For ever, too, are past the humiliations of the grave,—the cerements are burst; the barriers are prostrated; the dominions of death have been entered for conquest and spoliation; its keys are seized and its strongholds are shattered. For many days He has come in and gone out; He has appeared and disappeared, gliding ethereally from scene to scene, independently of the local distance, unrestricted by the bolted door. And now the moment of His ascension hastens! He knew that He went to God! The harps of heaven vibrate, as if impatient to send forth their notes of welcome! The companies of angels are thronging to their stations, that they may on the instant swell the triumph and ring out the plaudit. The redeemed of every age look down with eager and wistful eyes upon the mysterious preparations! The cloud awaits the signal which shall bid it stoop! The chariot, invisible to mortal eyes, is, ill-restrained, escaping from the portals of heaven to bear the conqueror thither! The cloud has gathered around Him, and it begins to soar. The chariot has rolled to His feet and is impatient for its burden. Just caught up by that cloud, just bearing away in that chariot, what are His parting regards? David denounced his enemies with his dying breath, and charged it upon Solomon to bring down the hoar hairs of Joab and Shimei with blood to the grave. But does Messiah pass to His glory with the imprecation of vengeance on His lips? Does He speak of any with reserve? Does He set a limit, does He make an exception to His mercy?

Is there one hoarded resentment which He would indulge? Yonder city, is it not at least proscribed and branded? Is it not cast off remedilessly—hopelessly? The city which had spurned His tears when He wept over it? The city out of which no prophet could perish? The city, whose walls had echoed with the shriek, and whose streets had been dyed in the gore of every martyred saint? The city, whose inhabitants had mocked His miracles, called Him blasphemer, proclaimed Him demoniac, and raged for His crucifixion? The city, upon whose people His instructions, His beseechings, His warnings, had all been poured in vain? Nineveh could be saved! Sodom might have been spared! But shall not fire come down and burn up this den of murderers? Shall not its desolation come in a moment? Shall not the overflowing scourge sweep it away? "O God, to whom vengeance belongeth, show Thyself!" Why dost Thou not rise up? Why is Thy stroke withheld? Why sleep Thy bolts unhurled? Let God arise, let His enemies be scattered!

* * * * * * *

That city of guilt, of blood, is not cast off; it is not trodden under foot! Unconditional judgment has not gone forth against it! Its doom is not sealed! Not for a small moment will the Crucified forsake it! Not in a little wrath will He hide His face from it for a moment! It shall not forfeit its ancient precedence! To none shall it be postponed" "Beginning at Jerusalem!"—"Speak ye comfortably to Jerusalem."—Go and cry in the ears of Jerusalem,"—to the chair of Moses, and to the scorners who fill it; to the court of Sanhedrim, and to the malignants who constitute it; to the tribunal of Prætorium, and to the ruffians who enforce it; to the haunts of iniquity, and to the vilest wretches herding there; to Barabbas; to the spearman who pierced My side and transfixed My heart; to them who gloatingly watched My tortures, and who cruelly insulted My wrongs; to Caiaphas and his ministering throng; to Pilate and his relentless judicatory; to Herod and his ruthless soldiery—that they may first, in the earliest possible instance, in very priority, receive the virtues of that death they dealt—the blessings of that blood they shed!

"TO THE JEW FIRST."

The principle couched in this fact, so far as it is elicited for our guidance, seems not to be that we must uniformly attempt the salvation of the Jew before that of the Gentile. Because such a principle would abandon home, and kindred, and country, for the sake of what is often a distant and scattered nation; the very inversion of the Apostolic feeling, which was love as patriotism to Palestine, and love as fellow-citizenship with the Jew. But when we stand among the Gentiles, labouring for their Christian conversion—as it might be with our Missionaries in the Indies—the Jew may still be found; then this principle throws a kindly sympathy around him, points him out as no secondary object of prayer and teaching, and commends the strong appeal to his sacred writings, as the essential advantage of the controversy, and the main hope of the success. . . . But this we know, that there is dispersed among the Gentiles, "this ancient people," "even the people of the God of Abraham." Thousands dwell among us, known, accessible, denizens of our land, partners in our merchandise, yet governed by laws diverse from all other people, insulated from the passions and interests of the communities amidst whom they are cast, not reckoned among the nations. We implore pity towards them. "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto their sorrow." "Their sighs are many, and their heart is faint." Plagues and curses are upon them for a sign and for a wonder. Jerusalem is in bondage with her children. She sitteth beneath her withered palm-tree, mourning and desolate. Ashes are on her head. She is clothed in sackcloth. She is mocked and jeered. No eye pities. No hand relieves. No voice soothes. Memory is busy. Hope has fled. She has not learned to raise her eye to Heaven—it bends pensively and despairingly upon the ground. Her former griefs are renewed. She trembleth as a bird out of Egypt, and as a dove out of the land of Assyria. Only bitterness is wrung out for her. Yet God, when the heathen were the sword of His judgment against this people, "made them to be pitied of all those that carried them captives." And shall our bosoms be untouched and unmoved when the wrongs of ages not only upbraid us, but whose blood-guiltiness, such as that which only can cry to heaven from the dying soul, loudly accuses us? But pity cannot suffice. We owe not only reparation of past neglect and grievance. They stand in a foremost place. They demand a primary consideration. And upon this aspect of their case, if not the

paramount claim, still the peculiar urgency of their case, we now ask your attentive thought and your keenest commiseration. "Beginning at Jerusalem."

THE RESPONSIBILITY OF THE JEW A MOTIVE FOR CHRISTIAN EXERTION.

Half of revelation is in their hands; generally, they have access to the whole. They are, in a very extensive sense, placed under the Christian dispensation. This they may be sure of, that the Kingdom of God has come nigh unto them. Ingenious theories have been suggested and argued on behalf of their religious safety. They possess, it is said, the former Scriptures of truth; by these the saints of old were enlightened, renewed, and saved. Why may not these ends be still attained? The answer is obvious. Their virtue was in their reference. They testified of Christ. There is but one. He hath appeared. As they are considered by us, they are fulfilled. "The things concerning Him had an end." But our Jewish opponents look for another. They scorn the Nazarene. They rest upon an abuse, a hopeless application, of their Scriptures. Thus our Lord upbraided them. He forewarned them, if they did not believe on Him, that they should die in their sins. He declared that they had no cloak for their sin. His words were most emphatic. Temporal and eternal judgments did He denounce against His generation. In the same manner did the Apostles speak, "Lest that should come upon you which is spoken in the prophets, Behold, ye despisers, and wonder, and perish." It is in the Epistle to the Hebrews that we read the solemn remonstrance, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?" It is written, "All Israel shall be saved;" but it is spoken of their conversion, and is coupled with the salvation of the Gentiles on their faith, to which event it is postponed: "until the fulness of the Gentiles be come in." In the meanwhile, every man who hears the Gospel to reject it, whether of the circumcision or the uncircumcision, is "condemned already," and "the wrath of God abideth on him." The Israelite must fill his mind with all his terrible associations of Hinnom, Tophet, and Gehenna, and then think of "the everlasting fire" into which the disbeliever, whatever his nation, shall be cast. Do we believe it? The Jew is within our gates. Let us testify to him. Shall he perish unwarned? . . . They stand to us in the position of a spiritual kindred. "We have Abraham to our father." We call "ourselves by the name of Jacob, and surname ourselves by the name of Israel." "The promise is to all them that are afar off, even as many as the Lord our God shall call." "All things are ours, whether Paul, or Apollos, or Cephas." This nation may disclaim us, and spurn us: but still we take hold of the skirt of the Jew. And we remember that they are left under our very charge. They are committed to us. Let us be gentle in our efforts to convince. "Unto the Jews let us become as a Jew, that we may gain the Jew." We find them by the wayside, wounded and half dead; let us bind up their wounds, pouring in oil and wine. If they see not their friend in the Christian, who will pity them? Their unbelief is the stirring sight and the loud cry at which our hearts are bid to bleed and our efforts to abound: "For, as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through *your mercy* they also may obtain mercy."

The third Annual Sermon was delivered in 1846, by the Rev. James Hamilton, M.A.

JOHN LEIFCHILD, D.D.

(*With Portrait.*)

John Leifchild was born in Barnet, on the 15th of February, 1780. In 1804 he was received into Hoxton Academy as a theological student, through the instrumentality of its treasurer, Thomas Wilson, Esq.,* of Highbury. In 1808, when Mr. Leifchild was 28 years of age, he accepted the invitation of the church worshipping at Thornton Street Chapel, Kensington, and in 1809 was ordained there as a minister of the Gospel. In 1824 he was translated to Bristol, and in 1831 to Craven Chapel, London, where he laboured with wonderful success till 1854, when he retired from the pastorate, while he was still physically and mentally vigorous, and the church had reached the highest point of prosperity.

The following passages we have taken from an interesting sketch of Dr. Leifchild's

* The father of Joshua Wilson, Esq., who was present at the formation of the British Society, and who remained a faithful and generous friend until the end.

life, labours, and last days, by the Rev. James Baldwin Brown, B.A.:—

THE TURNING POINTS IN HIS SPIRITUAL HISTORY.

"Dr. Leifchild seems to have borne, from a boy, the mark of God upon him. Shortly before his death he told his grand-nephew the story, that when he was a boy, not more, I think, than six years old, his mother was in peril from some accident, and he ran up into a loft behind the house, and flung himself on his knees in prayer to God that He would help her, and that 'he knew that God had heard him before he came down.' In early manhood he, like all the youth of England, was full of martial enthusiasm as a volunteer. But he was always steady and earnest, with a heart responsive to the claim of God upon him, and he had been marked by the leaders of the little Methodist community, of which his father had been one of the most earnest and laborious members, as one who would do them good service in time. One night he entered their meeting, and they, always seeking to interest him and engage him in their work, pressed him to give out a hymn. The hymn began—

J. Leifchild

"'O that I could my Lord receive!'"

"*Wesley's Coll.*, 125.

"It so powerfully affected him that he clasped his hands and burst into tears. When he recovered himself, at their earnest request he engaged in prayer; and then, the fountains of the great deep within being broken up, he went home and spent the long night wrestling with God. It was the decisive hour. From that Peniel he, too, came forth a 'prince, having power with man and with God.' He became from that moment God's confessed and devoted servant—a confession which his life maintained unsullied to the close. The little community with whom he worshipped were eager to enlist him in their ministry; but for a time his soul seemed to shrink back from the work. Shortly after this he married, feeling, perhaps, that for the present he had built up a barrier between himself and the work which he dreaded, but to which he had been designated by the Lord. His marriage compelled him to settle steadily to business, but his soul loathed it. It was always an intense weariness and pain. But toil he must, and we can well believe that he wrought bravely on. In ten short months his wife was stricken. She brought forth her first-born son, who survived her but one month, and died. He laid them both in the same grave. A horror of great darkness then fell upon his spirit. His passion for her was intense, his agony too bitter to be borne. He shut himself up with his God, and said, 'I have been striving against Thy will, but I strive no longer. I am Thine now, Thine wholly. Tell me what Thou wouldest have me to do. Show me the door; I will enter it at any cost.' He had, I think, the most simple, child-like faith in the workings of God's providence that I have ever met with. To him it was full of significance—he saw clearly the divine hand—when, after a night of intense mental and spiritual conflict, he found on his table a letter from Mr. Thomas Wilson, of Highbury. He had heard of this young Apollos, and desired to see him. He found him, doctrinally and ecclesiastically, more in harmony with the Calvinistic Independents than with the Wesleyans, among whom he had passed his early days, and with whom he cherished a warm sympathy during his whole career. In fact, a distinguished Wesleyan preacher, who also had heard of and conversed with him, and who remained his familiar friend through life, having keen discernment of his nature and tendencies, had told him frankly that he would do better among the Independents. An Independent may be pardoned for thinking that no church system less large and free than ours could have held him. It fitted him perfectly. It afforded him precisely the platform which he needed for his special work. If any man ever understood ruling an Independent church, he understood it. In his hands Independency was a power. He applied, we believe under Mr. Thomas Wilson's influence, for admission into the college at Hoxton, with a view to exercise his ministry among the Independents. They received him gladly. Among the many eminent services which Mr. Thomas Wilson rendered to his generation, not the least was the part he took in the introduction of Dr. Leifchild into the ministry, and subsequently in his settlement at Craven Chapel, the largest of those five metropolitan sanctuaries which owe their existence to his untiring zeal. At Hoxton he studied with intense avidity the darling theme of his thoughts to the very last—theology. Many a time during the long winter was he up at six o'clock, in a fireless study, to make a 'Body of Divinity' for himself. When he had completed his course he went to Kensington, and opened, at Thornton Street, that ministry which has probably been more rich in spiritual fruit than that of any other preacher of his time. It would be a grand thing if we could get our eye on the secret working of a powerful nature like his during all these years—the intense mental and moral struggles through which he must have fought his way before his life-path lay clear and fair before him. They say that all consummate works of genius for the first moments almost repel the beholder. I am quite sure that every deep heart, like Moses, shrinks back from, and has to be driven to the work appointed, and which will win a deathless fame. For sixteen years he preached at Kensington, 'having found the door and entered;' thence to Bristol; thence to Craven; thence to an old age, rich as any living man's in honour, love, and tender ministries; and thence—home."

HIS LAST DAYS.

"How full of beautiful significance is this! In April, 1861, he was heard to say to himself, 'Calm review, and pleasant anticipations! Though I walk through the valley of the shadow of death—only a shadow, not death. *Walk* through—now and then stand still, and look around on the prospect behind and before.'

"And thus it was, only more rapturous, more triumphant, as these words, which are among his last words, reveal. It was not even shadow when he came to it, it was rather the glory of death. Opening his eyes after a dose, he exclaimed—

"'Great Comforter descend and bring
Some tokens of Thy grace.'

"One said, 'You have had many sweet tokens as you lay on this couch.' 'Oh,' he replied, 'more than I can ever describe or record; not only rapture, but peace and confidence. Satan has not been permitted to disturb that for a single moment. O this peace! this peace! that the world could know it—the whole world; but I cannot tell them.'

"He spoke of his desire that in every thing, in life, and after life, he might do honour to his God. He deprecated exaggerated accounts of what he had been able to accomplish as a minister of Christ, but added, 'My rejoicing is this: the testimony of my conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world. So many hymns crowd on my mind that I find it difficult to avoid confusion. Blessed be my God that my heart and lips have caused that name to be reverberated by many hundreds who are now, perhaps, repeating it in sweetest cadence.' On the Thursday preceding his last, he took a most tender but cheerful farewell of his son and niece, and sent by her the following message to his brother's children: 'Give my love to them, and say from me, "God is love; live in love, and it shall be well with you; and remember, parting is not separation."' This he repeated thrice. His last night on earth was memorable indeed. Though he did not close his eyes, and the restlessness of approaching change was but too apparent, his heart was overflowing with joy. He heard the music and saw the golden gates of the celestial city. 'What! don't you hear it? don't you hear it? those beautiful harps!" He seemed surrounded by a throng, to whom he was saying, 'You can't all go in with me. I must go first, but keep close behind me, and open the gates WIDE, WIDE, WIDE, for all.' Then he softly added, 'Lord Jesus, receive my spirit.'

"On the Sunday of his death he was too exhausted to say much; but he was perfectly conscious, and roused himself to name some dear to him. About two hours before his departure he said to his niece, 'Write,' and and in the most collected manner, as if he were composing a sermon, said—

"'First, have a great aim in life. Have you written that? Well.

"'Second, try to please God.' On her repeating this he said, 'Will you? that's right.'

"'Third, shine. But I think that will do now.' His last breath was calm as an infant's. The angels did their office tenderly. 'Having said this, he fell on sleep.'

"Very solemn are these words, dictated a few weeks before his death, as embodying the sentiment of his life: 'I will creep as well as I can to Thy gates. I will die at Thy door. Yea, I will be found dead on the threshold of Thy mercy, with the ring of that door in my hand.'

"One last word to crown the whole. 'I have thought so often of William Bunting's line, "A death-bed witnessing for God." I have wished to bear my dying testimony to His truth and grace, but I have been afraid of self-glorification. I have prayed earnestly to be kept from that. Thank God, I can now say, "I am willing to be forgotten."'

"Forgotten! Never, while there is one left on earth who heard thy thrilling, inspiring tones! Never, while the soul can review its life-course, and remember the hand that led it to Jesus, in the blest homes of eternity!"

INSCRIPTION

Upon the first monument which marked the spot where his remains rest in Abney Park Cemetery.

In Memory of
JOHN LEIFCHILD, D.D.,
WHO DIED IN LONDON, ON SUNDAY, JUNE 29TH, 1862,
IN THE 83D YEAR OF HIS AGE;
WHOSE FAITH FOLLOW,
CONSIDERING THE END OF HIS CONVERSATION,
JESUS CHRIST.

I will creep as well as I can to Thy gates;
I will die at Thy door; yea, I will be found
Dead on the threshold of Thy mercy,
With the ring of that door in my hand.
His own words.

That monument, which was in the form of a marble cross rising from a base, has been removed, and in its place there is

now a marble slab with the following inscription:—

In Loving Memory of
THE REV. JOHN LEIFCHILD, D.D.,
BORN FEBRUARY 15TH, 1780,
DIED JUNE 29TH, 1862.
ALSO OF ELIZABETH, HIS WIFE,
BORN FEBRUARY 8TH, 1778,
DIED DECEMBER 28TH, 1855,
INTERRED AT BRIGHTON.
ALSO THEIR ONLY CHILD,
JOHN ROBY LEIFCHILD, A.M.,
BORN JUNE 26TH, 1814,
DIED DECEMBER 6TH, 1889.
INTERRED AT KENSAL GREEN.
RE-UNITED.

DR. LEIFCHILD'S EARLY INTEREST IN THE SOCIETY.

The first act of Dr. Leifchild was to hand over to Mr. Yonge the first Secretary, the very first contribution in aid of the Society, a £5 note, the gift of A. H., one of the members of his church worshipping in Craven Chapel, and a genuine lover of Israel, who afterwards became the most excellent wife of our esteemed Treasurer, Dr. J. E. Neuman.

Dr. Leifchild's name appears on the list of officers for the year 1846—47. He preached on the 24th of March, 1847, the day appointed for national humiliation, after which he baptized a spiritual son of the Society, Mr. James Brunner, who is still labouring in the Jewish mission field, an account of whose life, conversion, and work will be found farther on.

DR. LEIFCHILD'S SPEECH AT THE FOURTH ANNUAL MEETING.

At the Fourth Annual Meeting, held at Freemasons' Hall on Thursday evening, the 22nd of April, 1847, he delivered the following address:—

Rev. Dr. Leifchild said: The resolution that has been committed to me is of a very important character. I only regret that I was not acquainted with its purport till I came to the hall. It has been alluded to in the address of the President at the opening of the meeting, and partially explained and urged upon you in the Report which has been read. It relates to the establishment of a college for the purpose of qualifying young men to teach the Gospel to their Jewish brethren, by imparting that knowledge which it is necessary they should possess for that express purpose, not classical learning particularly, but more especially Rabbinical knowledge and the Hebrew language, that they may converse with them in their own way. We must all see the importance of such an institution. It is but in its infancy, but it has great promise, and it will require great exertion and call for every united co-operation in raising funds for its support. The resolution is to this effect:—

"That the friends of Israel now assembled, feeling deeply the importance of securing to the Society's missionaries the advantages of such a course of education as shall qualify them for the peculiarly difficult and arduous work on which they are sent forth, have heard with heartfelt satisfaction of the opening of the Jewish Mission College, and would solemnly commend the undertaking to the blessing of Almighty God, pledging themselves at the same time to support it by every means in their power."

A friend has informed me that at present there are four students in the house, and others are applying for admission. Provision has been made for the education of the students in systematic theology, biblical interpretation, and ecclesiastical history. An eminent Rabinnical scholar has been appointed resident tutor; and if some special donations could be made to that important object, it would be a very gratifying result of the present meeting. I have watched the proceedings of this Society with great interest and concern. I saw names associated with it at the first which were to me a guarantee of the soundness of its principles. I have not been able to afford it much aid, but I have endeavoured to awaken a spirit of co-operation with it in the congregation to which I minister, and not in vain. Circumstances have lately brought me to more acquaintance with its proceedings than before, and have greatly delighted my mind. I felt induced, therefore, to come to the meeting this evening that I might learn something more of its nature and character, and be prepared to give it all the little assistance that may be in my power. I confess I did not anticipate that the Society had already awakened such an interest in the public mind; and when I listened to that Report, and looked at this assembly, and considered what a number of Christian females were here present, and the interest with which they have listened to the recitals made, I felt that you were greatly on the advance. If so many Christian females will elicit their sympathies on behalf of this subject, then you cannot fear, but you may

go forward and take courage. It appears to me that at this particular time the claims of the Jews on our attention for their conversion to the Christian faith are pressing and paramount. I believe in the approaching accomplishment of scriptural prophecy. I believe that preparation is now making for the conversion of the whole world to the Christian faith. I think a man must be wilfully blind who does not see that preparation to be making. Distant parts of the world are brought into contact with one another: the refined with the barbarous, the intelligent with the ignorant, the rationally pious with the superstitious and idolatrous, for mutual intercourse and for extensive benefit. The Christian Scriptures are multiplied all over the earth to a surprising and wonderful extent, so as no book was ever multiplied before, or can, or will be; and then the world itself seems opening before Christian effort. We find that the African race, one of whom is on the platform with us at this time, and whose spirit is imbued with the knowledge of the Gospel—are going back from that land to which we send them, as slaves, emancipated by the Gospel of Christ, to teach on the sunny burning sands of central Africa that Gospel which makes the believer in it free indeed. Ethiopia is stretching out her hands unto God, India is opening her hands to receive the Gospel, and China also, forming so large a proportion of the globe. We are most surely on the eve of wonderful times, and it is on that ground I think we are called upon to pay particular attention at this moment to the conversion of Jews to the Christian faith. It is clear from prophecy that their conversion, as it is coincident with the conversion of the world to Christ, will be preparatory to it, and promotive of it; and therefore anxiety for the welfare of our own race must lead us to be peculiarly anxious for the conversion of the Jews as a means to the accomplishment of that great end. What shall the receiving of them be but life from the dead? The conversion of the Jews will be the signal for the revival—the triumphant revival, of the religion of Christ among all the Gentiles, and with the conversion of the Jews the fulness of the Gentiles shall be brought in. That will be the effect; and it is the character of Scripture prophecy to foretell events in their effects and their results. It points them out—it describes them to us in the most enchanting manner, that we may seek more eagerly for the causes that produce them. My conviction is strong that we are going forward to the grand accomplishment of prophecy. The author of Tancred seems to think that we shall all go back to Judaism. My conviction is that Judaism and heathenism are going forward to Christianity, and that the world is to be the Lord's. But in order that this great event may be brought about, the conversion of the Jews as instrumental to the conversion of the world, our treatment of them as Christians must be very different from what it has hitherto been. They have been in all parts of the world labouring under civil and political disabilities; a universally proscribed and persecuted race. They have been regarded by the inhabitants of different places with shyness and aversion bordering on contempt, and then we have been wondering that they have been prejudiced against us. It would have been very wonderful if it had been otherwise, for hatred as surely begets hatred, as love begets love. I thank God that our state in this respect is greatly altered. Their civil disabilities are partially done away with in many countries, and entirely in our own, and their political disabilities are in the way, I hope, to be removed. Believing as I do that a civil government is for civil purposes, to protect the property, and persons, and lives of its subjects, and to promote the temporal weal of all classes in all departments, I conclude that if these ends can be answered, it has nothing to do with religious peculiarities, and that no one who supports the government, and pays for its expenses, ought to be excluded from a share in its privileges and rights. But we are far beneath some countries in this respect. In France the Jews are shut out of no department. They are to be found amongst the officers in the army; they form a considerable portion of the national guard; they are physicians, professors in universities, and occupy several other places. What is the effect there? A growing confidence between the Jew and the Gentile. We are coming nearer together in intercourse and friendship, and what is more likely to wear away their prejudice, and bring them to the knowledge of the Truth, than this? This is one of the favourable symptoms of the times, but it is our duty as Christians to seek their conversion to the Lord Christ, and we shall do this by urging the welfare and prosperity of this Institution at a throne of grace. We shall do it also by a kind and conciliating spirit in all the intercourse we can have with

the Jews. We can do it as Christians in our individual capacity; and suffer me to ask you, whenever you meet with any of that people, to welcome them, to converse and reason with them calmly, and endeavour to gain their candid attention to the doctrines of Christianity. I thank God that I have never been suffered to treat a Jew lightly in my whole life. The object is not new to me. Between thirty and forty years ago, I belonged to a Society in London for the conversion of the Jews. I preached some of our lectures which we called, in the plenitude of our modesty, Demonstration sermons, and we endeavoured to demonstrate to them the Messiahship of Jesus Christ. But I feel that if you could get the candid attention of the Jew to the doctrines of Christianity fairly laid down, there is that in them which is demonstration, and through the blessing of God will bring them to the right conviction. If there is no man of any race under heaven but what has yielded to the power of Gospel Truth, is the Jew alone to be impervious to it? There is a power in that Gospel that shall, if it be put fairly and kindly before him, compel his acknowledgment of its claims, and number your converts by a thousand-fold. I think it will become us, in our attempts to promote the conversion of the Jews, to make ourselves acquainted with the topics in dispute amongst us, and to reason with them out of their own Scriptures. Will you allow me to say, that in order to win upon their attention, we ought to cultivate simplicity and purity of Christian worship. They despise the gewgaw of worship,—partly Christian, partly pagan, and partly Jewish. They are cured of all idolatrous tendency. They have suffered enough for that to make them abominate idolatry in every form, and in every approach to it. I do not wonder that in papal countries they have not been converted to Christianity, where they see worship paid to inferior beings. They who are going over to popery are building up a stumbling-block in the way of the conversion of the Jews, instead of taking it down. We must have simplicity and purity in our Christian worship, if we would attract their attention; and we ought, in reference to this great object, to strive to be at peace among ourselves. When they behold different sects of Christians striving one against another, how are we to expect that they will be induced to join us? Agree among yourselves, they say, first, and then tell us what party we are to join. We shall never make them listen to our call to unite with us while our voice is hoarse with calling one another names. We are one in fundamental points; we are like themselves. They have different tribes, different standards, different names, but they are all one people, and so the different sects of Christians are one people, one in Christ. But we shall never make them believe we are one till they see we have the spirit of love and affection towards each other; and when they see that our hearts are one, and we can combine together in great objects, and live in peace and love, as brethren, it will be a spectacle to win their regards. Oh! if the time were come when there could be without opposition, without disturbance, a true Evangelical Alliance, it would have a most important effect on the conversion of the Jew, as I verily believe. Then I think we must not be over incredulous about the conversion of those who profess Christianity: I know we ought to be cautious, but there is another extreme, we may be over incredulous, and may refuse to stretch out the hands of kindness, and welcome to one who is feeling his way, and groping after the Truth. There is a disposition on the part of the public to be over suspicious. I have taken care to watch the proceedings of the Society. I did not join it at first. I did not at first cordially join with Mr. Herschell. I watched you—waited for you—I have looked at the conduct of converts that have been brought under the notice of the Society, and it is not without caution that I give in my adhesion to the Institution; and he who does it cautiously perhaps is to be valued more than he who does it promptly. When I had to baptize a young Jewish convert at our place of worship, the Society knows that I exercised great caution; and it was not till I had had more than one conversation with him and knew something of his character that I admitted him to that ordinance, but I was satisfied as far as we can be one of another that he was truly converted to God. After an account of that baptism had been published by some one unknown to me in the papers, I had inquiries from certain quarters, some inquiring after the truth, some indulging in grave suspicion; and they wished I might not be wrong. I have had to write, therefore, and publish the account, to show that I have been cautious. A venerable Jew waited upon me to say that he did not believe it was a conversion, he did not think that Jews

could believe the doctrines of Christianity. He behaved most respectfully, and seemed to be inquiring after the Truth, and to be acquainted with the New Testament. He wanted me to hold a public dispute, but I told him that I was too old to engage in anything of that kind, and that I knew what public discussions were;—that if two persons were to speak for half-an-hour, they would have their partisans, and, whatever might be the result, both would claim the victory. I told him that the voice of Truth was best heard in the calmness of the closet: that if he would go there and read his scriptures, and pray to Jehovah to give him life and instruction, the Truth, I had no doubt, would be received in his heart; and I must say that I believe he received that admonition, that advice, very kindly. I must confess that the sight of the audience, the Report itself, and the facts that have been narrated, awaken in my mind the greatest hopes and anticipations; and, as I have observed, believing the conversion of the Jews to be connected with the conversion of the world, I am very glad that this meeting has taken place now, because in a very few weeks we are to meet together, on several occasions, for the conversion of the Gentile world at large, and I think it is with great propriety that you have preceded these meetings by bringing before us the claims of the Jew. I do not want the Jews, when they are converted, to go back to their own land. I do not want them to go away from amongst us. I am exceedingly delighted with their appearance in our congregations, and I wish I could be at those prayer-meetings where they are pouring out their hearts before God. I should like to see the Gentile and the Jew studying the Old and the New Testament together. I should like to hear their joint praises of the Divine Emmanuel. I should like to see them sitting down at the sacramental table together. Though it is natural for them to love their fatherland, and much to their credit to do it, yet I should like to have them in one fold, under one Shepherd; and when they are brought to Christ, methinks they will everywhere feel at home, when they shall stand on a perfect level, and be no longer strangers and foreigners, but children of the family. Every mountain shall be an Olivet; every river a Jordan; every forest will be a Lebanon, and every city a Jerusalem. Oh! come the time when Jews and Gentiles will join in the praises of Messiah Jesus."

FOR THE YOUNG.

THE PRAYER OF A HEBREW BOY WHO BECAME A MISSIONARY OF THE BRITISH SOCIETY.

1846.

LORD! Thou canst make the meanest soul
An object of Thy care;
Regard the feelings of my heart,
And hear a Hebrew's prayer.

The Saviour died upon the cross,
My sins and griefs to bear;
For His sake, Lord, turn not away,
But hear a sinner's prayer.

I was a helpless Hebrew boy
That knew not Christ before
God took me from my parents' arms
His mercy to adore!

My lot seem'd hard, yet was ordain'd
Thy faithfulness to prove;
For I was carried far from home
To learn a Saviour's love.

Mine was a wretched state; expos'd
To men and angels' view,
Slave to the world, a slave to sin,
A slave to Satan too.

In darkness long my soul remain'd,
A rebel bold was I;
But love subdued my rebel heart,
And proved that God was nigh.

And if Thy Son hath made me free,
Then am I free indeed:
My soul is rescued from its chains,—
For this did Jesus bleed.

Lord! send Thy word to that far land,
Where my poor brethren dwell;
Teach them the way, the truth, the life,
That saves from sin and hell!

O that my father, mother dear,
Might there Thy mercy see;
Tell them what Christ has done for them,
What Christ has done for me!

Whose god is like the Christian God?
Who can with Him compare?
He has compassion on my soul,
And hears a Hebrew's prayer.

Lord Jesus, Thou hast shed Thy blood
For thousands such as me;
Many despise poor Hebrew boys,
But I am lov'd by Thee.

In heaven the land of glory lies;
If I should enter there,
I'll tell the saints, and angels too,
Thou heard'st a Hebrew's prayer.

THE SECOND GROUP OF MISSIONARIES.

1846—7.

REV. G. F. SCHWARTZ.

1846.

(*With Portrait.*)

AT a Meeting of the Committee held on June 2nd, 1846, it was decided that Mr. Schwartz be engaged on probation, as a Missionary.

After labouring for a time in London, Mr. Schwartz found his chief fields in and around Rotterdam, Breslau, and Dresden.

REV. G. F. SCHWARTZ.

Rotterdam.

THREE INTERESTING CASES.

I.

Dec. 23, 1850.

In one of his visits in a lonely district near Rotterdam, he found in a house an aged Jew, his daughter, and a Jewish servant. The old man appeared to be suffering from rheumatism, and was reposing in a chair.

"With him," says Mr. S——, "I first entered into conversation, and to my agreeable surprise found him a very friendly-disposed man, who heard me with more than usual attention. He was particularly pleased when I read to him the Sermon on the Mount, and expressed his wonder and amazement at the excellent doctrines it contained; and then, looking at me with seriousness, he anxiously asked me, 'Are these really the words of Jesus of Nazareth?' I said, 'There is as little doubt that these are the words of Jesus, as that the history of the creation of the world was written by Moses.' He asked me no more questions, but listened while I unfolded to him the great plan of salvation through Jesus of Nazareth; and when I showed him that under present circumstances it was impossible for a Jew scripturally to expect forgiveness of sin, as he has no sacrifice of atonement, and then pictured to him the dismal prospects of a dying Jew, he sighed deeply, and betrayed great uneasiness. I then addressed him at some length, and entreated him to consider his advanced age, and to seek peace with an offended and righteous God, whilst he was still on this side of the grave, quoting to him the passage in Isaiah lv. 6, 7, in Hebrew, 'Seek ye the Lord while He may be found,' &c., &c. I spent nearly two hours in preaching the Gospel, and admonishing him not to slight such an important message to the descendants of Israel. This, to all appearance, made a deep impression upon them all; and when I left them, I felt a joy which I have not experienced for a long time, and praised God for disposing the hearts of these individuals to receive the Word of the Gospel with meekness and fear. May the Lord grant that these early impressions may not soon die!"

II.

In the following interesting case, Mr. S—— had been visiting a son of Abraham, for several months, apparently without any beneficial result; when, on one occasion, after

they had conversed together for some time, and Mr. S——was about to leave the house, the master offered to accompany him homeward.

"We walked towards one of the most sequestered spots in the city, and here a most interesting scene took place. He said, 'I could not, in the presence of my wife, speak to you as I otherwise would, but now I will tell you what my heart feels. It is more than six months since you first spoke to me on the subject of Christianity; and you know with what indifference I have listened to you, and how my behaviour was in general calculated to insult you and discourage your visits. Yet I must confess, whenever your back was turned that I felt grieved; and the words which you spoke were never completely obliterated from my mind. This led me to read the Bible; and I assure you, more than once I prayed to God to show me the right way. I read the New Testament, too, and was struck with the wisdom, purity, and sanctity of its doctrines. I considered the fulfilment of all the predictions in the person of Jesus of Nazareth, and I came to the conclusion that Jesus is indeed the true Messiah, whom I adore as my God and my Saviour. (These are his own words.) Christ is my God—God is my Messiah; and this, I take Heaven to witness, is my firm belief, and shall be uttered with my last breath, on my dying bed.' What added to the solemnity of this scene was the awful silence that reigned around us. The moon shining with unclouded majesty and dazzling brightness, shedding her beams with great lustre on all objects around us, bore witness, as it were, to the declaration of this son of Abraham. Altogether it was a scene calculated to impress the mind with a religious awe which cannot easily be forgotten. As to his sincerity, there cannot, according to my opinion, be the least doubt. As regards worldly circumstances, he is well off; and the motives which we sometimes suspect when men are the subjects of poverty, cannot in this case be attributed."

ROTTERDAM.

III.

"You will recollect that some time ago I mentioned a case of two young men who were much impressed with the Truth, and who, in consequence, often visited me in order to be

instructed; but which unhappily led to a discontinuance, through the persecution of the Jews here. Since that time I could but occasionally see them in a garret, together with some other Jews, till even this opportunity was disturbed; when I altogether lost sight of one of the two young men; and my only consolation under these circumstances was that, if the Lord has indeed begun His work in his heart, He will continue and perfect it. In this expectation I am happy to inform you I have not been disappointed. About three weeks since an individual called at my house, at a very late hour in the evening, and expressed a wish to see me; and when entering my room, I was not a little surprised to find that it was the young man after whom I had so fruitlessly searched. He gave me the following account in reply to my anxious inquiry as to his mysterious disappearance. He said, 'Instantly after that unfortunate occurrence, when our occasional meetings were disturbed, I resolved to leave this town immediately, and to return to my native town, Leyden, as I knew if I should have remained there would have been little prospect for me to live in peace. I accordingly carried my resolution into effect, but was not a little startled that my parents were already informed of the whole transaction. They diligently searched my things, and found several tracts, which they immediately destroyed; but the small Bible which you procured for me escaped detection. I was likewise constantly watched, so that I dared not write to you, and communicate my thoughts to you; and so time wore on, until I received a letter from my brother, who is in America, to come, to which my parents consented, and provided me with the necessary expenses for my journey; and here I am, to take a last farewell of you; and I cannot sufficiently express to you my joy, that I am going to a place where I shall be able to follow the bent of my thoughts, with regard to my convictions of Christianity; and it only now remains for me to express my heartfelt thanks to you for the kindness you have shown me, and in having been an instrument, in the hand of God, of leading me to the fountain of Truth. Whilst uttering the last sentence his voice was choked with sobs, which were soon followed by an abundance of tears. I did not disturb him for a few moments; indeed, I was myself so overpowered that I could not help giving vent to my feelings, and sympathizing with emotions which were apparently so genuine and sincere. I then proposed to him to bend our knees to Jesus, and implore His Divine guidance and assistance, to which he readily assented; and so I besought the Lord to watch over and prosper the growth of that tender plant, and to carry on the blessed work which He had so graciously begun. My young friend, after that, assured me, in the most emphatic manner, that if the Lord spares his life, he will certainly make an open confession of his faith in the crucified Redeemer, as his Lord and his Saviour. He then once more bade me farewell, and took his departure. May the Lord follow him with His blessing, and enable him to carry out his noble resolution, for His name's sake! Amen. I am sure you will bear this young man in mind when you approach the throne of grace, and unite with me in giving thanks to our Saviour for having granted us this proof of our labour that it is not in vain in the Lord.

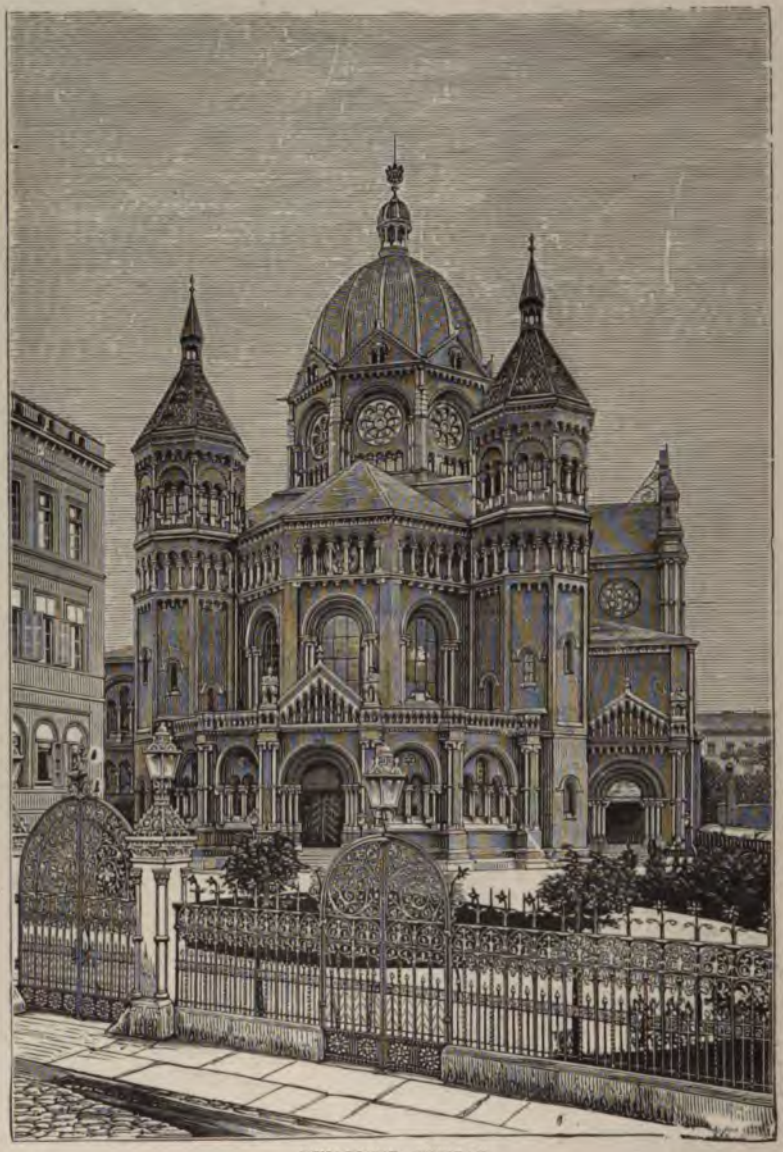
Breslau.

Breslau, built at the conflux of the Oder and Ohla, is the capital of Silesia, and contains 20,000 Jews. The city is very ancient, but has undergone great changes. Its walls were demolished by Napoleon in 1811. Enough is left to remind one of the middle ages and their barbarous customs. There is the Town Hall, in front of which is the pillory, where many a poor Jew breathed his last, branded with infamy for crimes of which he was innocent.

The Jews early settled in this city and province. They are supposed to have been brought, with German colonists, by the Dukes of Poland in 965. They amassed a considerable fortune. In a document signed by the Duke, Henry I., in 1204, two Jews, Joseph and Kurchell, are mentioned, who not only possessed houses near Breslau, but landed property as well. This prosperity was of short duration. The Christian Princes looked with envy at the property of the despised Jew. All sorts of crimes were imputed to them and a vehement storm of persecution was let loose, the memory of which still lives. One of these persecutions began under the reign of King John of Bohemia in 1341, was renewed four years later, 1345, and again in 1348. During these eight years many were burned alive, their property confiscated, and others were banished. But notwithstanding these untold sufferings, they returned again, but only to be overtaken by a worse persecution. In 1452—55, John de Capistrano, a Franciscan monk, preached in Breslau against the

BRESLAU.

enemies of the Pope; Jews, Turks, and Hussites were accused of the murder of Christian children and of having defiled the Holy Sacrament. Many were thereupon burned alive, others were robbed of all their wealth, built synagogue after synagogue, and established charitable organizations that command the admiration of all. Numerous descendants of these cruelly persecuted people now believe in Jesus as their Saviour.



SYNAGOGUE, BRESLAU.

substance, and driven in despair into banishment.

One would have thought that the poor Jewish outcasts would have shunned this place. But no, again they returned, and have greatly multiplied. They have gathered

TOUCHING INCIDENTS OF CONVERSION IN BRESLAU.

The Breslau Reports of Mr. Schwartz contain hundreds of deeply interesting cases, of which the following is a fair specimen:—

"I became acquainted, some years ago,

with the members of a Jewish family in this place, who treated the Gospel of Christ with mockery and contempt, not because they were strict adherents to the religion of their fathers, but from a total disregard of all religion. Excepting the head of the family, who was originally a native of the neighbouring country of Poland, not one of them had any religious knowledge; and the old man himself purposely neglected the matter, though he was well versed in everything belonging to Jewish erudition. Whenever I made my appearance in his house he derided Moses and the prophets, as well as the religion of Christ; and he was seconded in this by a gentleman of military rank, still older than himself, who had been brought up in the Christian religion. Thus I often witnessed the sad spectacle of the so-called Christian, instead of preaching the Gospel to the Jew, hindering it, and strengthening him in his unbelief of Christ. Among those who often listened when the Gospel was preached, but took no active part in the discussion, was a daughter of the Jew. As far as I could see, she appeared perfectly indifferent, as she never betrayed the slightest symptom either of approval or of disapproval; and yet it was otherwise. What seemed so unpromising was, in fact, a deep attention to the Truth, which gradually penetrated the inmost recesses of her heart, where it was hidden until she could no longer conceal it. She ultimately made a public confession of her faith in Christ, though not in this town, and afterwards returned to her home. The rage of the father, when he heard of this event, can scarcely be described; it was, in fact, almost more than his advanced years and feeble health could support, and it threw him upon a bed of sickness from which he was not to rise again. During his illness I visited him several times; but his heart was perfectly hardened, and thus he died, blaspheming and scoffing at religion in his very last moments.

"From this time, however, a change came over his military friend, in whom I took a great interest. The appearance of this old man was really imposing and very venerable, and reminded one of the busts of the ancient Greeks seen in the museums. I could not help sighing for the loss of such a noble spirit, through unbelief, and I often remembered him in my prayers, and interceded for him with the Lord. The death, however, of his Jewish neighbour made a deep impression upon him; and whenever I met him he was very thoughtful, though he still avoided speaking upon the subject which I had at heart. One day, to my agreeable surprise, he came to see me—a thing he had never done before; and throwing off all reserve, he opened his mind to me quite freely. He said that, since the death of his friend he could not help reflecting upon the state of his own soul, and that having resolved to examine the claims of the Gospel, as I had often advised him to do, he begged my assistance for that purpose. I joyfully embraced the opportunity to instruct him in the way of salvation.

"The process which followed was one of intense anxiety to my own mind; for he had to pass through the severest mental struggles, and was continually shifting from one point to another, until the Lord, in His mercy, made him conscious of his sinfulness; and then it was that the scales fell from his eyes, and he was able to exclaim, 'My Lord and my God!' Not long before he was called away from this world he was chiefly instrumental in bringing a daughter of Abraham to the knowledge of Christ, thus making use of the talent granted to him; and now, having died believing in the Lord Jesus as his Saviour, he is with the spirits of the just made perfect, singing praises to the Lamb slain for the sins of the world."

Dresden.

Mr. Schwartz's last centre of work was Dresden. His report, dated 1889, gave a detailed account of the good confession of several Jews, as the representatives of hundreds of others of a similar character. 240 Jews were received into the Protestant Church by baptism in the old Prussian provinces. The visitors during the year were about 238,506, and at least five per cent. of these were Jews from the Continent of Europe, the United States of America, with a small number from the British Colonies. Mr. Schwartz sought and found constant intercourse with these, and distributed among them 2,856 tracts, Bibles, New Testaments, and other publications.

AN ILLUSTRATION OF THE POWER OF THE GOSPEL UPON THE JEWISH HEART.

The following narrative and summary are taken from the last report of Mr. Schwartz, written when he was nearly 70 years of age, and may be regarded as an appropriate close to his long and successful missionary career:

"During the greatest part of the summer months, I had the pleasure of having intercourse with five very respectable young men,

and gradually they became very attentive, and expressions also which fell from their lips at different times, soon convinced me that they cherished a secret dissatisfaction with regard to Judaism, and were, like most others, ready to embrace any spurious belief which could give them benefit by appeasing an accusing conscience. I must confess, however, that I expected a very unfavourable reception to my message, and thought that minds like those would spurn from them the Word of God, which requires an absolute surrender of all our favourite speculations. But in this I was most agreeably disappointed. They listened with delight when I spoke to them of the noble faith which animated some of our ancestors under the old Testament dispensation; they further had a keen perception of the immense value and importance of this glorious faith, when I declared and explained to them how wonderfully it had permeated and elevated the minds of our Jewish fathers, that it had shown itself to be invincible, that it had defied extreme danger, and scorned the arrogance and pride of the devastating and tyrannical heathen. But the climax was reached when, after all these teachings, I pointed out to them the deadly errors of self-righteousness and the proud system of Judaism; and also disclosed the snares and dangerous delusions of infidel systems. These words made a deep impression upon them; and perceiving this, I then proceeded to compare these pernicious doctrines with the sublime teachings of Jesus of Nazareth, which, instead of darkness and doubt, give light and immortality, instead of debasing, raise mankind. With this they were exceedingly pleased, and expressed their feelings on the subject at issue

DRESDEN.

on various occasions in such a way, as solicited explanation rather than discussion, and which gave me ample opportunities of bringing before them the whole counsel of God with regard to fallen and sinful men, and then exhorted them most solemnly in conclusion to ponder these things, and read the Word of God with prayer for Divine illumination. This still more impressed them; and with tears in their eyes, they thanked me for the good done to their souls, and confessed, one and all, their faith in the glorious Redeemer—Jesus, the Messiah

THE JEWISH MISSIONARY AT HIS WORK IN A PARK.

of Israel. Doubtless, they also will soon join those who constitute the visible Church of the Lord Jesus."

Mr. Schwartz closed his last report with the following statement, and with good reason for believing that his own tearful seed-sowing had contributed something towards the blessed harvest:—

"An important fact, immediately connected with my mission, is the considerable increase of the cases of conversions of most recent date. During the year no less than three hundred and forty-eight Jews were received into the Protestant Church by baptism; that is one hundred and eight more than last year, and one hundred and seventy-eight more than the preceding year. Last year was distinguished by reason of the eighth centennial jubilee of the royal family of Saxony, which attracted a great number of strangers, and among these a great many Jews again. It was not so easy this time to find access to them, as the hôtels and inns were overcrowded, but the Lord paved the way, nevertheless; and I was then able, in all humility, to preach the Gospel to those strangers, to many who had come from great distances, and I am convinced the Gospel will be a 'savour of life unto life' to many of them. I have also distributed 2,985 tracts, 500 Hebrew New Testaments, also Bibles and other books bearing on our sacred work."

In looking back upon our brother's life-work and its end, we are prompted to place him among the most successful of our Hebrew Christian Missionaries, and say of him what was written concerning Enoch: "He walked with God: and he was not; for God took him."

MR. COHEN, AND LYDIA MONTEFIORE.

1846.

Joseph Philip Cohen was born in Prussia, and induced, contrary to the wishes of his mother, to visit England. When he arrived in this country he found that his cousin who had invited him was gone to America; learning, however, that a fellow-townsman was living in London, by his advice he purchased articles to vend; but, being ignorant of the English language he experienced considerable difficulty, and at a public-house was shamefully treated. This induced him to take a partner, who was honest and upright for a time, but at length absconded, and robbed him of his all. In these circumstances of difficulty he met a Jewish missionary, who asked him whether he read the Bible, and who urged him, when he said that he read chiefly the books of Moses, to study carefully the *whole* Bible, and especially the 53rd chapter of Isaiah, and told him that he would then find Jesus of Nazareth to be the true Messiah. He thought that he could never believe in Jesus, whom he had been taught from his childhood to hate, that he would rather die than believe in Jesus, but he was led to read the Scriptures and was much struck with the fifth verse in the 53rd of Isaiah, "He was wounded for our transgressions," &c. He knew that the Jews sometimes applied it to Isaiah, but he could not avoid the conclusion that it must allude to one more than man, because the wounds of a mere man could never expiate our transgressions. He left London, and began to try again to obtain his livelihood by the sale of small wares; but when at Worthing he was taken to prison for selling without a license. After his release, one of his brethren who was in good circumstances offered to employ him, but he objected to his reading the Bible, saying that many Jews had lost their senses through reading it, that they had left Judaism and embraced Christianity. As he could not give up studying the Bible he left his new friend, and felt then like an outcast. He thought that God had laid too much punishment upon him, but he felt afterwards that it was all in mercy, that if he had not been afflicted, he, perhaps, might never have known the love of Jesus. In his distress he called to the Lord, and coming to Swansea, he found a townsman who kindly received him. It was the anniversary of the great Day of Atonement, and as he was reading the 17th chapter of Leviticus and the 11th verse, "It is the blood that maketh atonement for the soul," he thought that a sacrifice must be offered at Jerusalem; but reading other passages, he found that God hid His face from sacrifices of bulls and goats as victims offered for the expiation of sin. He then asked himself, "Is there no way to be saved?" not yet knowing that Jesus shed His blood on Calvary, and that He was a sin-offering made without the gate. He felt so much distress of mind that he thought of the converted Jew who had first advised him to read the Bible, wishing that he could give him instruction in the religion he praised so much; but that gentleman was far away from Swansea; he was recommended to a lady who kindly received him, and introduced him to her minister. The minister, the Rev. T. W., reasoned with him from the Scriptures, and asked him to compare the New Testament with the Old. He hesitated at first about reading the New Testament, but thought, afterwards, that it could do him no harm just to look into it. The first verse on which he fixed his eye was this, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He immediately put the question to himself, "Can He mean that I who have rebelled against Him should come? Can He ever

MR. J. P. COHEN.

pardon my sin, one who has rejected Him so long, who has trampled His blood under foot? Jesus now became sweet unto his soul, and by comparing the Old and New Testaments, he saw that there was no contradiction between them; the one prophesies—the other fulfils. He renounced Judaism, and embraced Jesus as the Messiah. For Christ's sake he endured many persecutions, and was baptized on the 12th of January, 1845.

On Tuesday, 2nd June, 1846, the Committee resolved that Mr. Cohen be placed under the care and instruction of the Rev. W. C. Yonge, at Brentford, for two months. On the 30th September, 1846, Mr. Cohen was engaged by the Committee, as a Colporteur, to labour among the Jews in Amsterdam under the wise and kindly supervision of Dr. J. Da Costa.

Mr. Cohen occupied several important mission stations both at home and abroad, with many tokens of the Divine Blessing. Here is an extract from his account of a year's work at home.

"During the past year I have visited twenty-two places, for the purpose of calling attention to the Jewish cause, and six places (besides Swansea) for the spritual good of my brethren, viz.: Bristol (twice), Cardiff, Newport, Neath, Cheltenham, and Bath, and I am happy to report, that the Spirit of God seems to be working in the hearts of many Jews in the above-named places. The desire of reading the Word of God has been greater last year than the year before; for, in addition to the many Bibles and Testaments, both in English and Hebrew, which I have distributed gratuitously, I have sold seven Testaments, which shows the readiness and willingness of the Jews to possess the Book of Jesus Christ, and many of the Jews, through reading the Scriptures, have declared (even some of the very bigoted) in favour of the Truth as it is in Jesus; and, indeed not a few have told me, that through reading the New Testament grace had obtained the victory in their hearts. I have great reason to be thankful for the many opportunities I have had to declare the Truth of the Gospel to my brethren, which, by the blessing of God, I trust will in due time produce fruits unto eternal life.

"In August, 1849, we lived in Bristol, where I was one day told by a lady, who called on us, that one of my brethren was in the infirmary. I called and found him to be very ill, suffering from fits. I told him who I was, and spoke to him about Christ. He said, 'I shall never believe in Jesus.' I visited him repeatedly, and lent him a German Bible, which he returned; but whenever I called, he invariably told me that he never could leave the religion of his fathers and believe in Jesus. One day he told me that I was very kind in calling to see him, but he thought that all my labours on his account would be useless; for he said, 'I shall never, no never, believe in Christ!' Two years have nearly passed away without hearing or seeing anything of this my brother, while many prayers were offered on his behalf during that time; but very lately I was agreebly surprised to see that very man, who so often declared to me that he never could believe in Jesus, brought, through the instrumentality of another brother-labourer, to confess His name publicly before many people. The language of my heart is, 'Not unto me, O Lord, 'not unto me, but unto Thy name give I glory.'"

From Bristol, Mr. C—— wrote, "To-day, I saw a man before me with a box on his shoulder. I soon overtook him, and at once saw that he was one of my people. I spoke to him, and after having asked him how business was, I introduced the subject of Christianity to him; but, to my great surprise, he turned out to be a secret believer in Jesus. He said, 'I wish you could tell me where Mr. Jaffé is. Some have told me that he is in London; others, that he has gone abroad.' I said, 'Do you know Mr. Jaffé?' 'Yes,' was the reply; 'it was through him that I was led to know the Messiah, and it was in this way:—Four years ago, I visited this place; I was then lodging in T—— Street, which house Mr. Jaffé used to visit. One day he called, and found us to be six in number; yet he did not cease, but preached Christ faithfully to us all. Before he left us that day, he gave us a Testament for us to read in turns; but I took the Testament, and said, "No one shall read this book; I shall burn it." But I have not burned it yet, and hope that I never shall. Whenever I attempted to burn the Testament, some fearful feeling came over me, which convinced me that I was not right. I left this country; and on my way home I was, through reading the Testament, "convinced of sin, and of righteousness, and of judgment to come." I am happy to tell you that the three years and a half I was at home I served the Lord Jesus faithfully, as a secret believer.' I said that I was glad to hear him say so, and asked him whether it was not his duty to be

baptized. 'For,' added I, 'if we loved a person we would not be ashamed of making known that person as the object of our love; and so with Jesus; if you love Him, why be ashamed of Him?' He said, 'The reason why I am not baptized is this: you know if a Jew is baptized, he is cast away by all his friends. Now, I have a father, mother, sisters, and brothers; and if I were to be baptized, they would not have anything at all to do with me; they would not even read my letters, were I to write to them. But now I can write to them, and they will read my letters with pleasure; and every letter I send them, I always write to them about the Messiah. This makes them search the Scriptures, which they would not have done had I been baptized.' I then told him that friend Jaffé is in B——. On hearing this he appeared so overjoyed, that he left me without saying anything more."

LYONS.

Lyons.

Mr. Cohen began Mission work in Lyons in April, 1852, and in July, 1853, he was able to say:—"If I were asked 'What are you doing among the Jews at Lyons?' I could, without any hesitation, give the following answer:—Those Jews who were once deaf to the preaching of the Gospel are beginning to give a listening ear; and those who were once blind to their spiritual condition, by nature, are beginning to see their ruined condition as sinners before a Holy God, and are inquiring the way to Zion; and those who once denied the existence of God are beginning to love Him and pray to Him."

INTERESTING CASE OF A CONVERTED INFIDEL.

"About nine months ago, I met one of my brethren in a Jewish lodging-house, which I am in the habit of visiting. His appearance was very respectable, but he was an Infidel! He told me that he did not believe there was a God or a Devil. He showed me an infidel book, which he said he read daily. I tried all I could to sho w him the error of his way, but all appe ared to be useless; before I left him, however, I succeeded in persuading him to take a Bible from me, and I asked him to read his book one day and the Bible the other; and to ask that God, in whom he did not believe, to show him the right way; after which I left him, and did not hear anything of him until this month, when I met him in the same lodging-house. He told me that he had burned the infidel book which he had showed me, and that he was now daily reading the Bible. He said 'I daily pray to God to consume the evils, which that and many other infidel books have nourished in my heart, as the fire consumed its pages; and to teach me and write upon my heart the Truths contained in this precious Book (the

Bible), which has shed so many rays of light into my dark soul since you kindly gave it to me.'"

Marseilles, &c.

In March 1854, Mr. Cohen began work in Marseilles as the British Society's Missionary. There he was the means in the hand of the Divine Spirit of leading many to Christ, and among them, the aunt of Sir Moses Montefiore. About nine years ago, Mr. Cohen brought to us the story of her life in MS., and asked us to prepare it for publication if we thought it worth while to do so. We read it, and believing that it was fitted to be useful, we accepted the post of editor; we saw it passed through the press, and published in the form of a little book with the title: "The Conversion of Lydia Montefiore, Aunt of the late Sir Moses Montefiore."

This little book gives an interesting and instructive account of the methods of our missionary, the way in which Miss Lydia was led to Christ, and her intense desire that all her relatives should be saved, among whom was her dear nephew, Sir Moses Montefiore.

On one occasion Sir Moses paid her a visit when she was ill. Then she bore noble testimony for Jesus. She had the courage to tell her nephew how precious Jesus was to her soul, and how she was waiting for Him to come and take her to Himself This was more than Sir Moses could stand from his aged aunt. Although he had only been a few minutes in her presence he at once lifted his hat and disappeared from the room.

After this, and after much waiting upon the Lord in prayer for wisdom, she wrote to her nephew the following letter.

"MARSEILLES, *March 16th*, 1857.

"MY DEAR NEPHEW,—In consideration of all your kindness towards me, it is impossible for me to pass over in silence our last momentary interview, afforded me doubtless by yourself from the same affectionate disposition which you have ever manifested, without expressing my hearty regret at the untoward circumstance of your sudden withdrawal from my apartment.

"Aware of the short opportunity there is left me by Divine Providence of thanking you for all the kind interest you have taken in my welfare, I desire to do it now most cordially, and to assure you that my heart's desire and prayer for you is, that you may be saved by that only name of Jesus, the Messiah, by which alone man may be saved, even by Him whom you blindly reject. I am aware you would hardly thank me for praying for you in that name, because the veil of unbelief is still upon you, as it has been these eighteen centuries upon our poor, benighted people of the house of Israel, for having crucified their own Messiah,

MARSEILLES.

the Lord of glory. Nevertheless, I feel it my duty and privilege to bear testimony for the holy name of my Saviour, whom I expect soon to meet in the regions above, where He is gone to prepare a place for me, and for you also, if you do not persist in your unbelief; but search, as I did, and that honestly and ardently, the Scriptures of Moses, the Psalms, and the prophets, which testify of His passion, death and resurrection.

"I remain, with much love and gratitude,

"Your affectionate, aged aunt,

"LYDIA MONTEFIORE."

A few months after, she wrote to him once again, in the hope that he might receive what she had written, and that her testimony might lead to his conversion.

"MARSEILLES, *October 23rd*, 1857.

"MY DEAR NEPHEW,—I was much surprised to find my letter returned by you without even paying the postage. I could not have supposed that you were capable of manifesting such a bad spirit towards your poor old aunt, merely because she had followed the dictates of her conscience, which God has been pleased to enlighten by His Spirit; and from that time, I can assure you, I have been happier than ever I was before my baptism, because I know I am in the fortress of Jehovah, the ark of the covenant made to our forefathers, and ratified by the Lord Christ, our true Messiah, when He cried on the Cross, 'It is finished.' This is the only sure hiding-place, where I hope you, and all revolted Israel, may hide from the wrath of an offended God. Search the Scriptures as I have:

"'I once was blind, but now I see,
Was lost, but now am found.'

"I place my trust in Jehovah, my Redeemer, who counts me worthy to suffer for His sake, and whilst I live, I shall not cease to pray to Him to save your soul, and I conjure you to be reconciled to God, through His Son. Be ready, for the hour may be near. He will come like a thief in the night. Repent, repent, repent! He will judge us all according to our works.

"I still remain your affectionate aunt,

"LYDIA MONTEFIORE, (your Father's Sister)."

Mr. Cohen here says:—"Her prayers for her nephew were frequent and earnest and she would often remark 'that it was her belief the Lord would answer her petitions in his conversion, and show His salvation to all her relatives.' Let us hope that her earnest and importune prayers have been answered. God alone knows what passed in that great man's mind, ere he entered into the presence of Him who knows the secrets of all hearts."

From the day of her conversion until she passed in triumph to glory, we see in her the repose of Christian faith, and the struggle of Christian love for souls. "I shall never forget," says Mr. Cohen, "the happy hours I have passed with her. She was not merely satisfied with the evidences of Christianity, and with the proofs that Jesus is the true Messiah, but deeply felt her own sinfulness, and need of a Saviour. She felt she had to do with a Holy God, and that her life had not been in accordance with His Divine will. She was a Jewess, and belonged to a Jewish aristocratic family; and had moved in the wealthier walks of Jewish society, but she felt she was a sinner, and needed a Saviour, and as such she went to the Lord Jesus Christ, and as He came to seek and to save that which was lost, He had mercy upon her even at the eleventh hour, filled her with joy and peace in believing, and made her to know the comfort and consolation of the Gospel. With emphasis, she would often say: 'I am a great sinner, but I believe in a great Saviour.' Such was her earnestness of heart and mind, and so deeply was she affected by the precious Truths of the Gospel of Christ, that several times I have been obliged to pause in my conversation, or in the reading of the Word of God with her, to let her weep, and often we have wept together."

THE PREFACE TO HER WILL.

The following is the preface to her will which she had drawn up with her own hand:—

"Calling into mind the mortality of my body, knowing it is appointed unto all men once to die, I do make and ordain this my last Will and Testament; that is to say, I give and recommend my soul into the hands of my blessed Saviour; and my body I recommend to the earth, to be buried after 48 hours, not doubting but at the general resurrection I shall receive the same again, through the redemption of my blessed Saviour."

Miss Montefiore was born in 1771. On the 22nd of June, 1858, at the age of eighty-seven, death came to her like the dawn, which calmly and gradually broadens and brightens into the glory of noon.

"No earthly clinging,
No lingering gaze,
No strife at parting,
No sore amaze;

FIRST FRUITS.

But sweetly, gently,
She pass'd away!
From the world's dim twilight,
To endless day."

So too, did Mr. Cohen himself, her beloved spiritual father, our able and faithful missionary, after many years' successful labour in the Jewish Mission field, ascend to glory, triumphing in Christ.

MR. WILLIAM MANNING.

Missionary in Palestine.

1847.

At a Special Meeting of the Committee, held on June 19th, 1847, "It was resolved on a motion by the Rev. H. Allon, seconded by the Rev. J. A. Miller, that Mr. Manning be engaged as the agent of this Society, for seeking the spiritual good of the Jews in Palestine, at a salary of £100 per annum.

"It was also decided that a devotional Valedictory Service be held prior to Mr. Manning's departure, in Union Chapel, Islington."

THE VALEDICTORY SERVICE.

An interesting service in connection with the British Society for the Propagation of the Gospel among the Jews, took place at Union Chapel, Islington, on Friday, October 1st. Mr. Manning, who has been appointed to act as an agent of the Society in Jaffa, was publicly and solemnly commended to the blessing and protection of God previous to his departure. The service was opened by the Rev. Thomas Lewis reading the Scriptures and offering prayer. The Rev. H. Allon presented a sketch of the proceedings which Mr. Manning will conduct in Jaffa, urged upon the assembly the duty of feeling a livelier interest in efforts for the welfare of the Jews, and commended the British Society to the warmest support of the friends of the Redeemer, especially its newly formed fund, to be expressly devoted to missionary purposes in Palestine. The Rev. Dr. Henderson, one of the Secretaries, offered the commendatory prayer; the Rev. Dr. Bennett addressed Mr. Manning in a very affectionate and inspiring tone; and the Rev. R. H. Herschell gave information respecting the scene of Mr. Manning's future labours, which he had himself inspected. He pointed out the importance, the necessity, and the difficulties of the work, and appealed to the sympathy of Christian friends, to support, by their prayers and their efforts, the new attempt to declare the truths of the Gospel in that country which had been once blessed with the living voice of the Son of God calling men to repentance, but from which the candlestick is now removed. The other devotional parts of the service were conducted by the Revs. J. A. Miller and H. Allon. Jaffa, the ancient Joppa, is the principal landing place of the Jewish pilgrims as they go from Russia and other parts of Europe on pilgrimage to Jerusalem, to weep and pray on the spot where the temple once stood; and Mr. Manning goes out for the purpose of showing kindness to them as they disembark, and of protecting them from the oppression and insult to which they are incessantly exposed. Mr. Manning will superadd to his civil engagements, in which he is supported by many benevolent Christian friends, the duties of a spiritual agent in connection with the British Society for the Propagation of the Gospel among the Jews. A supply of Hebrew Bibles and Testaments has also been confided to him for distribution by the British and Foreign Bible Society.

Specimens of the Society's First Fruits in Palestine.

From Mr. Manning's Journal.

POINTING OUT TO A RABBI THE ONLY WAY OF PEACE.

Jerusalem.

The prohibition of the Rabbis (which I have previously mentioned) to the people's working for the Franks, or rather the English, has occasioned some shyness amongst the people, and thrown some impediment in the way of a free and open intercourse. But, singular to say, an exception was made in my favour; for on the morning of their meeting, to conclude and give force to their decision,—by the utterance of some of the most awful maledictions that can be conceived of, to be vented upon any that should dare to disobey them—the wife of a man whom I had previously employed, and who was wavering on the subject of giving me two of his children to be instructed, came quite breathless in to tell me that the Rabbis had given their permission to come to my house only, and to work for me: and the reason they assigned was, that I was not a proselyte. I am happy to say, through a blessing on my endeavours, that I am increasing in acquaintance, and I trust in usefulness too, with my neighbours—

the little Jewish colony around me—where there are from twenty to thirty families, all of them German. There is one of their number, a Rabbi, a man of refinement, and possessing a very great knowledge of Rabbinical literature, who is frequently my visitor (though often privately, for fear of the Jews), being very much concerned about his eternal interest; and finding, as he says, no ground of satisfaction, in all his learning, on which to rest his agitated mind in the prospect of death. On pointing out to him, the other

A JEW IN JAFFA LED TO BELIEVE IN JESUS.

DER-EL-KAMAR, *Nov.* 1, 1850.

Agreeably to your wish, I hasten to acknowledge the receipt of your letter of the 18th September, expressive of a desire to receive statements in full of the present position and actual results of the mission in Palestine. First, then, I would observe, that during my residence at Jaffa, I had almost daily opportunity, of which I availed myself, both in the streets and bazaars, and sometimes in the houses, and often on the landing

JERUSALEM, WITH MOUNTAINS OF MOAB IN THE DISTANCE.

day, the only way of deliverance from condemnation—through the Lord Jesus Christ, who was rejected by his fathers, and made a sacrifice for sin, as was foretold of Him, and of which the Jewish sacrifices under the Mosaic dispensation, were only typical; he replied—"If it be so, the Lord help me to believe!" He is in possession of a Bible, and I have given him some tracts, which I find he reads of a night when his family are in bed; the lamp in a pious Rabbi's house being never extinguished.

of the Jews from the boats, to meet with and speak to them on the all important subject of our common and only way of salvation—showing them its origin in the free and unmerited mercies of God, flowing to us through the sacrifice of his Son, their promised, but alas! rejected Messiah—on account of which rejection they were now visiting their earthly inheritance, the land of their fathers' sepulchres, as aliens and strangers, which they would continue to be till they should return and seek the Lord their God, and David their

King, as was prophesied would be the case in the latter days. At this, as might be supposed, many were found to mock and deride, as did their forefathers of old; but there were others who heard with respect and attention, and sometimes with evident concern; but being for the most part mere comers and goers, the message thus delivered could only be in faith, praying that a blessing might attend it though never to be known to myself. Yet I desire to be thankful that occasional encouragements were afforded, that good was effected;

CHRISTIAN CONVERSATIONS WITH A RABBI IN QUIET SPOTS AROUND JERUSALEM.

At Jerusalem I had another case precisely similar, except that the person there was himself a Rabbi, whom I previously knew, and who, directly I arrived, came and desired to renew my acquaintance, and to receive instruction in Christianity; which he regularly continued to do at my lodgings, till it was discovered, and he could do so no longer. Afterwards we used to meet by appointment without the walls, and in case we were seen,

JAFFA.

but in most of the instances injunctions were laid upon me, and often promises extracted, that I would on no account make it known, that the parties might escape the persecution consequent on a discovery. And in the case of the poor man at Jaffa, whom I mentioned in my last, through the blessing of God, before I left the place, I had the satisfaction to know that an entire change had taken place in his views and feelings, and that he was secretly reading the New Testament with prayer for the Holy Spirit's teaching, and looking to be saved only as a believer in Jesus.

as if by accident; but when not perceived, we retired to some lonely unfrequented spot, of which there are many around "the city that is desolate for the Lord's sake;" and there we used to hold communion on a variety of subjects,—such as the Divinity of the promised Deliverer, and the symbolical nature of the Jewish institutions, which all prefigured Him, and were all fulfilled in the person, life, and death of Jesus of Nazareth, with whose history, as recorded in the Gospels, he was not unacquainted. Upon these occasions it was always my anxious desire to lead

him to see the importance of immediately attending to the salvation of his soul, let the sacrifices be ever so great. After this I left my lodgings, and took a house—the only one I could obtain; and, singularly, it joined upon his, affording us all the facilities we desired for meeting. Indeed, we could talk with each other over a wall that separated our terraces, and of a night, without being seen; which period was generally selected for the purpose. The more I became acquainted with him the more my interest and concern for him increased, for he was a man of superior manners and refined feelings. Such is the promising state of this case, and such the condition of this tried and afflicted son of Abraham; who, to show his respect and affection for me, when I left the Holy City, accompanied me some way on the road, and after our last embrace on taking leave, I left him rivetted to the spot, looking after me; and when about to descend the first hill, where I should be immediately lost from his sight, he was waving with his handkerchief a final adieu.

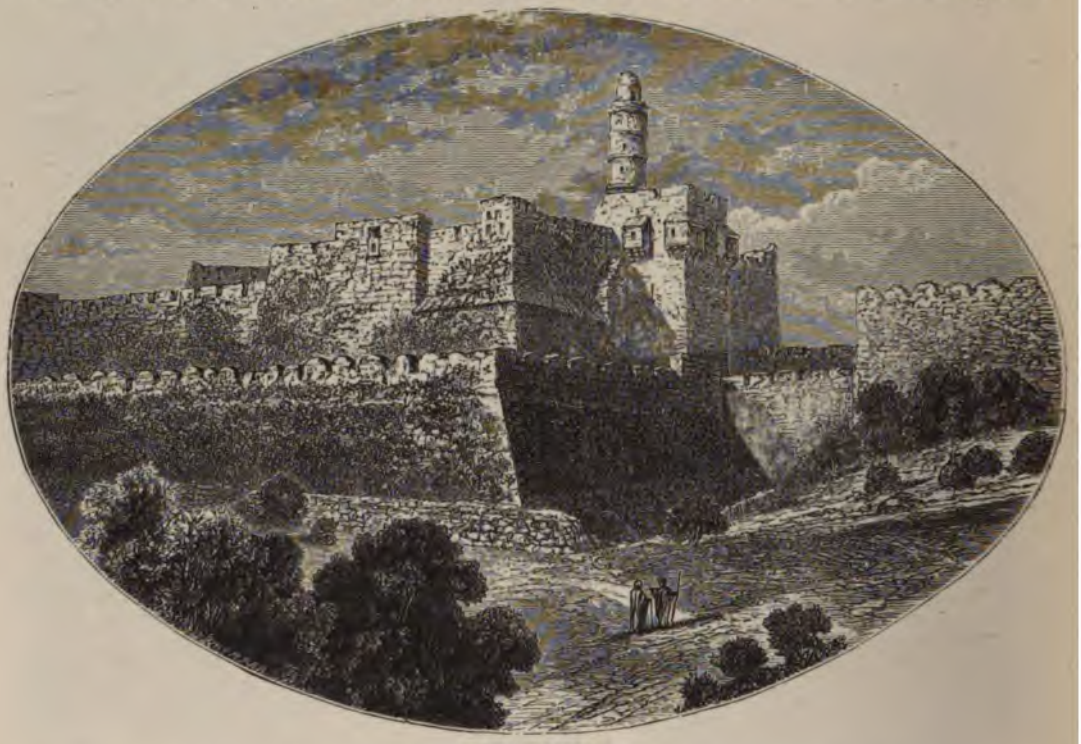
A JEWISH FAMILY IN JAFFA IMPRESSED WITH THE GOSPEL.

There is another case of a Russian Jew, who has been some time in the country; who, when I first went to Jaffa, was there in very comfortable circumstances, having a flourishing business, and on that account was indifferent to the opinion of the Jews concerning him, and on most occasions when I was in the bazaar, his shop was my usual resort, where I always found a kind and friendly welcome to shelter myself from the sun. Thus our acquaintance commenced, and soon grew into mutual esteem; and from the frequent conversations I had with him, and others in his presence, on the subject of Christianity, it was evident than an impression was made, and a concern awakened in his mind for his own safety and that of his family, of whom he was very fond, and especially of his wife, who was quite a

ON THE ROAD FROM JERUSALEM TO JERICHO.

counterpart of himself, and concurred with him in everything—in fact, she was far more intelligent than the generality of the Jewish women. In this state I left them when I went up to Jerusalem, his son, a young man, accompanying me out of respect, neither of us thinking at the time that the father was soon to be affected, as I had been—or, if anything worse—arising no doubt from the Siroccoes, which very shortly brought him up to me with all his family.

Such are some of the instances in which a blessing seems to have attended my exertions, and which I have hitherto felt bound to suppress, though they have caused me very much disquietude and often distress of mind; and I may say, if they have not been the cause of my occasional indisposition, they have greatly retarded the progress of my recovery whenever I have been ill. For to say nothing of the reflection that might rest on myself, I felt that the Committee must have reports of a kind calculated to keep up the interest of the Society. The public demand information, and have a right to it, and are not to be blamed in expressing their disappointment at the absence of tidings of success in any quarter; and their judgment is perfectly reasonable where it appears to be withheld, to conclude that either the field is not properly cultivated or the spot is not the proper one to occupy. Yet it is a matter most deeply to be regretted, that the temporal prosperity of the cause should so fearfully clash with the free and confidential intercourse of the Missionary,—a thing which must ever remain the case in this country, while its present condition continues, which is one of oppression and bribery, and where the cause of the persecuted poor, and particularly the Jew, finds no redress.



THE JAFFA GATE.

MAKING KNOWN CHRIST TO JEWS IN THE MOUNTAINS.

I am still staying in the Mountains, where I propose staying for a short time longer, having a considerable sphere of usefulness before me in the manufacturing town, containing from 40 to 50 Jewish families employed in the silk and gold embroidery work, many of whom are very accessible, being in a measure independent of the Rabbis, and desirous of possessing the Scriptures in

Hebrew; and some are even ready to purchase them, and one poor man in particular has been with me several times, entreating me to spare him a copy. He says he is very anxious to read the prophets himself since he has learnt that there are Christians who believe in them as well as the Jews, but who, as he is informed, understand them differently; and he should be glad to know who is right. He says, too, there are many other Jews in the place besides himself who have given up all hopes of the Messiah's in error, that he would come at the Truth. He said he would do as I wished him, and if even he should find me to be wrong he should respect me, for he believed that I was an honest man, and that my intentions to him were good.

BACK TO BEYROUT TO OPEN A SCHOOL.

BEYROUT, *Jan.* 1, 1851.

Since writing to you, I have returned to Beyrout, where I am strongly impressed with the desirableness of opening a school; a

A DRUSE VILLAGE AMONG THE MOUNTAINS OF LEBANON.

appearing, though their Rabbis still allege that the delay is in consequence of the wickedness of the nation; but he said, "We are not growing better, but, if anything, worse; and if that is the case, then where is the use of hoping?" I told him he must read the Prophets, as he intended, with prayer for the Holy Spirit's teaching; and afterwards he must read a New Testament, which I would send him; and this he must endeavour to do without prejudice—and if he compared the two together, I would venture to affirm, without any fear of his finding me thing, too, that meets with the united concurrence of all the American Missionary brethren, who have had very much experience in these parts; though their advice, as well as my own conviction, is, that it should not be exclusively for the Jews, for that they would be sure to take fright at and avoid. For it is remarkable that, in this country, whatever has been projected on a footing solely with a view to their benefit, has invariably failed of attaining the object desired. My plan, therefore (D.V.), and which I shall immediately endeavour to

carry out, and trust it will meet the approval of the Committee, is to procure a place such as they use here for store-rooms, in the most public part of the town, and if possible on the landing-place, where I shall have an opportunity of meeting and speaking with the pilgrim Jews directly on their arrival, as they are all now, from all parts, obliged to come here—the steamer, for these three months past, having ceased to go to Jaffa, and not likely again to be put on—so that they will be compelled to perform the rest of their journey to Jerusalem, either by land, or by Arab boats, as formerly; which will render this a much more important Missionary station. I have also consulted some of the resident Jews on the subject, who appear to be very much pleased with the idea of their children receiving instruction in English, and they promised to send them. But, besides the benefit of a school, there is another advantage, as affording a central place for a meeting, and where I can meet the Jews for discussion; for I cannot express to you the difficulty of continually visiting them at their houses and shops, where there are visitors or customers to serve, and before whom many would dislike to be spoken to on the subject of religion, and especially those who are disposed to favour the visits of a missionary. That we shall thus be following the leadings of Providence, I am very much inclined to believe, and I trust, too, it is an answer to my prayers, in which I have been of late earnestly imploring the Lord that he would direct me to some sphere of operation, and if agreeable to His will, to crown with a manifest blessing my anxious endeavours to make known the way of salvation to His ancient people Israel. And as an indication of a further result of my supplications, I have had the offer of a most desirable and efficient person to help me—a young man of prudence and zeal, and of sterling piety, who has been educated in the American Missionary College, and for the last three years has been conducting a school for them in the mountains—and it is only in consequence of the interest that they take in my object that they would at all consent to give him up.

A BIT OF BEYROUT.

At Der-el-Kamar, which means the "Convent of the Moon," I have been very kindly received by the Jews, who were very free and open for communication, and amongst whom I have left many tracts and books,—that is, detached portions of the Scriptures; but, on my leaving, they expressed much disappointment that I was not able to leave them some entire copies of the Hebrew Scriptures, which they said they would have read with great diligence until I came again. But I could only promise them as I had done

before, that I would send them some as soon as they arrived.

In my last to you I intimated my intention to open a school, but the difficulty of procuring a proper and convenient place for the purpose, has hitherto prevented. However, I have hired a room in the Caravanserei, where there are many Jewish families residing, consisting mostly of artisans, and of the poorer sort, and with whom I am in continual intercourse; and some of their children attend me for instruction, though but irregularly, being very unused to the order and discipline I endeavour to maintain; and besides, the apartment is so exceedingly small (and no other can possibly be obtained), that I can only admit a few at a time, and, when called upon by Jews, which I frequently am, to converse with me, they are obliged to go out.

NOT IN VAIN.

Yet we are not without occasional intimations that our labour is not altogether in vain—an instance of which I was favoured with the other day, in a person from Jerusalem, who came all the way from thence to find me out. He told me that as soon as I had left him there he felt a degree of disquietude that he could not account for, especially as he was very comfortable in his situation, and in a worldly point of view was doing well. But he had never met with any one before from whom he learned so much of Christianity, or whom he seemed to understand so well, though he had been for some time an inquirer; and, as he said, he considered the salvation of his soul as a matter of the highest importance, he hoped he was ready to make any sacrifice for it. Indeed, such is his eagerness for knowledge that he comes to me upon every opportunity for instruction, and to him the consolations of the gospel appear like cold water to a thirsty soul.

There is also another person here, whose shop is at the entrance of the Caravanserei, and with whom I have been in frequent communication ever since my first arrival here in 1848; and to his credit I must say he was always respectful, and never indulged in those expressions of contempt and disrespect of the Saviour which so many do, by way of wounding our feelings; though I was sorry to see that no manifestation of serious impressions appeared to be made. But on returning from the mountains the other day, and calling upon him as usual, he received me with the greatest kindness, and anxiously inquired what were my intentions, and where I was going; and on learning that I purposed remaining where I was, at least for a time, his pleasure became very great. He then told me that since he had seen me he had been deeply afflicted, and that it had pleased the Lord to take from him his whole family, consisting of three boys, at a stroke; and that since his bereavement he had often wished to know where I was, that he might come to me. "For," he said, "I was not an indifferent observer, though you might think I was, of your continued attention and kindness to old Moses,"—who was a man afflicted with the dropsy, and died in the Khann while I was waiting so long for my luggage. He said that his poor wife was under the impression that the death of the children was a mark of the Divine displeasure, and in consequence of their not living in one of the Holy Cities, and that she had left him for a time, and gone to live at Safet; but his own impression was that she would return disappointed. "For," he said, "how is it possible, if religion can afford us no consolation, that any particular locality should be able to do it?" He then asked me what I would advise him to do: which was, that he should immediately set about reading the New Testament, with prayer for the Spirit's teaching, and that I doubted not but he would find all the support and comfort there that he needed, and that perhaps the loss of his children might be the saving of himself. And for that object I supplied him with a copy of the German Bible, as he was better acquainted with that language than the Hebrew. I have, too, both here, and from other quarters, had frequent applications for Hebrew Bibles; for excepting the English, they are more in demand than in any other language, which may appear strange, but such is the rage for learning our tongue, that I have been applied to by many to teach them, and with the offer of being handsomely rewarded for my trouble. I have hopes to be able very shortly to gratify their wishes by turning out two well-educated young German Jews, who are receiving instruction from me for that purpose, though before they commenced to read they wished it to be understood that they were not influenced by any religious motives in coming to me. But as they made no objection to the use of the Scriptures as a class-book, I saw no objection to teach them; and it is remarkable that, on beginning with the Gospel of John, because it was the

easiest, they were very much struck with the coincidence between the first chapter of that book, and the first of Genesis; and their attention being directed to the plurality of the Divine name in the original, they seemed greatly surprised, and departed with apparently very much less confidence in that boasted article of the Jewish creed, the unity of God. We are at present in a great bustle here, on account of the return of the Turkish pilgrims from Mecca, who have been this year most fearfully diminished in number, on their route home, by the cholera and the cold. It is said that as many as five thousand persons and twelve hundred camels have died; so that it is not very surprising that the whole distance across the Desert, from Damascus to that horrible and debasing shrine of idolatry, should be marked by the decayed carcases and the bleached bones of those who have fallen a sacrifice on the way. And now the impediment is removed to carrying on the conscription, which so lately occasioned such dreadful and destructive work in Damascus and Aleppo. But it is hoped that the triumph of the government in those places, and the summary treatment of the rebels, will have a salutary effect here; but I do not think, from my knowledge of the Druses in the mountains, that it will deter them from making resistance, and I exceedingly fear for the poor Jewish families at Der-el-Kamar, who, in the event of an outbreak, will be considered by all to be lawful game, and be preyed upon without leave or licence. But may the Keeper of Israel appoint otherwise and defend them!

LIVING AND WORKING IN THE CARAVANSEREI.

Feb. 16, 1851.

In my more extended intercourse with the Jews of this place I am happy to find a very great diminution of that acrimonious feeling and bigotry so usually manifested towards the blessed gospel, and which is so peculiarly characteristic of the Jews in the holy cities; and perhaps the difference is owing to the greater measure of freedom here enjoyed from rabbinical influence. For although the Jews are at liberty, if they please, to share in the alms that are sent for the support of the communities in the Holy Land, they are generally indifferent to it, unless compelled by age and infirmity; and since I last wrote to you I have been joined by three young men and four somewhat more advanced in age, all of them artisans, who usually spend their evenings with me in reading the Scriptures and in conversation. Concerning two of them, in particular, I am strongly impressed that they are sincere seekers after truth, and for their greater convenience I have taken up my quarters in the caravanserei, which has occasioned some little surprise and remarks amongst my more refined European neighbours. This is not, perhaps, to be much wondered at, considering the kind of place it is, consisting of almost every variety of vagrant character—such as the beggar, the street-dancer, the juggler, the monkey and bear exhibitor, with every description of travelling merchant. But as the Lord has so graciously cared for me in former times, especially as to a residence, it is but a small matter that I should subject myself to such society as this, if by so doing His honour may be advanced and His kingdom spread amongst the fallen sons and daughters of Adam. And it is worthy of remark, too, that here a Providential arrangement seems to have been made for my comfort, for I have a snug little corner to myself, which I am allowed to keep clean—a very great consideration in a climate where vegetable and other substances so quickly decay and generate disease. Nor am I often intruded upon by the people generally, except by mistake, or curiosity to see my wares, so different from all the rest. There are also, besides the variety enumerated, a number of Jewish families, mostly mechanics, residing in the Khann, and which was a further, and perhaps the strongest, inducement for me to live amongst them; and I am frequently rewarded for the sacrifice by being called in as a peacemaker, and as often in shielding them from persecution. For, whether from respect or fear, an Englishman's influence is felt and acknowledged even in this uncivilized mass. But you will, no doubt, be surprised to be informed that the old blood story, which led to such bitter and shameful persecution of the Jews at Damascus and other places, seems again to be reviving. Two of the Jewish children, whom I mentioned in my last as attending me for daily instruction, have left with their parents for Jerusalem, to keep the Passover there this year; but the others are going on steadily, and making satisfactory progress. And now I am thankful for my disappointment as to an assistant teacher, for my object is gained without the expense, and the school, of a general character, which I contemplated, is established. Thus, if we could only allow

the Lord to be the Judge of what is best for us, we should not only rest, as we often do, with a trembling faith, but be enabled to rejoice in what appear to be His adverse providences.

THE SCHOOL BEGUN WITH SIXTEEN PUPILS.

March 5th, 1851.

I was exceedingly glad to find, on the receipt of your reply, that the Committee had willingly entertained the proposal of the school at Beyrout. We commenced our school with sixteen pupils, of whom seven were Jews, and all above the age of fourteen, and which suggested to me the idea that, if it were possible, it would be desirable to limit the admission to that age—that is, not younger, as the American brethren have already opened a school for children, and as it is evident that if I could bring under instruction those who were, or who might shortly become, influential in the community, I should be doing a very great work, and might reasonably hope for more speedy results. And, besides, there might be other advantages arising from the bringing of young men together of different views and interests, as the Jews and the Christians of this country have; and perhaps, too, it might be the means, if not entirely of eradicating, yet of very greatly softening, that deep-rooted prejudice and acrimonious feeling so generally manifested by the latter towards the former, and which will certainly not be allowed to make its appearance under my observation; for I have already given the Christians to understand that any kind of rudeness or insult offered to the Jews will be considered as done to myself, and will lead to the immediate expulsion of the offender—never again to be received. I have not yet been able to undertake my journey to Sidon, Tyre, and Acra, as intended, in consequence of the state of the weather, which has been a constant succession of rains for these last four months; and as neither of these places affords, at this season of the year, any certain shelter, I dare not expose myself to live in a tent, which might be followed by sickness, and, perhaps, even worse consequences. However, we have at length got a change, and the sirocco is again blowing—a sure indication that the rainy season is over till the month of October. The steamers, too, are now fast coming in, bringing the pilgrims to be present at the awful mock solemnities practised in the Holy City at Easter; and it is by these conveyances that the greater number of the Jews arrive; so that I am almost entirely occupied in distributing books and holding conversations, from early in the morning till late in the evening, and it is only by snatches that I am able to make time to scrawl this, which I

KEEPING THE PASSOVER AT A RABBI'S HOUSE IN JERUSALEM.
The little boy put the question, "What mean ye by this service?" and his grandfather answered it.

hope will be admitted in extenuation of its want of connexion and other deficiencies. The little boys whom I have before mentioned, and with whom I am very much pleased, are still with me; but I expect to lose them soon, for they, too, are going up to Jerusalem with their parents, to keep the Passover, but expect to return; and if so, I have promised that they shall be an exception to the rule of admission above mentioned. I am exceedingly happy to be able to report so favourably of matters here, and especially at this season, as it may serve to encourage the friends and supporters of our sacred cause to persevere in their pious endeavours for the salvation of God's ancient people, feeling assured, as we well may, in the verity of the promises, that "in due season we shall reap, if we faint not;" and that "he who watereth shall be watered also himself."

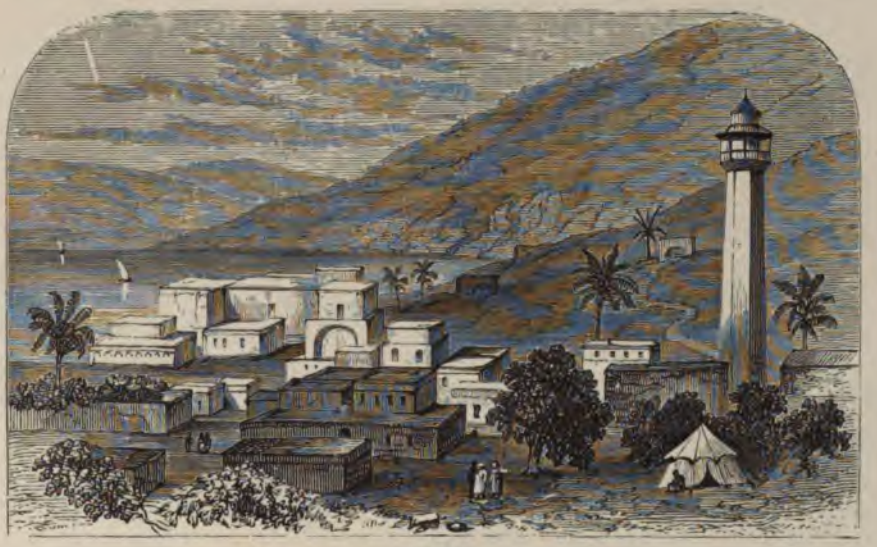
INHUMAN TREATMENT OF THREE POOR JEWS.

Since my last communication we have had two respectable Turkish young men added to our number, and three changes have taken place amongst the Jews; for those who have not yet been there, are anxious to keep the Passover in the Holy City, praying most fervently every year that it may be the last, and that the ardently desired and long-expected Messiah would appear, to deliver them from the yoke of the Gentiles, which is indeed galling and calculated to excite the pity and compassion of all who are not hardened by the continual exhibition of cruelty. For instance—on returning from the Arabic service on last Sabbath-day, in company with three of the inquiring sons of Israel, we came suddenly into the midst of a mob, which it was my first impulse to avoid, but in vain; and presently I perceived the object that brought them together, which was to beat three poor Jews in a manner most unmerciful, every one making a blow or kick at them in every part of the body, as they could break through the crowd to get where they were, thus manifesting a feeling more like devils or beasts of prey than human beings of kindred flesh and blood, and as susceptible of suffering. And as the poor creatures, shrieking out and writhing with pain, attempted to escape, they pursued them with a yell like so many bloodhounds, crying, "Jew! Jew!"—which seemed to ferment the indignation, as the rabble rolled on and increased. Thus I allowed myself to be borne along with them, that, if possible, I might, by my entreaties, or otherwise, spare the sufferers. But my effort in this opposite direction was also vain. At length we fell in with the consul (I think the Greek), when the mangled and bleeding creatures appealed to him, and implored his protection; but his Cavass, an official who goes before him bearing a large silver-headed staff to clear the way with, fell upon them with such violence, that though I was then at some distance from them, the sound of the blows from this inhuman weapon upon their bodies sent a thrill through my whole frame, as if I myself had been struck. Such was the sympathy and tender mercy exhibited towards suffering humanity by this representative of a Christian nation! And not being able to make a distinction, it is not to be wondered at that the Jew should receive the advances of a Christian Missionary with suspicion, and taunt him with the reproach that his religion is no better than theirs. However, I have come to be thankful that such censures are not often dealt out to me—that is, by those to whom I am known—for to whatever extent the outcast sons of Israel may have fallen, and however stained with vices, they are seldom found to be ungrateful for real kindness. Besides the number of Jews already mentioned as under instruction (which was seven), I have lately been joined by one of distinction, a medical man by profession. His account is that he has been baptized, as was his father before he was born; but without any conviction, it is to be feared, of the Truth of Christianity, but probably from some political motive, or perhaps to render himself eligible for some situation under the Government—a measure resorted to by many Jews in Germany, and especially in Berlin, where this gentleman was brought up. And although I cannot discover that he is the subject of vital religion, yet he regularly, and with much apparent seriousness, attends the Sabbath services. Nor is there anything in his manner or conduct at all evincing a repugnance to sacred things. And as he comes every day to the school, and spends several hours there, for the principal object of learning Arabic, it affords me opportunities for frequent conversations with him; and my heart's desire and prayer is, that the Lord would crown with His blessing my exertion in this cause.

JEWS KEEPING THE FEAST OF PURIM.

The week before last was the "Feast of Purim," which was kept in the usual manner, every Jew getting so intoxicated as

not to be able to distinguish the difference between "blessed be Mordecai," and "cursed be Haman." And this they consider it their duty to do, upon this occasion, being so instructed by their teachers; and but for the consideration of the way in which some of the Christian festivals are kept by those who are called by that sacred name, it might appear wonderful that the sinfulness of rendering themselves voluntarily mad for a season should not be discovered by the majority; for this, perhaps, is the only time in the year that they are overcome by fermented liquors. And besides, to the credit of the Jewish people, in no country that I have ever visited have I found that drunkenness is a vice peculiar to them. After this scene was a little over—for it would, indeed, have been like throwing pearls before swine to have spoken on religious subjects to a people under such a state of excitement—I sharply reproved them for their disorderly abuse of the ordinance, which, though but of human appointment, was nevertheless intended to record a most signal interposition and display of Divine mercy in the preservation of their forefathers; and I took this opportunity to remark, that their unbroken observance of this institution, throughout so many of their generations, was rather a reproof to them than otherwise, since they had cast off the ordinances delivered to them by their prophets, and thus evidently showing that they loved and followed the precepts of men more than those of God. But to this I received the universal reply, that the Oral Law, which they had, and which was handed down by tradition, had rendered null and void all that was written in the Scriptures; and that there was no necessity whatever for anything else; and moreover, that its mystery was so great, that even the most learned amongst them could not fully comprehend it, and which clearly showed the superiority of the Jewish religion over all others besides; and further, that to study it with all the might, was a duty, and meritorious, and conferred the title to eternal life. Such is the general belief, and such the darkness of the once enlightened seed of Abraham, and still heirs of the promises! There has been this year an unusual number of Christian pilgrims, and amongst them a great many Jewish; but the steamers that bring them only remain here for the space of forty-eight hours, so that the time for labouring amongst them is but short. Yet my situation in the caravanserei is very favourable and affords every facility for that object, as they mostly come there to lodge; and notwithstanding the disadvantage, I have had some interesting conversations, showing the increasing spirit of inquiry; and I have also distributed amongst them many books, which, in most cases, have been received kindly.



TIBERIAS.

At the Annual Meeting, held in Freemasons' Hall on Friday evening, the 25th of

April, 1851, Mr. George Yonge, the Secretary, in giving a rapid review of the work of the past year, very appropriately opened with Palestine, thus :—

"Commencing with the land of all others presenting the strongest claims on our veneration and love, you will find Mr. Manning, after severe trials by personal affliction, pursuing a course which has already yielded much encouragement. Serious inquirers have followed him from Malta to Jerusalem, where one of them died, as he hopes, in the faith of the Gospel, and where he found himself surrounded by a little colony of Jews, to whose listening ears he was permitted, from day to day, to tell of Him who died on Calvary, and by some of whom feelings were indicated, the open avowal of which was only restrained by the fear of temporal consequences. In the mountains of Lebanon and at Jaffa he has had opportunities for diffusing the Truth among the resident Jews and hundreds of the pilgrims to the Holy City. He has now, at Beyrout, with a view to freer intercourse with them, taken up his abode in the corner of a caravanserei. By many his kindness and fidelity are appreciated, and several are assiduously profiting by his instructions. He has commenced a school for the scriptural education of Jewish and Gentile youths, under very promising circumstances, and contemplates occasional residences in different towns of the Holy Land."

In 1854 Mr. Manning wrote :—

"During the past year the number of pilgrims, Jewish and Gentile, has greatly decreased, owing to the disturbed state of the nations; yet to those who have reached this place we have had the freest access, and have distributed many copies of the Scriptures and tracts among them: they were in general well received, and in some cases procured for us visits from the recipients, who desired information on passages apparently difficult.

"Respecting the resident Jews, with whom we have continual intercourse, there is an evident change going on, both in their views and feelings; and such of them as were formerly accounted pious as Rabbinical Jews, are now casting away their erroneous faith, and, we trust, embracing that in which their

TIBERIAS.

forefathers died and were gathered unto their people. This effect, I conceive, has been chiefly produced by tract lending. Consequent on this system, many are now reading the Scriptures for themselves who, a short time since, would not have looked upon a Bible on account of its supposed mystical contents: a resort of other false teachers as well as of the Rabbis, to deter the people from its perusal.

"The number of inquirers has been this year seventeen, that is, such as we believe to have been sincere; of course we have had many others of whom we make no account, not being able to judge of their state from our short acquaintance with them: here also we ascribe glory to God, who alone giveth the increase. I cannot fail to give you an account of one of the above cases; it is calculated to show the persevering character of the Jewish mind when duly awakened. The subject is a man of about thirty years of age, a native of Smyrna, but who has lived many years in Egypt, where, from an exposure to the continual glare of her sun, and the irritating effects of her fine sand (the soil of the country), his eyes became diseased, and his first object in visiting me was to see if I could afford him any relief. On entering the school, which is kept in a divan at the entrance of my house, he looked surprised, not expecting to see one. Pointing to some adults, he asked if I admitted such, and if he might attend, saying that he was willing to sacrifice anything to the acquirement of knowledge. He was received, attended regularly, and commenced, as is our rule with all, by reading the Scriptures. Such was his progress in a few weeks, that he had not only acquired a knowledge of the historical and doctrinal parts of the Old and New Testaments, but had a clear and comprehensive view of the way of salvation. He seemed lost in wonder at its simplicity, and said that nothing more was needful to convince him of the truth. Long before I expected it, he begged to explain to me the state of his mind, and expressed his desire of making an open profession of Christianity. He was very anxious for baptism, which on that account I did not encourage. In the meantime he was compelled to go off to Aleppo, where I was enabled to commit him to the care of a missionary brother. He has

SEA OF GALILEE.

been there upwards of three weeks, and I have not yet heard from him. But just before we parted he asked me, with seeming concern, that in case he should be lost at sea, or killed on the road, whether I thought he would be safe for eternity? I told him he need not fear, for we read of some who received the baptism of the Holy Ghost before they did that of water; and that as I trusted his change had been effected by the agency of the Lord, he might depend upon it, it was a work He would not disown. During the past year we have admitted into the school, including all, sixty-three, a few remaining only for a time; at present we still retain our number, fifty, for which only we have accommodation; and indeed it is as many as we can attend to, for there is great difficulty in carrying out a system of mutual education here, owing to the natural and habitual indolence of the people. Ten of the above are of the seed of Abraham; three of whom are men, five are youths, and two are girls, all very regular in their attendance; and, with the exception of the two girls, who are still too young, are reading the New Testament Scriptures.

"I have not observed any particular manifestation of an awakened state of mind among the Jews, yet there is an evident increase of those who firmly believe that their deliverance from the Gentile yoke is not far distant. In speaking to a large company on the subject, and assuring them that no other deliverer would appear for them than the duly-attested Heir of David's Throne, who was put to death in the pontificate of Caiaphas and the governorship of Pontius Pilate, and that for declaring he was a king and the one promised to the Jewish nation, there was some excitement; and one, who seemed to speak the sentiments of many of the rest, exclaimed, 'Oh! that I could but be sure of that! there is no consideration in the world that should prevent me from becoming the follower of the despised Nazarene!'"

MOUNT HERMON.

In the Report published at the Annual Meeting in 1857, there is the following significant summary of the results of the Society's Palestine Mission for the first nine years of its existence:—

"At Beyrout, on the borders of the Land of Promise, Mr. Manning has for nine years

quietly and faithfully fulfilled his mission, until failing health compels him for a short season to seek repose on his native shore. He has witnessed the excitement of war—the ravages of disease—the fury of fanaticism, and the apathy of unbelief, but amidst all he has found springing up an unprecedented demand for the Word of God. Mohammedan and Jew have purchased the Sacred Scriptures very extensively, while our friend by his devotion to the instruction of the young—his earnest discourse with Jewish travellers, and his Christian life, has been, we believe, contributing in no unimportant sense to the advance of that day which shall witness the waning of the crescent — the substitution of the Cross for the crucifix—and Israel gathering around the Crucified as their Lord and their God."

The Mission in Palestine was thus begun by Mr. Manning. Farther on it was continued and extended by the late Rev. Dr. Philip. After another interval of years, it was resumed and maintained by the Rev. A. Ben Oliel, until the Committee were compelled, once again for want of funds, to withdraw, for a time at least, from a mission field "consecrated to our best affections by the footsteps of prophets and apostles—and for ever endeared by the life and death of Him who there sought the lost sheep of the house of Israel, and offered His blood for us all."

THE SECOND GROUP OF PREACHERS ON BEHALF OF THE SOCIETY.

THE fourth annual sermon was delivered in 1847, by the Rev. Dr. Bennett; and the fifth, in 1848, by the Rev. Dr. Raffles. We are glad that we are able to give here some interesting particulars respecting his life and labours, his last days, his deep interest in the Jews from the beginning to the end of his grand Gospel ministry, and a goodly cluster of important passages from his first sermon on behalf of the Society.

REV. THOMAS RAFFLES, D.D., LL.D.

1848.

(*With Portrait.*)

HIS LIFE AND MINISTRY.

Thomas Raffles was born in Princes Street, Spitalfields, London, on the 17th of May, 1788. His father was a solicitor, and a member of a firm which carried on an extensive practice in its day, whilst his grandfather for a long course of years held a responsible appointment in the Prerogative Court at Doctors' Commons. His early days were passed in the neighbourhood of his birth, in the East of London. On June 17th, 1862, he wrote :—"Stepney Meeting is a name that awakens some of the oldest—perhaps the very oldest—associations my mind and memory retain and cherish. In Stepney-fields (now fields no longer) I used to play and gather wild flowers, 'buttercups' we used to call them, as a little child; and I think the first thing I distinctly remember was seeing the people burnt out at what we used to call the 'great fire of Ratcliffe' encamped and living in tents in a large field then next to Stepney Church. This was the largest fire known in London, except the Great Fire commemorated by the Monument. I must then have been about four years old." Dr. Raffles owed much to the prayers and instructions of his mother, who was a Wesleyan Methodist, and who was in the habit of taking her son with her to the Wesleyan Chapel. His early consecration to Christ may be traced to her influence; and his decision to enter the Christian ministry in connexion with the Congregational body to the counsels of his friend and pastor, the Rev. Dr. Collyer, of Peckham. At the age of seventeen he entered Homerton College, the theological chair of which was then occupied by the Rev. Dr. Pye Smith. After passing honourably through his curriculum he was invited to the pastorate of the Congregational Church at Hammersmith. He accepted the call of the people there, and on Thursday, June 22nd, 1809, he was solemnly ordained to the work of the ministry. The ordination prayer was offered by Dr. Pye Smith. The Rev. W. Bengo' Collyer, D.D., delivered the charge to the newly ordained pastor. During his brief pastorate of three years in Hammersmith he rapidly rose in public estimation as an able and efficient minister. His services were eagerly sought on many special occasions, and his eloquence,

earnestness, and evangelical strain of preaching secured him large and delighted auditories. He was thus being prepared, in the providence of God, for that larger sphere of influence and toil which he found in and around great George Street Chapel, Liverpool, until the close of his earthly life.

HIS LAST DAYS.

The closing days of his mortal career were in harmony with the scenes of his active life. He preached his last sermon on Sunday, May the 3rd, 1863, in the New Independent Chapel, West Derby Road, Liverpool, from a favourite text of his, "And of His fulness have all we received, and grace for grace." For a time he rallied from the severe illness which assailed him that week, and he had thus opportunity of occasional pleasant intercourse with his friends. In June he expressed his unshaken hope in the Gospel he had so long preached, and the delight he felt that the same truth would be faithfully proclaimed by his successor in the ministry. As he drew near his end he welcomed the signs of his Lord's coming, and waited for the event in patience and hope. For hours he would sit with closed eyes, and then say, "I have not been sleeping, but holding sweet communion with my Saviour." He often reviewed his life with gratitude and humility, and ended by saying, "Bless the Lord, O my soul; and all that is within me bless His holy name!"

Very early in the morning of August the 18th he looked towards the bed in which lay his devoted coachman. His nurse asked, "Do you want him?" "No," said Dr. Raffles, "I want Christ," and soon after he was heard repeating soft and low two lines of a favourite hymn. In doing this he altered one word thus, "*Christ* shall complete what

Christ begins." These were his last words on earth, and they form a beautiful finish to a ministry glowing from centre to circumference with the spirit of Christ.

At six o'clock he peacefully passed away, "more than a conqueror, through Him that loved him and gave Himself for him."

On Monday, the 24th of August, the funeral took place, at which the following hymn, composed by Dr. Raffles, was sung :—

"High in yonder realms of light,
Far above these lower skies,
Fair and exquisitely bright,
Heaven's unfading mansions rise :
Glad within these blest abodes,
Dwell the raptured saints above,
Where no anxious care corrodes,
Happy in Emmanuel's love.

"Once the big, unbidden tear,
Stealing down the furrowed cheek,
Told, in eloquence sincere,
Tales of woe they could not speak.
But, these days of weeping o'er,
Passed this scene of toil and pain,
They shall feel distress no more,
Never, never weep again !

"'Mid the chorus of the skies,
'Mid th'angelic lyres above,
Hark ! their songs melodious rise,
Songs of praise to Jesus' love !
Happy spirits ! ye are fled,
Where no grief can entrance find,
Lulled to rest the aching head,
Soothed the anguish of the mind.

"All is tranquil and serene,
Calm and undisturbed repose ;
There no cloud can intervene,
There no angry tempest blows :
Every tear is wiped away,
Sighs no more shall heave the breast,
Night is lost in endless day,
Sorrow in eternal rest."

HIS SERMON TO THE JEWS, IN 1810.

In August, 1810, in Spitalfields, near the spot where he was born, he delivered one of a series of special sermons to the Jews. Only a few months before his death that never-to-be-forgotten service rose before him, and as he gazed upon it, he painted it thus :—

"My first publication was what was called, in that day a 'Demonstration Sermon,' one of a series preached to the Jews, the object of which was to demonstrate the Messiahship of Jesus of Nazareth. The course was instituted by the Society for the Propagation of Christianity among the Jews. That Society flourished more than half a century ago. It was catholic in its spirit and principle, being composed alike of Churchmen and Dissenters. It certainly was useful in awakening the attention of the religious world to the condition of the Jews, and exciting a sympathy unknown before in behalf of that interesting people. But the Society was reckless in its expenditure, and became involved in debt to a large amount, but was freed by the munificence of a private gentleman, on condition that the Dissenters were cast off, and it became therefore a Church of England association exclusively. My sermon was preached in what was then known as the French Church, Spitalfields. It was built by the French refugees who fled from France on the revocation of the Edict of Nantes, and, bringing the silk-trade with them, settled in Spitalfields, giving employment to the people around them and becoming, many of them, wealthy. I look back upon that service, on many accouuts, with considerable pleasure, at this day. Within a stone's-throw of that Church I first drew the breath of heaven, and my voice, when preaching, had there been no obstruction, might have been heard in the room in which I was born. In the parsonage-house of that Church I learned French. It is a noble edifice, capable of accommodating from two to three thousand people. On the occasion now referred to it was crowded in every part, and to the then juvenile preacher presented one of the most impressive scenes it was ever his lot to witness. That sermon was my maiden publication. It sold rapidly, and was well spoken of by the critics of the day. It passed through two editions, and might have had a still further sale had I been disposed to put a third edition to the press. The Church has long since passed into the hands of the Wesleyan Methodists."

HIS SERMON FOR THE JEWS, IN 1848.

Dr. Raffles delivered the British Society's fifth annual sermon in John Street Chapel (Rev. Baptist Noel's), Bedford Row, London, on the 18th April, 1848. His text was, "A man that is a Jew"—Acts x. 28, from which we select the following portions because of their practical importance.

I am to plead with you this evening in behalf of this extraordinary and interesting people. I am to place before you the claims of a Society that seeks to promote their best and highest interests by their conversion to Christianity ; and my object will be to illustrate and enforce the claims they have upon our regard ; in the first place as men, partakers of our common humanity ; and,

in the second place, as Jews, beloved and honoured for the Father's sake.

I. I AM TO ILLUSTRATE AND ENFORCE THE CLAIMS THEY HAVE UPON OUR REGARD, AS MEN—PARTAKERS OF OUR COMMON HUMANITY.

And on the very threshold of this article, I cannot but recall and recount a striking and impressive anecdote, which I read not long since in the public prints, of the man who now fills the papal chair. He was passing on one occasion through the city of Rome; a Jew had fallen in a fit, and lay prostrate on the pavement; the people who saw him, to a man, like the priest and the Levite in the parable, passed by on the other side; but the sovereign pontiff, alighting from his carriage, ran to his help. "He is a Jew," they cried, as if in horror of a contact so contaminating. "He is a man!" cried the pontiff; and, like the good Samaritan, he hastened to his relief, and never ceased in his ministration of mercy to him, until he had seen him safely conducted to his home, and had sent his own physician to attend him. Alas! we boast a purer faith, but had he fallen thus in the streets of London, how few there are who would have been disposed to go and do likewise!

II. CLAIMS PECULIAR TO HIM AS A JEW.

Look on his countenance—mark its peculiar expression. There is that in it which cannot be mistaken. It tells its own story, and the associations and reminiscences which it awakens crowd upon the mind with the most thrilling and powerful interest. "*A man that is a Jew.*"

1. *He belongs to a race to which all that is venerable in antiquity appertains.*

Who can boast of a heraldry or of a history like theirs? A heraldry whose emblazonment is from heaven, and a history whose records are written by inspired pens. The origin of all other nations is for the most part veiled in the obscurity that settles on the remoteness of the past, and so blended with the fables of a vague tradition, that it is hard to separate fact from fiction, or decide with anything like accuracy between them. But here is a people, all whose eventful and chequered story is drawn out before us in lines of undeviating accuracy, and in characters of infallible truth. No dim twilight obscures its earliest periods, but the events that marked them stand out before us in bold relief, as though they had occurred but yesterday; and yet so high is their antiquity that ages have intervened between them and the earliest authentic records of any other people. The plagues—the passover—the exodus—are scenes that seem to live and move before our eyes. We hear the heavy tread of the divinely-protected host, as, in solemn silence, they pursue their mysterious march through the bed of the ocean, while the lofty strains of the enraptured Miriam still float upon the breeze.

If, then, there be anything venerable in antiquity; if, in the individual, the hoary head should command respect, who can look without emotion upon the countenance of a Jew, or deny to his race the consideration that is due to age? And is it not an affecting spectacle to behold a people, thus hoary with the accumulation of ages, trodden down by oppression treated with contumely, and left in destitution and misery to perish? It is for such a people that we plead. We, as Christians, believe their circumstances of destitution and wretchedness, with regard to their spiritual and eternal interests, infinitely more appalling than any forms that temporal suffering could present; and by all these considerations, we would be their advocates with you and earnestly implore your practical concurrence with us in our prayers and efforts for their relief. "*A man that is a Jew.*"

2. *He belongs to a race who once enjoyed the special tokens of the divine approbation and favour.* Now, indeed, they are a nation scattered and peeled, trodden under foot of the Gentiles, a proverb and a byword, and a hissing amongst all nations. But it was not always so. They were a great nation once. They—and they alone, of all people upon the face of the earth—could boast a pure theocracy; their laws were given to them immediately from heaven; their judicial code was written with the finger of God, and in their archives was the veritable autograph of Deity.

Are a people then, once thus signally owned and honoured by God, to be regarded with indifference, still more, with contempt and scorn, by us?

3. *That man that is a Jew belongs to a race to whom we are laid under the deepest obligation.* There is nothing great or good that we possess but we are indebted for it to the Jews.

4. *And, think how long this debt has been contracting.* Through what a long succession of ages it has been accumulating, while scarcely a fraction of the interest has been paid. And even now, at this moment, what

is being done for the poor Jew? O, how little! How ought we to blush at the mention of it! For all the world beside there is something doing, but nothing for him. Societies there are expending hundreds of thousands on the distant heathen, but nothing, comparatively nothing, is expended on the poor Jew. Many are running to and fro to gather in from the east and from the west, from the north and from the south, the devotees of Brahma and of Buddha, the disciples of Fo and of Confucius, the savages of New Zealand and the wanderers of Caffraria and Namaqualand, to the fold of the good Shepherd—but O, how few there are interested in the restoration of the lost sheep of the house of Israel! We owe them a long arrear of debt, and it is high time that we began to estimate the amount, and set ourselves seriously and in earnest to its payment. And by what instrumentality can we more effectually secure this object than by that which this Society supplies? There is a simplicity about the plan of this Society, it bears so truly scriptural a character, it breathes so truly catholic a spirit, and it is so completely divested of everything secular in its ends and operations, that it may challenge the confidence, and must commend itself to the esteem and co-operation of all who love the Redeemer and the souls of men. Everything about it is purely *spiritual*. It simply seeks the conversion of the Jew, as you would seek the conversion of any other man. It offers no premium for the purchase of a Christian profession. It assures no temporal reward to the proselyte from Judaism to Christianity. It offers no interpretation of prophecy flattering to Jewish pride or succumbing to Jewish prejudice. It proposes no expedition to Palestine, nor colonization society for the Holy Land. All these things it eschews, as a Society, leaving them to men's private judgments and personal and individual interpretations and opinions; but it simply seeks the promotion of Christianity—vital, spiritual Christianity, in its principles and spirit, in its renewing and sanctifying influence, amongst the Jews, just as we seek, and by the same means, the promotion of Christianity amongst the distant heathen in foreign lands, or the scarcely less heathen in our own. But why, it may be said, establish a distinct agency for this object, if it harmonizes so completely with that of all missionary institutions, whether home or foreign? Just because, though the *object* is the same, the *people* are peculiar; just because, though they are scattered amongst all other people, there is a sense in which they may be said *to dwell alone;* just because they must be approached by men understanding their character, their habits, and modes of thinking, their predilections and their prejudices, their ordinances and their institutions, their prophecies and their interpretations, their traditions and their glosses, their Talmuds and their Targums, their laws and their literature, in a way and with an accuracy, and to an extent, that the ordinary studies of the preachers of the gospel do not, for the most part, reach. Hence the importance of specially training men for this department of service, of employing, so far as it is practicable, agents raised up from amongst themselves—Jews preaching the gospel to the Jews—and of founding and maintaining Societies, such as this, for the express purpose.

5. And, then, let us consider, for we are justified in taking this into our calculations, *what prodigious advantage must arise to the Christian cause from the conversion, on anything like an extended and general scale, of the Jews to Christianity.*

The Apostle has taught us thus to calculate—"Have they stumbled," he says, "that they should fall?" that is, finally. "God forbid: but rather through their fall salvation is come unto the Gentiles. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" And again, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Most assuredly the Jews *shall* be converted to Christianity, truly and savingly converted, whether *we* are honoured as instruments and agents in bringing about the great event or not. They shall "be grafted in again to their own olive tree."

And will not the Jews, in the event of their true and saving conversion to God, become the most zealous, devoted, laborious, successful missionaries to the heathen? I cannot but entertain the assurance that they will; while the church itself, aroused by this event to a life and energy and unanimity unknown to former times, will take the field against the common foe, in numbers compared with which all present figures will appear contemptible. And, methinks, the new and superior Spirit of those times will come upon the men of wealth and property as in the days of old, when no man said, or thought, that aught which he possessed was

his own, and large estates will be placed at the disposal of the church, so that she shall not, as now, be crippled in her efforts by the want of means, but as kings and queens and princes shall become her coadjutors, so the wealth of empires shall be poured into her treasury.

Nor is it possible for us, my brethren, to picture to ourselves the great honour with which converted Jews shall fulfil their trust and prosecute their labours as missionaries to the heathen. How will their own wondrous story confirm the testimony which they bear! What a demonstration will their conversion be of the ability and willingness of Christ to save! Who can go forth and announce the faithful saying, "Worthy of all acceptation, that Christ Jesus came into the world to save sinners," and add, with the same emphasis as the Jew, "of whom I am chief!" Yes, I verily believe that after all they will be the most honoured people upon earth, and the world shall a second time receive the gospel from their hands. Other Pauls and Peters and Johns will arise, and multiplied a thousand fold, go forth into all the world and preach the gospel to every creature; and some, perhaps, would add, beginning—yes, again beginning literally at Jerusalem. And be it so. I shall not contest the point with them. And thus in the latter end, as well as in the beginning; in the consummation, as well as in the commencement, "Salvation shall be of the Jews."

6. *In the judgment of those best qualified to express an opinion on the subject there has never been a period more favourable to these efforts for the conversion of the Jews than the present.*

Already there seems to be a shaking amongst the bones in the valley of vision. The Jews begin to be weary of the long delay that attends the coming of their vainly expected Messiah. They have their misgivings as to the correctness of their views. They feel as though the system to which they have so tenaciously clung had waxen old and was ready to vanish away. Hope deferred begins to make the heart sick. They long for some better teaching than their Rabbins give, and for some more satisfying and sustaining influences than their Talmuds and their Targums yield. In this state of things their enlightened and intelligent men are more disposed to converse and argue upon the subject of the Messiahship of Christ than in former times; while the political movements in Europe are procuring for them a freedom of thought such as they have never possessed since the destruction of Jerusalem. And most assuredly, at the present period, when Infidelity, under the guise of rational Christianity, is overspreading the Continent, and especially taking possession of universities and seats of learning and chairs of theology throughout the states and empires of Germany, we shall do well to seek the conversion of the Jews. Under whatever name or form infidelity may appear, she can meet no antagonist more formidable than a learned, an intelligent, and converted Jew. Every consideration then combines, interest with benevolence, duty with compassion, a sense of obligation with a feeling of pity, to press on our practical and devout consideration the claims of the Jew. He is sunk in deep degradation and misery; have we no tear to shed over his sufferings?—no hand to minister to his necessities? He is perishing in ignorance and unbelief, and shall we suffer him to perish without an effort to instruct and save him? That blood which his fathers invoked upon themselves and upon their children is on them in judgment to this hour, and you know how terrible the malediction is; and shall we dare, by our indifference and neglect of them, to bring their blood upon ourselves, and suffer them to cry against us as they pass, hopeless, and perhaps blaspheming, into eternity, *Refuge failed me—no man cared for my soul;* they sent the gospel, indeed, to pagan lands, but left the poor Jew unpitied and unheeded, to perish without it in their own! Oh no, God forbid that a guilt so aggravated should be ours, that a curse so bitter should rest on us! Rather let us, from this hour, awake to a more accurate estimate of our responsibility with reference to the Jews, and to a warmer zeal and a deeper sympathy in their behalf. Let us not be deterred by the failures of the past, nor chilled by the apathy of the present. Let us remember that the times and the seasons are with God. Let us ever act under the impression that *duty* is ours, *success* is with Him. And though we should not succeed to the extent of our expectations or wishes, still it will be well for us that it was in our heart. The effort and the purpose cannot but be well pleasing to Him, and though Israel be not gathered, "Yet shall we be glorious in the eyes of the Lord."

But Israel *shall* be gathered, whether we live to see it upon earth or behold it from our seats in glory. God is pledged to it in terms the most explicit and by engagements the most solemn. "Behold," He hath said,

"I will gather them out of all countries whither I have driven them in Mine anger, and I will bring them again into this place, and I will cause them to dwell safely, and they shall be My people and I will be their God." Then He will "bring again their captivity as the streams in the south." Then again Jacob shall take root and Israel shall blossom and bud, and fill the face of the earth with fruit. "For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving and the voice of melody." Then shall the long winter of their enmity and unbelief be over and gone, and the time of the singing of birds shall come; then shall the harp of Judah be taken from the willows, and strung and tuned to deeper tones and sweeter strains than David or Isaiah ever knew; and then shall the fulness of the Gentiles come, and the middle wall of partition between them and us be effectually and for ever broken down. "The ransomed of the Lord,"—both Jews and Gentiles, the men of every colour and of every clime,—"shall return and come to Zion with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shall flee away."

REV. DR. ARCHER.

1849.

The proceedings connected with the sixth anniversary of the Society were commenced on Thursday evening, April 12th, by the delivery of the annual sermon, by the Rev. Dr. Archer, at the National Scotch Church, Regent Square. The preacher selected his text from Ezekiel xxxvii. 3—"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest."

It was a truly magnificent discourse, exhibiting the peculiar excellencies of the doctor as a popular pulpit-orator. The interest of the sermon was sustained to the close by his admirable treatment of the subject. The preacher spoke of Israel as it now is, and as it shall be.

I. He showed the position and state of the Jews at the present time. 1, numerically; 2, socially; 3, morally; 4, spiritually and religiously.

II. Their condition, as apparently hopeless; and referring to the various enervating notions existing among many Christians. He proved, however, that inquiry was begun; thought stirred up; and the sough of the coming wind was breathing over the dry bones; but that this condition was one of danger; harsh words being sure to hinder the inquiring Jew, while, if kindly treated, he might be brought to the cross.

III. That, notwithstanding the seeming hopelessness of the thing, Israel shall be restored to a real, progressive, powerful, glorious life.

IV. That this mighty change should be accomplished by human agency, in conjunction with the Truth of God; not by millennial splendour; not by an outburst of glory from heaven; but by the preaching of the Gospel; in simplicity, and not ceremonially; fully, and in a catholic spirit.

V. That the success of this work was dependent on the Holy Spirit, in conjunction with human agency.

VI. That the result of this work should be so glorious as to prove itself divine.

The peroration of the sermon was most striking and beautiful.

A PARABLE FOR THE YOUNG.

LET us imagine a happy scene. Children are gathering round their father's table; every heart seems full of joy. The father's benignant eyes respond to each affectionate glance, until the consciousness of a share in his love draws all more closely together. And yet sometimes there seems a trace of more than mere thought on their father's face, and some, more quick-sighted than the rest, perceive that all is not quite as that tender parent would have it to be; and there is a little whisper among them; and after many an affectionate struggle, and a shifting of the delicate office from one to the other, the hint finds utterance. The father receives it with a loving smile, and thus he speaks:—"You are right, my dear children, and I love you the more that you have been so observant of my countenance. I have a cause of deep concern, and it is never so tenderly felt as when I look around on this cheerful group. I love you dearly. I love you, too, for every

effort you have made to enlarge the circle by gathering some of your brothers and sisters from very distant regions, but (and they drew still closer to each other, and every eye was fixed, and every heart beat high with mingled emotions) *all* are not here, the family is not complete; you have an elder brother, and while you meet around me, blessed in each other, and in the warmest love of my heart, he roams the world, a wilful outcast. But I have not disinherited him; I have not ceased to love him. I cannot tell you all his history, nor do I mention it to sadden this scene, but to awaken your sympathies. You shall read it, as my own hand has penned it. You will then judge of his fault and of his present sufferings; and you will perceive, too, what are the feelings of my heart, and what are the means which I have devised for his recovery. Here is the book, read it with each other, read it separately, and then come and speak to me about it, and see if you cannot make an effort, to which I may give efficiency, whereby the banished one may be brought back—the elder brother's place at the board filled up, the joy of the family be so full that all the neighbourhood shall know and share it too." Then the elder of them, he who had proposed the question, took the important record, and the children arranged a plan for the individual and collective reading of it. Cheerfulness again resumed its sway, and the happiness of the group was the greater for the act of mutual love and confidence which had just passed.

My dear young friends, have you found the key of this simple parable? Are all silent? I think *John* has caught some idea of it." "Do you mean that we are to explain it scripturally? If you do—" "Oh yes," said *James*, "if we are to look into the Bible for the key, I think I know who the elder brother is." "It reminds me of the parable of the Prodigal Son," said *Benjamin*, "but that was the younger son, and we have been told he means the Gentiles." "I think, then," said *James*, "I am right; the *elder brother* in this parable must *be the Jews*." "If you are right," said *William*, "it is something like reversing the prodigal son, for this happy family must be the Gentiles." "But," said *George*, "how can they be represented as a happy family, since you know they are described as 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world?'" "Oh," said *Henry*, "it cannot mean *unconverted* Gentiles, but those who have, through grace, been brought into the family of God." "I think," said *Clement*, "it was quite right to describe the little circle as very cheerful, for I am sure those who love God and are loved by Him ought to be very happy." "Still, I do not know how God, who changes not," said *Edward*, can be represented as desiring what has not taken place; although it does indeed recall to my mind several passages of Scripture in which (as we have been taught) in order to meet our comprehension, God is represented as expressing language of joy and sorrow, of desire and of anger." "We can be under no difficulty as to what is meant by the written account," said *Hanley*, "and, perhaps, if we had all been more attentive readers of the Bible, we should feel more concern about the elder brother than we do." "I think, too," said *Philip*, "we may learn what is our duty about reading the Bible together and alone." "And, then," said *Clement*, "we are to go and speak to the father of the family about it." "And," said *James*, "we are to try what we can do for the poor Jews. How shall we begin, John? Should we not first, when we are alone, pray very earnestly for those whose condition has been thus brought before us?" "And then," said *John*, "let each of us extract from the book such passages as strike us, and afterwards meet and read them together. We may also, perhaps, from our teacher, and by reading, gain some information as to the present condition of the Jews, and of the means which have been employed for their spiritual good. Let us at once give what time we can spare to the subject, and ask our teacher to spend an hour with us soon to talk again about it." All the boys agreed to this.

James suggested that it would be well to divide the subject under a few heads, that some might take one head and some another. It was proposed that that evening four weeks they should meet again, to compare the result of their investigations.

The evening arrived, and the class gathered round the teacher. Each one had his Bible, his paper, and his pencil; and after the teacher had knelt with them in prayer, and encouraged them in a few kind words to state the result of their inquiries, and to express their views quite freely, *Benjamin* said, "I am sure, sir, I never thought there was so much about the Jews in the Bible: I find the Jew in every page." "When I sat down to the subject," said *James*, "I began to think, why, my very earliest thoughts about

religion were awakened by my dear mother's telling me of the piety of young Joseph, and David, and Samuel, and Josiah—and they were all Jews." "I had another thought," said *Hanley*, "for I recollected that the Old Testament was all written by Jews, who wrote as they were inspired by the Holy Spirit." "Well, and who wrote the books of the New Testament?" said *the Teacher*. 'Why, Christians." "Yes, but were they not all *Christian Jews?* The only one about whom there has been any question is Luke, the beloved physician, who by some is thought to have been a Gentile convert. This opinion, however, is but feebly supported." "If it is not wandering from our subject," remarked *John*, "I would observe that we are very much indebted to the Jews for having preserved for us the Old Testament Scriptures with such jealous care." "This," said *the Teacher*, "we know they did, counting even the letters, and taking care that every jot should be preserved. And, perhaps, too, the enmity which they cherished towards the first Christians affords an additional guarantee that the New Testament was not altered or corrupted. The remarks which have been made are as important as they are interesting, and they might be enlarged. They have already prepared us to enter on our direct subject, with feelings at least of respect and veneration for the people of the Jews." "If I may offer one word," said *George*, "it should be this—that it seems strange that the very names which command our reverence, and even our affections, as we meet them in the Bible, have become terms of ridicule and reproach when applied to the living Jew. We have called him in mockery *Abraham, Moses, Obadiah, &c.*" "I suppose," said *James*, "this is owing to the perverseness of our nature; but I do not think we hear much of this language now, and I hope it is gone by for ever. I am sure until I forget what I have lately read in the Bible about the Jew I shall think of him with very different feelings from those of scorn." "Is it not a sign," said *Hanley*, "that Christians understand the Bible better, and are more under its influence, when they regard the Jews with so much more favour than they did?" "Yes," said *the Teacher*, "I trust this is one cause of the improved feeling, and it forms a proof, among many others, that the general diffusion of the Word of God is working, like the leaven, secretly but surely, and preparing the way for the reign of universal love. I am afraid," continued *the Teacher*, "that we shall not have time to go further into our subject this evening. I shall be glad to meet you again, and consider in order the passages of Scripture which you have found. It will rejoice me to know that when we separate some of us, at least, will go to worship at the family altar, and all, I hope, to pray to our Father in secret. Let us not forget to intercede for the children of the covenant. Meanwhile we will read the 80th Psalm, and commend each other to God in prayer."

ANOTHER GROUP OF MISSIONARIES.

THE REV. P. E. GOTTHEIL, OF WÜRTEMBERG, AND SOME OF HIS UNSALARIED ASSISTANTS.

(*With Portraits, &c.*)

BIRTH AND EARLY TRAINING.

P. E. GOTTHEIL was born at Fraustadt, near Glogau, Prussia, on April 5th, 1818. He was the eldest son of Bernhard Gottheil, a merchant, an orthodox Jew, who strictly adhered to the Jewish law. He therefore put his son entirely into the hands of his father-in-law, a learned Talmudist, and it was in his grandfather's house that he received his education. At the age of thirteen, the time when, according to Talmudical law, the Jewish boy attains religious responsibility, he was permitted to stand up in the synagogue and deliver an address written by his grandfather. After two more years were spent in study, his father took him to Berlin, in order to find some place in a commercial house for him; and there he was led to attend the evangelical Church. When he was still a boy at Fraustadt, he often used to stand at the entrance of the well-known church, Kripplein Christé, built by Valerius Ferberger, but he never ventured to enter, for fear of committing some act of idolatry. But in Berlin it was another thing; his mind had already been enlightened so far as to destroy this fear, and a desire had been created in his heart which the synagogue could not satisfy.

LIGHT CAME THROUGH A CHRISTIAN ISRAELITE.

At that time there was in Berlin, Pastor Pauli, a proselyte, who with great eloquence preached on subjects from the Old Testament, and who also worked among the Jews with more or less success. Mr. Gottheil went to hear him and was led to accept Jesus as his Saviour.

HIS BAPTISM, SEPARATION FROM HIS FAMILY, &C.

At Whitsuntide, 1842, he publicly confessed Christ by baptism, and in honour of his beloved teacher he took the name of Paul. When the intelligence reached his father and mother they looked upon him as dead and underwent all the ceremonies which usually take place on the occurrence of death.

After this, with letters of recommendation from Pastor Pauli, Mr. Gottheil went to London, and from London to Edinburgh, where he studied in the Free Church Divinity Hall, and received much kindness from Dr. Duncan and others. From Scotland he proceeded to Germany, and studied at the University of Erlangen, in Bavaria, under Hoffmann, Englemann, Pabri, and Luthard, all celebrated men. At the close of his curriculum, he was declared thoroughly qualified to take his place as a Minister of the Gospel.

ENGAGED AS A MISSIONARY OF THE BRITISH SOCIETY.

Mr. Gottheil became connected with the British Society through the instrumentality of Lady Christian Douglas, who kindly mentioned his name to the Rev. Ridley Herschell, and asked him to get the Committee to see whether he could be usefully employed in the work among the Jews. Mr. Herschell kindly interested the Committee in his behalf, and induced them to make the trial. An intimation to that effect came to him in a letter dated the 3rd of July, 1848, and written by Mr. Yonge. It was the first official communication that reached Mr. Gottheil from the office of the British Society, and was couched in terms that won at once

A JEWISH BOY'S THIRTEENTH BIRTHDAY. AT THE FAMILY GATHERING HE MAKES A SPEECH.

his confidence and affection. The conditions of this appointment are worth preserving. His stipend was fixed at £50 per annum, —£30 to be given by the Douglas family and £20 to be added by the Society. He was to regard himself as entirely in the Society's service, and no help from any Temporal Relief Fund was to be hoped for. Mr. Gottheil cheerfully accepted these conditions, as he was then single, with few wants, and accustomed to plain living and hard thinking. Very shortly after the receipt of this kind letter he entered for the first time on actual work among the Jews, full of hope and joy in the success of the enterprise. But he was doomed to disappointment. Instead of bringing home precious fruit, as he had hoped, his heart was almost broken by the thought of failure. Nevertheless, he continued to testify in Nuremberg and Furth—here and there, according as occasion offered. Mr. Yonge kindly bore the burden with him, tried to keep up his courage faithfully, and as a means to that end, he conceived the idea of securing for him an ecclesiastical position by getting him ordained as a minister of the Church of Christ. For this purpose he was invited to visit England at the time of the May Meetings in 1850, when arrangements were made for his ordination. The following account of the service appeared in the *Jewish Herald*, and also in the eighth Annual Report presented at the Meeting held in April, 1851.

ORDINATION AND DEPARTURE.

"Mr. Gottheil having received a suitable education, and approved himself a faithful and well-qualified missionary to the Jews, and having applied for ordination, as a means of promoting the object of his mission in Bavaria, it was arranged by the Committee that the service should take place on the 22nd of May. On that evening a numerous congregation assembled in Falcon-square Chapel, when the Rev. H. Marchmont, having read the Scriptures and offered prayer, an introductory discourse was delivered by the Rev. Geo. Smith; after which the Rev. J. A. Miller proposed the usual questions, and Mr. Gottheil having most satisfactorily responded, solemn prayer for the young minister was offered, with the laying on of hands, by the Rev. Dr. Henderson. The Rev. Dr. Bennett, the revered pastor of the church, presenting a Bible to him in the name of the Committee, addressed Mr. Gottheil with his usual affection and excellence, and closed the very solemn and interesting service by prayer. Mr. Gottheil returned to his field of labour on the following Wednesday, and the Committee hope very shortly to send him a coadjutor in the work."

That solemn ordination service, and the meetings he attended in May, 1850, in London, filled him with Christian joy, and sent him back to his field of labour inspired with hope and confidence.

During the summer, with Nuremberg as his centre, he itinerated for the first time, and felt encouraged. It was stony ground, indeed, he had to toil on; but he had learned the lesson which was afterwards so precious to him, that they are absolutely sure to fail who carry on the work in their own strength and depending on their own good resolutions.

HIS MARRIAGE.

During the following year, another important event happened, which had much to do with his subsequent success as a Jewish Missionary. He had known from her childhood, a young English lady, who was living with her mother in Nuremberg, and on June 24th, 1851, she became his devoted partner in life, and fellow labourer in the Gospel.

The wedding was celebrated at Munich in the presence of Sir John Millbank, his wife, and Secretary. This happy marriage may be regarded as the turning point in Mr. Gottheil's missionary career.

In 1852, he removed from Bavaria to Wurtemberg, where he found a measure of evangelical life among Christians and some little interest in the cause of Jewish evangelization. There, too, God helping him he built up a true Christian home, and did a grand work among his brethren until his death.

HIS MEETING WITH HIS FATHER AND MOTHER.

"In 1853, after an absence of 20 years from home, he decided to pay a visit to his father's house, and try to bring about a reconciliation with his parents and family. His heart sank within him when he approached his paternal town and home, not knowing what reception he would find, but God had prepared hearts and minds and opened the way, that he only could praise and thank the Lord for all His kindness. His mother's yearning after her firstborn had grown from year to year, and when he at last came, she fell upon his neck shedding tears of joy and grief at once. His father,

REV. P. E. GOTTHEIL.

who had been absent, heard the news and hastened home, and on arriving he sat down, unable to utter a word. Only by degrees, and after feeling his son's hand on his shoulder, and a kiss on his forehead, he asked what in the world had brought him here? He gave his reasons clearly and decidedly, and after some time his father was reconciled so far. Soon afterwards he even gave permission that mother should go and stay some time at Cannstatt, which she soon after did, and it may be said that it was by her mediation that he received access to the pulpit in Wurtemberg. She one day timidly uttered the wish to see her son in the pulpit, and hearing this, the Dekan of Cannstatt, with whom he was acquainted, readily offered him his own pulpit, which he, of course, accepted. From that time he was asked to preach in the country whenever one of his colleagues was in need of help. After some time his father also came and spent a few weeks with him, well pleased to find everything so much better than he had imagined. Ten years later he died without having renewed his visit; his mother lived till 1885, at Berlin, where she had found a home in the house of a married daughter."

Immanuel A., The First Convert.

As if to encourage His servant, God graciously allowed some fruit to become apparent, in the person of Immanuel A., a young journeyman weaver, anxious for the forgiveness of his sins, and the peace of his soul, which he had failed to find in the synagogue. He had received only the meagre education which the village school could give, but gradually it became evident that he was being taught of God. Working for his living all the week, he spent every Sunday afternoon with Mr. Gottheil at Cannstatt, when they sat together as humble learners at the feet of Jesus. During the next spring, Immanuel was accepted as a candidate for baptism.

The Dean of the Diocese of Cannstatt, kindly offered his church and arranged for the administration of the rite in connection with one of the regular Church Services so as to convey the impression that the Jewish Mission is not merely the fancy of a few followers of Christ, but the duty of the whole Church, in obedience to the will of the Church's Great Head. The Supreme Church Government at Stuttgart granted the needful permission for the baptism, which took place on March 20th, 1853, and formed part of the service for the day (Good Friday), in the presence of a very large and delighted congregation. For many years no such act had been witnessed in the

IMMANUEL A., THE FIRST CONVERT.

Evangelical Church of Wurtemberg. Sympathy for the Jews, and the Missionary there, had well nigh vanished, though Wurtemberg was preeminently an evangelical country from the time of the Reformation. The fact of the Supreme Church Government giving so graciously and cheerfully their permission and sanction to the baptism, proved of great importance to the work, for it secured for the Missionary access at once to many churches and congregations in which he was privileged to plead the glorious cause, and rouse the spirit of prayer, and a wide-spread desire to co-operate for Israel's salvation, the rich results of which are apparent at the present time.

STUTTGART.

Stuttgart.

In 1869 he removed from Cannstatt to Stuttgart, where he was also instant in season and out of season proclaiming with the power of the Spirit, Christ crucified to his Jewish brothers and sisters. In 1873, he made his first acquaintance with the Deaconesses' Home and Pastor Hoffmann, the amiable and cultured Chaplain, with whom he soon formed an intimate and lasting friendship, and in whose chapel all the baptismal services were henceforth held.

In 1880, Mr. Gottheil wrote :—"Some of the first-fruits given me, are growing with myself, into old age; in some cases their children are now among my Sunday School children and communicants, and I trust the Lord's own inheritance; so we see the

FRUIT OF THE FRUIT,

to the praise of the great heavenly husbandman.

In the course of the summer a good many journeys were made to places near and distant, old friends visited and some new ones won, the Word of God recommended and tracts distributed. My little book, "Bread of Life," still remains a favourite. About 5,000 copies have been circulated. Its aim is to create a hunger for the Word of Life. May the Giver of that Word bless it for that purpose! A new edition will become necessary after a while. I may not live to see it through the press, but I heartily desire that someone else would take it up. I

know from experience, and others have admitted, that it is a most useful book.

A JEWISH CHILD'S CONFESSION OF CHRIST.

Some children of wealthy Jewish parents, the other day, fell in with one of my daughters, who is a Sunday School Teacher. The little lady of the party asked most earnestly to be allowed to join her class, for, said she, I do believe in the dear Saviour. Is it not a good thing to believe in the dear Saviour? My parents do not believe, but I do love the dear Saviour! She had heard of the dear Saviour from one of our deaconesses, who had tended an invalid in the family! As a rule, our Sisters are doing good work in this direction in Jewish families. A very intelligent Jew, the other day, told me that after observing quietly, the devotion, self-denial, untiring activity, loving manner, cheerful piety, of one of them, he went home and told his wife and friends what he had seen, and that he could not cease to speak and think of it. I pointed out to him the source of their strength, courage, and love, even Jesus, His blood, His love, His Spirit, and asked, Where are the daughters of Israel who devote themselves to such God-glorifying work among the sick, the infirm, the aged, the erring, and so on? He admitted that the spirit animating the Sisters was wanting in Israel. I added, Jesus is wanting, and with Him, everything."

A BRAVE YOUNG JEWESS.

Mrs. K—— is a believer in Jesus as her Saviour; in the face of much opposition of her husband and kindred she holds firm to the hope of the Cross. Her two little daughters cling to their mother, and their mother's faith and hope. The youngest of the two asks every morning, as she wakes, for a little story of the dear Saviour. The other day the elder daughter had been at our chapel, and on coming home felt so overjoyed in her heart that she went to her room and sang aloud one of the hymns she had joined in at the church. On this, the father, hearing her singing, got so enraged that he administered to her a sound beating—so much that the child had to take to her bed. Her mother had been absent that evening, but next morning, on hearing what had transpired during her absence the evening before, proposed to speak to the father and to take him seriously to task for his cruelty.

"No," said the child, "don't do it, dear mother; has not the dear Saviour likewise suffered stripes and ill-treatment? Why should I not also suffer ill for His sake? I'll gladly bear wrong for His sake, and forgive father his anger."

Incidents of Jewish Conversion.

Mr. Gottheil was present at the Annual Meeting held in 1882, and gave the following interesting epitome of rich spiritual results. He said :—

I.

Let me take you, first, to a village in the Black Forest, and to a large room in a commodious peasant's house. The room is filled with people, men and women, and the young are not wanting. You see at once it is a religious meeting. The meeting is presided over by a grey-headed man in the simple garb of a tradesman. As you look at him, you are not mistaken if you conclude he is one of Abraham's Children; but besides this you cannot help observing that heaven is stamped on that brow, that his countenance is lit up, as it were, by the rising morning of eternity; and as you listen to his exposition, you feel that man has drank deeply and fully from the waters of salvation, and that he understands how to sink his shafts into the depths of the mine and bring up precious treasure from it, for the enrichment of souls. Now, who is this good man, in his plain workman's habiliments and appearance, and yet so expert in the dividing of the Word? He is the son of Jewish parents who learned the trade of cloth-weaver, and while employed as such, in my neighbourhood, God brought us together many years ago, and I was enabled to lead him to Jesus. I had the privilege of baptizing him as the first convert at the newly opened station. He has always remained a journeyman workman who, with a happy heart and peaceful spirit, has given every free hour to the study of God's Word, and gradually grown so rich in the experience of spritual things, that he has become the leader, adviser, comforter of many anxious ones seeking peace and consolation for their troubled souls. Not a few owe to him their spiritual well-being, having entrusted themselves to his guidance, and he in his unobtrusive but effectual tuition led them to Jesus, who brought them out of *darkness* into *light*, and from *despair* to the *hope* and *certainty* of a heavenly inheritance; and not a few are already in the upper sanctuary, who shall have reason to bless his memory throughout eternity.

II.

Let me now take you to another country house at a greater distance. You will find there, likewise, an aged Israelite, busy with books in a diversity of languages, but all of like contents; it is in fact the offspring of the noble British and Foreign Bible Society—and from the spot to which I have taken you, the Word is spread under the wise and thoughtful management of this Israelite into regions far and wide, almost to the very borders of Asia. Who is this man? A dear friend of Israel once made a journey into Austria, and in one of the villages made the acquaintance of this man and his family, who by the Spirit of God had been already led to search the Word—our dear friend's affectionate heart was deeply touched by the fact, and his sympathies fully called forth, to help these searching souls onward in the path to the full light of the Gospel. Never shall the memory fade from my recollection, when many years ago this good Israelite and his dear wife stood up before an earnest, sympathizing, Christian assembly, and confessed their belief in Jesus. Since then, the father has been very busy spreading the Word, adorning the cause of Christ, and recommending Him to unbelievers among Jews and Gentiles, while his son is a faithful missionary among the Jews, and the daughters are busy in the dissemination of the Gospel. No less than *seventeen members* of this family have been led to confess Christianity. The venerable mother after leading a consistent life, has exchanged the walk of faith for the enjoyment of sight. Her bed of suffering and her dying hour were such scenes of the conquering power of the grace of God in Jesus, that I have felt impelled to pray, "Let my death be like hers!"

And whilst at the *golden gates*, oh, I wish we could get a peep at the bliss of two Jewish ladies. They were introduced to me by brother Jaffé, the Society's Missionary in Bavaria. By faith in the blood of Jesus, their hearts were ultimately filled with peace and joy; and in living and dying they recommended Jesus to their kindred, and others, as the precious Saviour of souls!

III.

Let me take you now to a town in my district, and to a young man in his best years, a man of great fervency of mind and energy of action. He was led to think of his soul and of Jesus by a dear friend and brother. With all the innate energy peculiar to his nature, he had grace to grasp the Truth, and to side with Jesus, whom he publicly confessed. He has since established his own home and household, and besides his daily avocation as a manufacturer, makes it his business, wherever he moves, to speak to all that will hear, of the Truth as it is in *Jesus*, and is busy at Bible and Tract Distribution, and the Sunday School, and is ever ready to help forward the cause of Christ.

Just *one* fact more: I bring before you the case of a Jewish brother, one of the *Chasidim Sect*, who has been anxiously labouring from his youth up, to establish a righteousness of his own by long prayers, fastings, uprightness of walk, rich charity, loving devotion to the sick, the suffering, and the dying, toiling and toiling to conquer, step by step, a right to the inheritance of heaven. For above four years we had almost daily intercourse, and I loved to have him about me, watching with deep and anxious interest the issue of the struggle; for he had, at the same time, set before him Jesus as the Lord our Righteousness, and pointed out to him the impossibility of attaining such—he felt the need of it—by his own efforts. Unfortunately, on seeing a great many godless, and thoughtless, and faithless, and sin-indulging Christians around him, he was much strengthened in his own good opinions of himself—consoling himself with this poor comfort—Oh, we Chasidim are yet better than these, and surely God must be more pleased with us than with these. Yet he worked on, for there was no peace in his soul for all that. Oh, how he toiled up the rugged ridges of Sinai, feeling more and more sore with every effort and movement, finding only the thorns of an accusing conscience setting him at unrest, and scorched by the consuming flames of a holy but offended God, at a broken law. At last, he gave up the hopeless attempt. One memorable morning he came to me, confessing with tears, that he had toiled in vain, and only consumed his zeal for nought. Under the restraining power of love he remarked: "Jesus is conqueror. I cannot help it; I must throw away everything, and trace my way to Calvary, and cast myself down at the feet of Jesus, taking from Him, by grace, and by grace alone, pardon and peace." He has done so, and has had the further blessing that his wife and children have joined him now, and are learning the way of Christ from him; he himself is engaged in the work of spreading the Word of

God among his kindred, and is doing so with Divine approval.

Testimonial to the Rev. P. E. Gottheil.

On Friday evening, the 8th December, 1882, there met at the house of the Rev. Dr. Rosedale, Vicar of St. Saviour's, Forest Hill, a few of the friends of Mr. Gottheil, one of the British Society's able and faithful Missionaries, in order to bid him Godspeed, in the prospect of his soon returning to his field of labour, and to present him with a Bible and a purse of gold.

After a substantial tea, Dr. Rosedale took the chair, and delivered a very interesting address, in the course of which he said that he had known Mr. Gottheil for upwards of forty years; and had watched with joy the growth, consistency, and cheerfulness of his Christian life, and the results of his mission work in Würtemberg, so that it might truly be said that he *had won there a kingdom in the name of and for the Messiah.* The Doctor then, in the name of the friends, felicitously presented Mr. Gottheil with a Bagster's Bible and a purse of sovereigns. Before Mr. Gottheil was called upon to reply, two or three of his personal friends were requested to address the meeting.

The Rev. D. A. Herschell, brother of the Revs. Ridley and Louis Herschell, delivered an admirable address. He spoke of his long acquaintanceship and friendship with Mr. Gottheil, and of the value of his work viewed both in the light of the little future of time and the great future of *Eternity.*

The Rev. Joseph Bahri, the Honorary Secretary, who had done his best to make the Testimonial a success, thanked all the subscribers, and affirmed that he should never be able to repay Mr. Gottheil for the spiritual good he had received from him.

The Rev. J. Dunlop said that the British Society might be compared to a diadem, and Mr. Gottheil to one of the precious gems in it. Turning to him, he spoke as follows:—"I will not say, 'May your shadow never grow less,' for obesity is a doubtful blessing; but I will pray in the language of the Oriental salutation, 'May God *prolong* your shadow.' This salutation is very seldom used, and only of kings, who are designated Zill Allah, 'the shadow of God.' I think it very appropriate when applied to faithful Hebrew Christian Missionaries, like yourself, who are the seed royal of Heaven, Hebrew Christian Kings, and who are engaged doing right royal work. Royal brother in Christ, '*May He prolong your Shadow.*' May Divine peace, purity and power abide on, in, and with you and your dear wife and children—like the dove, the dew, and the light."

The Rev. P. E. Gottheil in cordially thanking the friends, gave an impressive address on how God had led him out of the darkness of Judaism into the light of Christianity; an address animated from its beginning to its close by the spirit enshrined in the words, "By the grace of God I am what I am," and "Jesus only."

During the evening thanks were expressed to Dr. Rosedale and his dear wife and son, for their kindness, and a bright and joyous meeting was appropriately concluded and crowned, with the hymn "Abide with me," an impressive prayer, and the benison of Jehovah.

Christmas Tree with 850 Children Present.

1886.

R. is making fine progress in the apprehension of saving Truth. It is a pleasure to teach an open and receptive nature like hers, craving for light though, forsooth, observant. She has found out by silent observation that there are sterling realities in evangelical Christianity, and evangelical life, differing so essentially from that spurious Christianity she had seen in her Russian home; and moreover that there are differences in the character and bearing of Christians, no less than among the Jews. She is, moreover, anxious to help her own brothers and a sister of hers, still at home, but also inquiring, to come forward for instruction. I am anxious, too, in that matter, and hope and pray that her desire may come to be realized.

The other day she was, for the first time in her life, witnessing a "Christmas Tree." It was that of our Sunday School, when she saw a sight "she had never seen and that was enough to make angels rejoice," as she expressed herself.

There were 850 children assembled and two mighty trees lit up with a transparent representation of the Child Jesus in the midst of it. It was delightful to see all eyes gazing at that one object, and all ears listening to the simple yet ever touching story of the birth of the world's Saviour. As, from the pulpit, I overlooked the hosts of children that entirely filled the body of the church, I felt myself quickened in faith and love to that *one Child,* Who has made *every*

human child a precious object for heaven's aspirations; and that impels us to be faithful in gathering the lambs into His fold. May the hundreds become thousands, as the Good Shepherd has come and has gone out to seek and to save each one even with His dear life's precious blood! R. was breathless as she gazed at the sight, and at last scarcely found words to express what she felt.

More Spiritual Children of the Mission.

1886.

I had the pleasure of having another of my spiritual children, Mr. Karfunkel, of Hamburg, staying with me for a few days. He is cheering me up, truly, with the intensity of his love to Jesus, his fervency in the service of his Master, his craving to win souls for Him. Truly, Jesus is his only passion! He is not a missionary, but a merchant; but he does not grudge any spare time, yea, is ready to sacrifice even his working hours, to serve the souls of his brethren with the Bread of Life! His zeal in the cause of Christ is almost infectious, if I may use the expression, tempered, however, with humility and chastened by fervent prayer. It is now about ten years ago that, after struggling for years against the Saviour, he confessed Him in the presence of a large assembly, in the Church of the Deaconesses, where our baptisms generally take place.

Another spiritual child of mine, again, has likewise given me great delight in these days. You have seen, and may remember, our little Miriam, the Jewess, who confessed Christ about two years ago. Since her baptism she has been working hard in connexion with the Deaconesses' house, especially among the lambs of the flock. It was a time of probation for her, and time of trial, as to her inward status and as to her fitness and health. Having sustained all this time a consistent character as a Christian, and approved herself otherwise, she was admitted solemnly, last Maundy Thursday, with five other probationers, into the full communion of the Deaconesses' Establishment. It was to me like again yielding up one of my *own* to that blessed service. You remember that I had given up one of my *own* children to it, and that the Lord had taken her home, some years ago.

Another of my spiritual children, L., now preparing for the ministry, writes with a grateful heart, that his venerable father has entered upon a lengthened correspondence with him, discussing with him the claims of Christianity. In a letter of no less than thirty pages he fully and searchingly deals with the question. This is more than we had dared to expect. The young convert, I know, has been much in prayer on that subject, and his prayer has been heard and answered. He is full of joy and gratitude. He himself has now entered with much fear and self-humbling on that part of his studies, when he will be expected to speak on God's Word, addressing it to souls needing a Saviour. I am thankful to find that he is fully aware of how little he is worthy of so great and holy a calling, as handling God's Word! Jesus has truly become a power in

MIRIAM.

him with life. Dr. Heman, with whom he lives, thinks highly of him.

It is matter for deep gratitude to me to see those for whom I have prayed and laboured resembling trees planted by the river of life blossoming and bearing fruit to the glory of the Heavenly Father. But, oh! I am anxious lest any soul entrusted to my care should be lost at last, through want of prayerful wrestling, or careful guiding, or through falling short of the life of Jesus in myself!

A Deaf and Dumb Jewish Family.

STUTTGART, *4th March*, 1891.

MY VERY DEAR FRIEND,—Since my last letter to you, recounting my difficulties with

regard to the Jew Mohamed, and how the Lord graciously led him to give his allegiance to the true Prophet and Messiah of Israel, I have had another difficult task laid upon me, and I would ask you kindly to give me your sympathies and prayers, lest in my dealings I throw an obstacle in the way of the gracious purpose of the Lord. It is this: one of my dear *sons in the faith*, besides faithfully discharging the duties of his regular work, is ever anxious to aid in spreading the Saviour's Kingdom. Thus, of late, he has opened to me the way to a Jewish family, father and mother, and little daughter, all of them *deaf and mute!* They are respectable people, earning their own livelihood, are able to read (of course, not aloud)

and write, and cipher, the child being taught in a school established for pupils thus affected! Hitherto, under the Lord's guidance, I have had to do with people who have been able to hear what is told them, and to reply, giving their own views, dissent or assent, according to the matter under consideration. My present task reduces me to the necessity of spelling out on paper whatever I have to bring forward, and to obtain from these afflicted people their replies and views also in writing. This way of communication is very tedious and trying; it almost makes it impossible to be as clear in the needful utterances as would be the case in a *viva voce* conversation. But these people (the parents), are willing, not to hear and to reply, which they cannot, but to be informed as regards the Saviour, and salvation through Him. They delight to be instructed regarding Him who, once upon a time, unstopped the ears and loosened the tongues of those similarly afflicted as themselves, thus enabling them to listen to His tender words, and to praise with their tongues the Almighty power of the Sinners' Friend! May they at last inwardly obtain the same blessing; may they learn to seek shelter in the riven side of the same Jesus, by faith in His words, promises and redeeming work. And may grace be given me, in my infirmities, to manifest patience and perseverance in this case, which in its practical bearing is so new to me. But, praised be Jesus, *with Him* it is possible to do the impossible! (Is that saying too much?) Keep me, please, in your prayers, and plead for these dear people in their infirmity, and for me in my want of experience, lest I spoil the work of the Spirit so needful in all things, as well as in this case. Yours ever gratefully, P. E. Gottheil.

Rev. J. Dunlop.

Three Extracts from his last Journal.

1892—3.

I.

"Mr. Lowen, one of those Jewish brethren given to me some years ago, has now commenced editing a monthly, under the title of 'Witness to Israel,' in Rabbinical Hebrew, designed for those thousands of Jews who read no other print. He bears faithful

witness to the love of God, the value of the soul, and the need of forgiveness through the blood of Jesus. He hopes to be able to continue this effort for a while. The testimony to the Truth will thereby penetrate into many portions of the vast Eastern territories inhabited by hundreds of thousands of Jews, and where, perhaps, no missionary's voice has ever been heard. May the Lord give His blessing and make the scattered seed bear fruit."

II.

"Some weeks ago a Jewish merchant called with the request for Christian instruction as a preparatory for baptism. As to his religious knowledge, I found it to be a perfect blank; and yet a desire to *know* has been wakened up by the Spirit. It was an anxious question for me whether to engage in this matter, which requires peculiar handling; considering, also, my broken state of health, and the difficulty I have in continued speaking. However, the Lord gave the direction I looked for. The Rev. Dr. Fürst, who has taken up his abode in this place, kindly offered to assist me in this work, so that we may hope, by God's blessing, to help this wandering brother to the haven of rest. Pray with us for the countenance of Jesus."

REV. J. M. FLAD.

III.

"You will be interested to know that one of the brethren I had the privilege of leading to Christ has been appointed a Missionary to the Jews in France, by the Paris Society of Jewish Mission work, and has already entered upon his duties; and that one of my recent converts is delighting in the fact that through his instrumentality his aged mother, living in Poland, near Warsaw, has become an earnest believer in Jesus, and is rejoicing in the certainty that through Him she has had her sins forgiven her, and been made an inheritor of eternal life."

HIS PEACEFUL DISMISSION AND ABUNDANT ENTRANCE.

"After a very bad cough through the whole of the winter and spring of 1892, he was laid up on May 25th, 1893, with another attack of influenza, and we could see that the Lord was preparing him for going home. Many of his dear friends came to see and pray with him, and for every one of them he had a kind word or two. On the day of his death he was very weak, but nevertheless he understood every word of Scripture with which we tried to brighten the way through the dark valley of the shadow of death. When the hour of his departure arrived, we knelt around his bed, praying aloud and quoting Scripture texts and verses out of his favourite hymns and the Lord's Prayer, and when we had finished he breathed his last, and his soul, which had been cleansed through the precious blood of Jesus Christ, had left its earthly tabernacle and entered the land of bliss, leaving behind it a ray of the glory of heaven on his countenance. Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation. With that impression we got up from our knees, and we could only thank the Lord for all He had done through His servant."

HIS FUNERAL.

The following letter is from the pen of Mr. Flad, "a brother beloved," with whom Mr. Gottheil had been associated in Missionary journeys for many years:—

KORNTHAL, *22nd of June*, 1893.

DEAR MR. DUNLOP,—Mr. Gottheil's burial was a grand one. On Sunday, the 11th of June, at 10.30, his intimate friends joined his bereaved and mourning wife and daughters. As we stood round the richly decorated coffin, the Rev. Hoffmann delivered a very touching address, based on Luke ix. 29. At the close of the address, I offered prayer. The service, impressively begun, was appropriately ended by the singing of the Deaconesses. Hundreds of friends, some of Mr. Gottheil's proselytes, and even some Jews, followed his coffin to the Prag burial place. There the Rev. Weidle read the burial service. Many friends stood mourning round his grave. He was loved and highly esteemed by all who knew him.

Eighty wreaths of flowers, one palm, and one wreath of lorbur (crown of laurel), had been sent by friends. A palm was laid on his grave from the Sunday School in the Deaconess' Hospital at Stuttgart; and the gentleman who spoke a few words of thanks for all the spiritual blessings he and others had received through your lamented missionary, called him "Grandfather of the Sunday School in the Deaconess' Church."

Dear father Gottheil will be missed by many; above all by myself. Although belonging to two different Societies, we worked together in love and harmony for 20 years. —With kindest regards, I remain, yours faithfully, J. M. FLAD.

FOUR OF THE FIRST BAND OF STUDENTS TRAINED IN THE SOCIETY'S COLLEGE.

MR. WILLIAM BRUNNER.

(*With Portrait, &c.*)

MR. WILLIAM BRUNNER was born in Brody, Galicia, A.D. 1822. He was one of three brothers who had all, by the grace of God, been brought to the knowledge of the Truth as it is in Christ. His parents were pious, honourable, and well-to-do; and by them he was brought up in the strict observance of everything which constitutes Judaism. He often spoke with deep feeling of his early home-life, and of his sweet and godly mother. They lived in a somewhat patriarchal style, in their own house, and each member of the family occupied an apartment. Their great-grandfather, who lived with them, and who died when he was upwards of ninety years of age, was truly the patriarch. Every Sabbath day, after religious service, they were in the habit of gathering together and standing before their great-grandfather in order to receive his blessing. The old man laid his hand upon each one's head, according to precedence of age, and pronounced the Aaronic benediction recorded in Numbers vi. 24-26. Mr. Brunner used often to dwell upon these tender associations.

At the death of his parents he left home that he might widen his horizon of knowledge. As he journeyed, hardly knowing whither he went, he found himself in Pesth, where, for the first time in his life, he heard the Gospel from the lips of the Scottish Missionaries, Drs. Duncan, Smith, and Wingate. There the struggle began between darkness and light, the same conflict which most Israelites have when evangelical Truth is presented to them. Soon after this he arrived in England, and there by the grace of God, he was at last brought to know Christ to be his Saviour, and was baptized at Birkenhead by the Rev. Dr. Bailey, the Principal of St. Aidan's College. Dr. Bailey wished to send him to one of the Universities to study for the ministry; but as he heard then that the British Society was opening a college in order to train students for Mission work among the Jews, he desired to devote himself to the work among his brethren. He was the first student of the first band of eight educated at the Society's College. The following are their names according to the order of admission:

Mr. Wm. Brunner.	Mr. Jaffé.
Mr. Schonberg.	Mr. Block.
Mr. Lowitz.	Mr. Laseron.
Mr. Frankel.	Mr. Jas. Brunner.

Six of the above, when they had finished their curriculum with entire satisfaction to the tutors, were solemnly designated to God. During the service each gave an account of his spiritual experience, doctrinal views, and Missionary aims.

The following is an extract from Mr. William Brunner's statement:—

I am a native of Brody, a place of great commercial importance in South Galicia, that country which, like most other parts of the Continent, is enveloped in fatal darkness by the prevalence of Popery in its grossest

forms, and whose Christianity is nothing but a libel and burlesque upon the exalted religion of our Redeemer. There I passed the early period of my life, under the direction and guidance of parents devoutly attached to the Jewish rites and ordinances and who adhered in all things most rigidly to the tenets and traditions of Judaism.

JUDAISM FOUND WANTING.

My dear father took care to give me instruction in several branches of useful knowledge, and especially in those theories and rudiments immediately connected with the Jewish faith, which consist in the inculcation of a practical adherence to an order of discipline and religious observances established by the authority of the Rabbis. There was in those instructions nothing of the solid and salutary elements which exert an immediate influence upon the heart, and give a tone and positiveness to the formation of the inner man; nothing of those sublime and exalted teachings which are so marvellously adapted to the condition of every fallen child of Adam, in furnishing him with correct views of himself, his state as a sinner, his relationship to God, and the end for which he was created. Hence it was that in a more advanced period of life, when these theories were reduced to practice, and when with the progress of years, I was made more acquainted with the nature and principles of practical Judaism, I could not help experiencing at times something like a mist and vagueness mixed up in my mind with my religious perceptions, and I was led to feel something like an apprehension of deficiency in some part or other in the system of the Synagogue.

MR. WILLIAM BRUNNER.

DIVINELY GUIDED.

God, who guides the destinies of men, by means of subordinate dispensations, and renders all secondary circumstances subservient to His gracious designs, made me the subject of a similar providential discipline, and not long after the departure of my dear parents, inspired me with an ardent desire of going abroad, for the purpose of gathering additional knowledge and experience upon the wide and turbulent ocean of an ever-agitated world, entirely ignorant that it was quite for another end, and to find that which I did not seek after. In my journey I was incidentally brought to Pesth, the capital of Hungary, and there it was that, for the first time in my life, I was brought in contact with those heralds of peace, the Missionaries of the Gospel, sent out from this country to disseminate far and wide the incorruptible seed of the Word of Life. From their lips it was that the glad tidings were first proclaimed in my ears; but though some impressions were, in consequence of their preaching, produced on my mind, I resisted them with the force and opposition, springing from those deep-rooted prejudices I had early imbibed against the Christian religion, of which I knew no other pattern but that exhibited in my own country.

A short time after this the providence of God brought me to England, that blessed country where the servants of the Lord, like the watchmen in Sion, do not hold their peace day nor night in proclaiming rest to the weary wanderer; and here it was that the impressions I formerly resisted again revived with increased strength and urgency, not unlike the leaven which, though resisted for some time by a counteracting agency, rises at intervals with all the active fermentation peculiar to that element. Opportunity after opportunity presented itself to me to consider the great question at issue between Jews and Christians, which led my mind to serious reflection as to whether this Jesus of Nazareth, whom our forefathers have rejected, was the same who was to redeem Israel. At this juncture of indecision and perplexity, I was directed to read the

FRANKFORT.

Word of God in order to see whether those predictions which refer to the Messiah have really been verified in the person of Jesus Christ ; and truly my searching was not in vain ; for in comparing the New Testament with the Old it terminated in my conviction that Jesus is the Messiah who died as a sacrifice for sin, and was cut off, but not for Himself. And in spite of all the efforts of Satan to hinder me from choosing the good part, I was enabled, by the grace of God, and the enlightening influences of the Holy Spirit, to decide for Christ, and avow myself at last, by public baptism, a disciple of the meek and lowly Saviour.

And now in regard to the work in my immediate prospect : I feel myself prompted to it by a sense of duty, and sympathy for those who are sinners like myself, and consequently in need of the same Gospel, and the same Saviour. Such was the experience of the Apostle Paul, when he exclaimed, " I am a debtor both to the Greek and to the barbarian, the wise and the unwise," &c. Thus, likewise, was the conduct of Andrew, in hastening to communicate the glad tidings to Peter; and of Philip, in finding out Nathaniel. It is therefore in consideration of this duty and obligation to my fellow-men, that I desire now to enter upon this work which I propose to pursue, not in dependence on my own strength, but in humble reliance upon Him who has said, " Lo, I am with you alway."

Frankfort, Mr. Brunner's Chief Mission Station.

After labouring for a time in London, Mr. Brunner went to the Continent, where he occupied various stations, such as Cologne, Zurich, Frankfort, &c., and was the means in the hand of the Divine Spirit of sowing the seed of Gospel Truth in many Jewish hearts. Let us here take a glance at Frankfort, as it was Mr. Brunner's chief field of labour abroad.

Frankfort is an ancient and historically renowned city, on the banks of the Maine.

Its inhabitants espoused the Reformation. Luther was received with open arms by the people. Opposite the Catholic Cathedral there is a small house where the Reformer lodged, and from one of its windows he preached to the numerous assembly outside on Isaiah's beautiful words, " In quietness and confidence shall be your strength."

COLOGNE.

The Reformers, while fighting against Papal Rome, forgot the claim that the Jews have to the love and grateful consideration of Christians. They were looked on as aliens, and the Government employed the most rigorous measures against them. They assigned to them separate quarters, like the lepers among the Jews. The Judengasse of Frankfort was the ancient Ghetto of the Jews. Five thousand people were enclosed within its narrow and unhealthy purlieus and were shut up in it every evening and every Sabbath day. As we think of its strong

old houses, and iron gates, we recall the wrongs and woes that the Jew endured there. This Ghetto was the birthplace of the celebrated author Boerne, who embraced the Christian religion, and Rothschild, the founder of the famous banking house.

THE STORY OF THE RISE OF THE ROTHSCHILDS.

At the time of the French invasion of Hesse Cassel the Elector fled from his residence, and carried away his treasures. At Frankfort he went to Meyer Rothschild, then a respectable banker, and entrusted his vast fortune to his keeping. Shortly after the French arrived in Frankfort, and learning where the Elector had deposited his fortune, demanded it from Rothschild; but the Jewish banker, having buried the treasure in his courtyard, said he had nothing to give up. The French searched every part of the premises, but as they could find nothing they went away. After some years, when peace was restored, and the Elector had returned to his dominions, he called on Rothschild, not expecting to find his property, which he was sure the French had long ago appropriated. He was amazed to learn that his treasures had been saved by being buried. Overcome by gratitude, the Elector said to him, "You can keep my money and employ it in your business, returning it as I require it, *without interest*." Rothschild worked with the enormous capital thus generously supplied for many years, and laid the foundation of his famous banking.house.

GODESBERG.

RESULTS.

With regard to his field of work in Frankfort, Mr. Brunner once said:—

"In Frankfort there are 10,000 or 12,000 Jewish residents, who are divided into two communities—the *orthodox* and *reformed*. The Jews, who are highly cultured, form the most influential portion of the community, so that in finance, commerce, the legal and medical professions, and all other departments of social life, they are represented by eminent and distinguished men. In regard to their religious views, they are highly tolerant and accessible, and never offer that opposition which one is accustomed to meet among the less educated Jews

of the smaller provincial congregations. Further, in Frankfort you can introduce the subject of Christianity to the most influential men among them as a topic of social conversation, which they will debate with all urbanity and kindliness, and will treat you as a friend, even if they still differ from you. I do not mean to say that their natural antagonism to Christianity is entirely inoperative, but I affirm that the relation of the Jews there to the messenger of the Gospel is of a friendly and favourable character. Thus I have had frequent intercourse with the Rabbi of the reformed synagogue, and I am thankful to state that this Rabbi introduced me also to his father, who was likewise an officiating Rabbi in Moravia, to whom I delivered the message of Christ, which I hope he carried with him to his native land for his own good and the good of others. Let me also mention the case of a distinguished Jewish physician, on whom the late Emperor conferred the title of Sanitary Councillor, with whom I often had serious conversation about the Messiahship of Jesus. On one occasion he said to me, 'Mr. Brunner, the grandest personage we Jews ever produced is the Christ.' And on another occasion he said, 'The beau ideal of my religion is the sermon on the Mount.' I might also mention the case of a highly educated Jewish teacher, who having been disquieted in his conscience when instructing the children and explaining to them those portions of Scriptures which we call Messianic, was led to earnest inquiry, which resulted in his own conversion and that of his wife and family, who are adorning their profession by a consistent Christian walk and conversation. These are only a few cases selected from many, all of which confirm the fact that the Gospel is making great progress among the Jews, and particularly in those places where the circumstances are favourable to the dissemination of the good seed among them."

ZURICH.

HIS LAST DAYS.

Mr. Brunner's last days were spent, along with his dear wife, among his brethren in Bristol, before whom he faithfully and fearlessly held up unsullied and unshred the banner of the cross.

In Bishopston, Bristol, he passed away on Saturday afternoon, the 21st of June, 1890.

The funeral took place on the following Wednesday at Arno's Vale Cemetery, Bristol. The Secretary of the British Society conducted the service at the Home. The words read, and the prayers offered, were drawn from the primal fount of light and love. The service at the grave was performed by the Chaplain, the Rev. E. Thomas, and was very appropriate and impressive.

Our brother sleeps in Jesus—blessed thought!
Hush, mourners! though ye could, awake him not!
Would ye recall him from the home of bliss—
The "better country"—to a land like this?

To weep as we are weeping—all our pain,
Temptations, conflicts, to endure again?
No, brother! slumber now, and take thy rest
In the soft sleeping place which Christ has bless'd.

Till the great Easter morning light the skies,
And all His people like Himself shall rise,
Bright in His radiance, with His beauty fair,
Ever His glory and His bliss to share.

Oh, precious hope! already from afar
Through sorrow's night we see the morning star,
And guided by its beams, we calmly lay
Our sleeping ones to rest, to wait "that day."

MR. JAMES BRUNNER.

(With Portrait.)

HIS EARLY LIFE, CONVERSION, AND BAPTISM.

The Rev. Dr. Leifchild preached to a very large congregation assembled in Craven Chapel on the 24th of March, 1847, the day appointed for national humiliation. His subject was "The Duty of Christian People in reference to the present Crisis." At the close of this eloquent discourse Mr. James Brunner, a spiritual son of the British Society, was publicly consecrated to God by the ordinance of Christian baptism.

In introducing the young Israelite to the congregation, Dr. Leifchild said that having employed "all the means in his power for ascertaining the correctness of his views, the reality and depth of his conviction, and the uprightness of his conduct,"—it was with a "full satisfaction on these points" that he administered the ordinance of baptism to him.

MR. JAMES BRUNNER.

"Due caution should be observed in the public recognition of such instances of conversion; but when our judgment is satisfied, there should be no reluctance in receiving them, and no hesitation in giving them a cordial welcome. Of the conversion of the remnant of that race upon the earth to the Christian faith, in the last days, the predictions of an inspired apostle to that effect, in the eleventh chapter of his Epistle to the Romans, do not permit us to doubt; and the coincidence of that conversion with the gathering in the fulness of the Gentiles, which is there intimated, must render it an object of ardent desire to all who are solicitous for the best welfare of mankind at large. Let us hail, then, this instance, and others of a like nature, as the harbingers of that auspicious event—as the visible pledges of the fulfilment of those predictions respecting the progeny of Abraham."

The account of James Brunner's conversion was detailed in a letter to a missionary of the British Society for the Propagation of the Gospel among the Jews, and was read by Mr. Yonge.

A few extracts will, we are sure, be acceptable.

"Dearest Friend and Brother in the Lord—When, by the grace of God, and His blessing on my instruction in Christianity, I attained to a knowledge of the Truth as it is in Christ Jesus, I expressed to you my heartfelt desire of being admitted into fellowship with Christ, by means of baptism. I was, however, asked to give a written account of my past life—namely, of my education as a Jew, my relationship to God, and idea of religion at that time, and likewise how I at last became convinced of the error of my ways, and attained to the knowledge of salvation in Jesus."

* * *

"I am of a good family, and my parents were not only religious themselves, but brought up my two brothers and myself in the strictest observance of the Jewish rites and ceremonies, which, indeed, constitute the principal part of Judaism, and are the only criterion by which a Jew's religion is judged, although his heart may not, in the slightest degree, accompany the form, which can neither give peace to the heart nor satisfaction to the conscience, but rather causes a proud self-righteousness, for which a traditional justification is promised. I must, however, confess that I was obliged to do mechanically as others, though my heart was not satisfied by such means, and often, when reflecting upon them, my understanding showed me their vanity."

By the time he had arrived at his eighteenth year he had the sorrow of losing both his parents. The whole family was consequently released from restraint, and regard to the

external and ceremonial form of religion was materially diminished. As usual, when a deference has been paid in early years to religious instruction, there were internal conflicts and misgivings; but, alas! he had no one to take him by the hand and lead him to the Saviour of sinners. He describes himself as being in this state "till the time of our (his brothers' and his own) majority."

"As we were now of age, our property was delivered to us by our relatives and guardians.

"Commended to a propitious fate, and the management of affairs entrusted to our inexperienced hands, we at first entered, with uncertain steps, the giddy vortex of the world; and then, as was to be expected, we soon lost the power of guiding ourselves, and were carried away with its impetuous billows.

"Left to our own absolute administration, an outward separation speedily took place. Brought up together, and, till mature age, residing in harmony under the same roof, our hearts and feelings were sincerely united, and one will and sentiment alike pervaded our minds; but my brothers being seized with the ardent desire of seeing the world, resolved to follow the bent of their inclinations, and soon after, collecting their little property, set out on their journey.

"Each took a different route, and had to contend with various misfortunes and trials; but trust in God was always their confidence, protection, and the day-star of their hope, which always kept up their sinking courage. For this reason also He conducted *them* first to the knowledge of truth and light, though, indeed, by thorny paths; for they were permitted to taste of the Tree of Life before I had any idea of its existence.

"My elder brother was the first who trod England's blessed soil. In this country is literally fulfilled what Solomon says in Prov. i. 20—חכמות בחוץ תרנה ברחבות תתך קולה: 'Wisdom crieth without, she uttereth her voice in the streets: she crieth in the chief place of concourse,' &c.; and the frequent preaching of the Gospel soon brought my brother to reflection. Nor did this produce only a momentary impression, but Truth, having gained access to his heart, finally prevailed; and he, in the end, having appropriated Christ by faith, found Him to be all his salvation and all his desire.

"Not long afterwards, Providence led my second brother also to England, and the Gospel was preached in his ears. Nor did it fail in producing its usual beneficial effects; for his heart soon became affected by it, though at first the impression was scarcely perceptible. However, by the grace of God, the doctrines of Christianity gained by degrees more access to his heart; and at length God said, 'Let there be light,' and the darkness disappeared. The great mystery of the world was unravelled, and with a renewed heart he made the confession of his faith by baptism in the most solemn manner, in the presence of God and the members of His Church.

"I, on the contrary, was very well contented with my home, and determined to remain there and to begin my career steadily. I chose the commercial department as a means of livelihood; and uniting myself with a partner, commenced my professional pursuits. Inexperienced in business and its labyrinths, I was soon infamously deceived by the intrigues of my companion (who knew my weak side), and in a period of two years I was deprived of all my wealth and left entirely destitute, undetermined what to do. But suddenly the remembrance of my brothers came across my mind like lightning, and a secret voice called unto me, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' (Gen. xii. 1.) I perceived that it was the will of God; and collecting my remaining property, and bidding a long farewell to my native country, I set out on my journey.

"After the usual difficulties and dangers attending travelling, I at length arrived safely in England, and was extremely surprised to find my brothers 'departed from the God of our fathers,' for such was then my interpretation of their conversion. I had several fierce disputes with them;—they appealed to the Bible;—we searched it, and my understanding was often at a loss, though my heart took no share in the matter. In consequence of repeated conversations a glimpse of light often pierced the darkness of my brain; but these momentary gleams were too weak to have any effect on the night in which my soul was enveloped, and their speedy disappearance only served to render the obscurity more visible.

"After I had diligently searched the Scriptures for some months, and after enjoying instruction in Christianity under Mr. Davidson and Mr. Rosedale, and by the ministry of the Rev. Mr. Herschell, and fervent prayers to God that He would show me the right way, the Almighty sent the torch of Truth, and the darkness vanished! The

mist fell from my eyes, and my icy heart was dissolved in the fountain of everlasting life, which, with its quickening powers, penetrated my cold, insensible nature."

The young convert thus goes on to detail the work of grace in his heart, and how repugnant to the Word of God he felt the Jewish notions and dogmas to be. And after adverting to a few prophecies relative to the Messiah, he continues:—

"Attentively examining all this brought me to the Truth, and I thank my God, who has in this way given me a knowledge of my sinful nature; and at the same time, by the denial of my own righteousness, afforded me a means of reconciliation in Christ Jesus, His only-begotten Son, Our Lord, who came down from heaven and took upon Him our mortal nature, and who offered up His life upon the Cross, as a sacrifice for the sins of mankind, that we may be saved by His death (as it says in the Epistle of Paul to the Romans), and be justified by His resurrection.

"This is now the true and sincere confession of my faith, and in order to partake of all the promises in Christ Jesus my Saviour, I wish to be baptized, that I may then entirely belong to Him; for it says in Mark xvi. 16, 'He that believeth, and is baptized, shall be saved.'

"Your friend and brother in the Lord,

"James Brunner."

That baptismal service was one of the most solemn, joyous, and inspiring, that was ever held in London. The whole assembly seemed animated with adoring gratitude and praise to God for His mercy to this Christian Israelite, for the fresh proof given of the power of the everlasting Gospel, for this new pledge of the certainty of the coming of the glorious day "when all Israel shall be saved."

Like his brother William, James was one of the first band of students received into the British Society's College, in Stamford Street. There his Christian deportment and devotion to duty were such that he won the love and admiration of his tutors and comrades. When he had finished his curriculum he was solemnly set apart to the work of a Missionary to the Jews. For about a year he laboured at home, after that he was sent by the Committee to Paris. Previous to his departure he was able to write as follows:—

"It is now twelve months since I was engaged as a Missionary to my brethren the Jews, and I am happy to say that the Lord, who called me to this important work, has, during this short period, given me many tokens that the time to favour Zion is fast approaching.

"How rapidly the inveterate hatred and prejudices against the doctrines of the cross are melting away, and are superseded by a willingness to hear and ascertain whether Christ be indeed 'the end of the law for righteousness to every one that believeth!' I found also that the Bible is now valued and studied by them with more zeal than ever. The unbiassed Jew does not any more look upon the Missionary with contempt, but respect; and by the families or individuals he has access to, he is not only received as a friend, but made at once a counsellor, judge, and confidant.

"Now, then, things do evidently show that a mighty work is being performed in the house of Israel. The dry bones spoken of by the Prophet Ezekiel seem actually beginning to shake; and their promising appearance forcibly brings to my recollection the saying of my Saviour, 'The harvest truly is plenteous, but the labourers are few.'

"To meet with Jewish individuals, who are Jews outwardly, but Christians inwardly, is not a very unfrequent occurrence. Many such cases come under my own observation. Such a favourable disposition in the Jewish mind, and such instances of grace, which prove that God has not cast off His people, ought to stimulate us to more zeal and energy; for He who was able to dispel the natural darkness, is also able to dispel the spiritual; and Christ, who promised to change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself, is actually beginning to fulfil the promises, which are all yea and amen in Christ Jesus.

"Relying, therefore, upon God's Word of Truth, which declares that Israel shall yet 'blossom and bud, and fill the earth with his fruit,' I am ready to go forth in the strength of the Lord, in order to make known to the benighted house of Israel the 'saying which is worthy of all acceptation,' even 'that Christ Jesus came into the world to save sinners;' and I hope that every one who takes a lively interest in the spiritual welfare of those who are yet beloved for their fathers' sakes, will pray for me that the Lord may bless me in my labour, and give me many souls for my hire."

The Mission in Paris.

The British Society was the first to establish in Paris a permanent Mission to the Jews, and under its auspices Mr. Brunner laboured there for twenty-nine years with many tokens of the Divine approval and blessing.

In 1869 he wrote:—

"Although I believe that it is the wide diffusion of the leaven of the Gospel, and not the number of baptisms, which constitutes the proper criterion of the success of our work, yet I am thankful that God has granted me many *visible tokens* of His acceptance. The number who have been baptized in connection with my work here is twenty-five, besides a far greater number of those who have been brought to a saving knowledge of the Truth, but who were impeded by various obstacles in their desire of confessing the Lord openly; and others who, from being hostile to Christianity, and indifferent to religion, have become partially reconciled to the Gospel, and awakened to some concern about their eternal state. The converts have been baptized by pastors of various denominations. Thus, the Rev. Mr. Lovett baptized Mr. and Mrs. Meinzer, Germans, and, a few years later, Miss Milan, an English Jewess; the former are now in America, and the latter is in England. The late Rev. Mr. Bridell, Pastor at that time of Chapelle Taitbout, baptized Madame Guyot, a French lady of independent position, who became an active and zealous member of Taitbout Chapel, and lived, for several years afterwards, a holy and useful Christian life. She died in the Lord, bequeathing her property to an adopted daughter of Catholic parents, whom she brought up a Protestant.

PARIS BEFORE THE DESTRUCTION OF THE TUILERIES.

"The late excellent pastor, Adolphe Monod, baptized my two converts, Cohen, brothers, one valet de chambre of the late Mr. Delessart (an eminent and worthy French Protestant), and the other, concierge at Mr. Hottinger's, likewise a distinguished Protestant family. Both these brothers have continued to maintain their Christian character, and have trained their children as Christians. The excellent pastor, Mr. Vallette, of the Lutheran Church, baptized

the following seven of my converts:—Mr. Rosenfeld, who had served in the Italian ranks during the struggle against Austria; Mrs. Jahrberg and her two children; a young Jewess of the name of Sephai, a servant maid; and two young girls, Lublinski. In the case of the last two, I laboured conjointly with the late Mr. Hausmeister, of Strasburg, who used to visit Paris occasionally. The sisters Lublinski were afterwards placed in a Protestant boarding-school, and an excellent Christian lady, Mrs. Olivier, took them under her maternal protection, and still continues to be their devoted friend.

"In the conversion of the family Frankel (consisting of Mr. F., sen., his brother Henri, Mrs. F., and her two children), I likewise laboured conjointly with Mr. Hausmeister. They were successively baptized by different pastors, as they became matured in the knowledge of the Lord.

"Pastor Abric, of the Reformed Church, baptized my converts, the family Rapaport, consisting of Mr. R., Mrs. R., and their four children. With regard to the success of my labour in this family, I have felt, and still feel peculiar joy and gratitude, because my acquaintance dates from the very *first day* of my arrival in Paris. Mrs. Brunner and myself were present at the marriage of Mr. and Mrs. R., and I continued to labour on their behalf patiently and cautiously—often, indeed, abruptly checked in my advance by that haughty pride which springs from self-righteousness and its natural accompaniments, until, by the grace of God, they were brought into obedience to the law of Christ. They are now honoured members of the church above named.

"Another convert of mine, Mr. Bachrade, a Bavarian, was baptized by the German pastor, Mr. Lohmann.

"Among the instances in which I have sowed and others reaped, I may mention a former inquirer of mine, Mr. Janson, a medical student, whom I sent to London, where he was baptized by Mr. Herschell. Another of my inquirers, a Mr. Goldberg, a brother of a missionary of the London Society, I sent to London, where he was baptized by Dr. Ewald. Lately, an interesting young Israelite, whom I sent to London to Mr. Lazarus, was baptized by Dr. Schwartz. I say nothing of the usual obstacles and difficulties in our way.

"God is still working with us, and we daily experience the succour of His presence which makes us strong in weakness, as well as the seal of His grace in the response we meet with to our efforts."

When Mr. Brunner's work in Paris was finished he might have retired from the missionary field, but he wished to die in harness. He has, therefore, found a quiet sphere at Nottingham, where he still labours, and where the blessing of the Lord has crowned with success the efforts of his last days.

Mr. Brunner looks back upon his work, especially in Paris, with emotions of devout gratitude and praise to God as he thinks of many of the converts who have fallen asleep in Jesus, and of those who are still walking along the way of life hand-in-hand with Christ their Saviour and Friend. From among the many incidents of conversion which took place in Paris, there is one which constantly rises before him and gives him peculiar pleasure, as it is to him a brilliant proof "That the chariot of God's providence runneth not on broken wheels," and that "The Gospel is still the power of God unto salvation to every one that believeth—to the Jew first, and also to the Gentile." Mr. Brunner has referred to it in a previous communication, but here it is with a few more details.

A STRIKING INSTANCE OF DIVINE GUIDANCE.

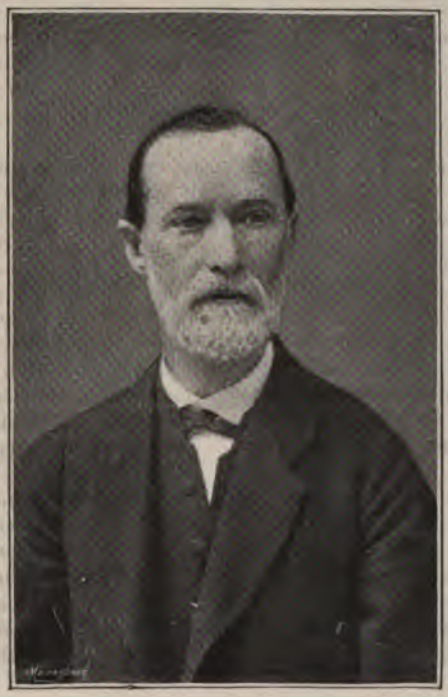
"Pastor Abric, our beloved minister at Passy, baptized the interesting family Rapaport, consisting of the parents, four daughters. Mr. Rapaport is a banker, who has risen to his present position by industry and honesty. He was the *first* of my Jewish acquaintances here. When I was yet a student in our society's college, in London, I was asked by a Jewish friend of mine for a Hebrew Bible, which he wished to send to his relative in Paris. I gave him the Bible, but little knew then that the Committee would send me as Missionary to Paris. When I was appointed, I remembered the above circumstance, and took with me the address of that Israelite. During many years my preaching to him seemed without result, until finally he and his family were brought to the Truth through my instrumentality."

The Lord bless our beloved brother, his amiable and godly partner in life, his natural and spiritual children, and also the efforts of his last days to gather jewels for his Saviour's crown.

REV. J. LOWITZ, ALGIERS.

(*With Portrait.*)

James Lowitz was born of Hebrew parents in the ancient capital of Poland, and was brought up in the principles of Judaism. Providence prompted him to leave home, and directed him to England. After a brief stay in London he went to Liverpool. There he came in contact with a Missionary to the Jews, who spoke to him for the first time about Jesus as the promised Messiah, and most earnestly and lovingly urged him to read the history of His holy life in the New Testament in connection with what the Prophets foretold respecting Him. Mr. Lowitz followed the good advice of the missionary, and began the study of the Scriptures in the spirit of David's prayer: גל־עיני ואביטה נפלאות מתורתך Ps. cxix., 18. At the close of a long and diligent investigation of the Old Testament prophecies relating to the Messiah, the time of His advent, His life and character, His humiliation and exaltation, &c., and their complete realization in the person of Christ according to the New Testament, he recognized in Jesus the promised Redeemer and Hope of Israel, and with joy accepted Him as his own personal Saviour. Then, upon a credible profession of his faith in Christ, he was baptized by Dr. Joseph Baily in Birkenhead. Although he was educated to be a schoolmaster, he desired earnestly to dedicate himself to the service of God as a Missionary among the Jews. The way was then opened up for him to enter the British Society's Jewish Mission College. There he spent three years carefully and prayerfully preparing for his life-work. At the close of his curriculum in April, 1850, he was ordained in Surrey Chapel, London. In 1851 he was sent out as the Society's Missionary to North Africa, where he laboured principally among the Jews in Morocco, Algeria, and Tunis.



REV. J. LOWITZ.

Algiers.

A short time after he had settled in Algiers he wrote:—

"I have access here to a good many Jews, perhaps fifty families, to whose houses or shops I am at all times welcomed. The most of these, I am happy to say, if they do not always consent to my assertions, listen with far less incredulity to the Truth than they were wont to do. They also begin to perceive the relation there is between the law of Moses and the teachings of Jesus, and likewise to understand the difference between the mummeries of Popery and the Christianity of the Gospel. My daily visits to the Jews necessarily occupy the greatest portion of my time, which is chiefly employed in reasoning with them, out of the Scriptures, that the Messiah must have come to suffer, to die, and to rise again, and that Jesus is the Christ. I often receive visits from Jews that I know, who are sometimes accompanied by strangers. For instance, last Saturday week, my esteemed friend Mr. A. Ben J——, from B——, came to see me; he brought his brother and two most respectable Jews, from Miliana, with him. After a lengthy conversation on the Christian religion, they gladly received Christian books, which my friend himself selected for them. They each gave me their respective addresses, in the hope that I would come to see them soon. I afterwards met them again, when I took them to see the Protestant temple, which they were pleased to find different from Roman Catholic churches; they had therefore no objection to uncover their heads. One of them put some money into the poor-box, and expressed himself much satisfied with the

building, and the mode of worship, which I described to him. It seems that they had read one of the books I had given them in the hearing of some other Jews, who called on me, and wished to get similar books. I trust that the Lord will give them an understanding heart whilst they read His Holy Word, that they may be led to believe in Him, who is the Word of eternal life. Such visits are likely to produce much good; still, I must confess, that I find the greatest difficulty to deal with aged Jews, on account of their strong bias and Judaic habits. I have met with more encouragement among the youthful generation, as their hearts are more susceptible of receiving the good seed and of producing happy fruits in future. I have had upwards of twenty young Jewish inquirers at different times, who came regularly for religious instruction, and showed a desire to be led in the way of salvation. Some of them persevered, others discontinued for various reasons, and four of them were baptized. Thus you may see that, within the short space of time that I have been residing here, I have endeavoured to diffuse Gospel Truth among a considerable number of Jews, both in this place and among those in the neighbourhood. Nor have I neglected the opportunity of preaching the Gospel to non-Israelites—be it to Spaniards, Arabs, English, and others—who also need its benign influence.

In 1867, Mr. Lowitz was privileged to do a grand work at the Kiosque in the Paris Exhibition. After his return to Algiers, he sent to the secretary the following resumé of his labours in connection with the Bible Stand;—

"I was stationed in the Kiosque of the

ALGIERS.

Bible Stand, which was situated at the principal entrance in the park. I was especially entrusted with the gratuitous distribution of Gospels amongst the Jews, Arabs, Turks, and other Orientals, in their respective languages. I was also charged to speak to them of the truth and holiness of the Christian religion which was contained in these precious little volumes. The place I occupied was a large open window, at which Jews and other Oriental people often stopped, so that that spot often presented a curious sight, and attracted the attention of numerous visitors. Many persons, when tired of sight

ALGERIAN JEW.

Algerian Jews keep to the old trade of rearing sheep, using the wool and spinning. They are also artistic workers in lace-making and embroidery with the unique instrument shown in the picture.

seeing, came there to rest and watch the proceedings. A Roman Catholic gentleman, who witnessed my movements day after day for more than a fortnight, asked me if he might contribute something towards the work. I presented to him the box we had for that purpose, and after putting in twenty francs he then told me that this was to him the most interesting thing in the whole of the Exhibition, and that if anything could induce him to become a Protestant, this would. It was joyous to see the vast numbers of Jews and Mahomedans that came and asked for Gospels, many of them willingly paying for New Testaments, and to hear them freely conversing upon the Christian religion. There were Jews from almost all parts of the globe. Many of them who reside either in Catholic or Mahomedan countries, had never before seen a Hebrew New Testament, nor had they formed any correct idea of Christianity, and now they were highly pleased to get a Gospel and to buy Testaments, to take with them as presents to their learned friends and Rabbis. An Austrian Jew, for instance, bought three Hebrew Testaments; one for himself, one for his father, and the third for the Rabbi of his native place. He said he was convinced that it was a good book, and deserved to be studied by every man who cares for the future. A Hungarian Jew bought six New Testaments, and took from me two dozen Hebrew Gospels, in the hope, as he said, to effect some good through them in his native town. 'I shall have much to say,' he added, 'about Christianity, when I go back to my country.' I have always made it a rule to tell the Jews the nature and design of the Gospel I offered them, in reply to which some would say, 'We wish to read the book, but we don't desire to be converted.' I remember someone coming again after having read the Gospels, to get the whole of the New Testament, saying that there were many good things in it. One remarked to me that he had no doubt that the Ten Commandments of Moses, and the Sermon on the Mount, were alike inspired by God. I have had Jewesses asking for Hebrew books to take home for their husbands to read. Some sick and crippled Jews, who could not themselves come, sent their friends to get books for them. Even Gentile Christians, who happened to listen to my conversations with Jews would often request me to give them Gospels in order to remit them to their Jewish friends or neighbours. One day a Jewess came with her son to ask for a book, and she made the boy read it, saying that as he could translate it to her one was enough for them both. Another Jewess once asked me whether this Kiosque was the place of conversion. I gave her a Gospel, telling her to read it, and to pray for the Holy Spirit, who alone can renew and sanctify fallen humanity, and effect her conversion to Christ. A Jewish family came for books. After I had given them a few words of explanation, they all said, 'We are like you, and believe Jesus to be the Saviour. We are not baptized, still we hope to be saved.' A Jewish gentleman and his sister, on my giving them books, told me that they and the rest of the family were Christians, but the young lady said, 'I am sorry that my mother is still a Jewess.' She bought a handsomely bound German New Testament for her, in the hope that, as it came from the Exposition, she would read and profit by it. An old Jewish lady, to whom I had previously given a Gospel, came again, saying, 'I have read it, but don't exactly understand its meaning.' I asked her whether she expected a Deliverer called a Messiah. She answered in the affirmative, adding, 'I have often spoken about Him to my son-in-law, Mr. Monk, but he always avoided the subject. Can you tell me what you have done to be a Christian?' I replied that I believed that 'God so loved the world,' &c., and this was the only means of eternal salvation. This aged daughter of Abraham, when she left me, appeared to be much impressed, and very glad of what she had heard. One day two men dressed in blouses came up, one saying to the other, 'This is the place where my wife got good books, and was kindly spoken to on the Protestant religion.' He then told me that his wife was of the Jewish persuasion, he himself a Catholic, and his friend a Jew; that the books I had given her some days ago had done her much good, and he brought his friend to get some for him. I gladly acceded to his wish, and sent to his wife a New Testament in French. I was often encouraged to think that the books given, and the words spoken, were duly appreciated, inasmuch as many of the recipients returned to ask for explanations, and brought with them friends, relations, and fellow-countrymen, to receive similar gifts, and to have the Truth spoken to them, some of them purchasing the whole New Testament, and persuading others to do so. A Jew who was charged with the cloak-room in the Exhibition, came

once with a letter, addressed to him by a Jew from Bavaria, with a commission to send him a few Gospels in Hebrew by post. I readily gave them to him to be forwarded. In my note-book I find that about 250 Hebrew New Testaments were issued by me from the Kiosque, most of which were paid for by Jews in the way of contribution towards the work I was engaged in. I only gave a Testament gratis to poor Jews who were very anxious to possess it. Once a poor man came to me, saying, 'I can hardly afford to pay one franc to visit the Exhibition, but in the expectation of getting a Hebrew book I came to see it.' I made him a present of a Hebrew Testament, for which he thanked me. But I am happy to say that some hundreds of New Testaments, and copies of the whole Scriptures in different languages, were disposed of to the Jews by the various Bible stalls in the Exhibition. I once accompanied a learned Jew to the British and Foreign Bible Society's depot, who laid out forty francs in Old and New Testaments. I must not omit to say that Mr. Edwards, the worthy manager of that depot, was ever ready to give New Testaments to Arabs who could not afford to pay for them; and the Rev. Mr. Schlochow, of the London Jews Society's depot, willingly supplied any poor Jew with a Hebrew Bible at my recommendation. I have issued from the Bible Stand Hebrew Gospels and Epistles, 8,620; Arabic Gospels, 3,843; Turkish Gospels, 1,187, without reckoning the great number of Gospels I gave to Jews in their native languages who were ignorant of the Hebrew, together with the French and German translation which frequently accompanied the Hebrew Gospels. I think that the whole would amount to no less than 20,000 New Testaments distributed by me amongst the Jews during the time of my engagement in the Exhibition. It is to be hoped that this holy and incorruptible seed, which was thus carried almost into every part of the wor d, will not remain unfruitful."

DEPÔT FOR THE SALE OF SCRIPTURES AT THE PARIS EXHIBITION.

Mr. Lowitz could point to a goodly band of Jews who, through his instrumentality, had the courage to leave the Synagogue and

confess their faith in Christ. Some were exposed to persecution, and were obliged to take refuge in other countries. One, deprived of his wife and children, went to America. He afterwards sent for them, and they joined him there.

In 1882 Mr. Lowitz became the devoted agent of the British and Foreign Bible Society, and continued in its service until the close of his earthly life.

In September, 1882, Mr. Lowitz wrote:—"You will be pleased to hear that I have not been unmindful of the Jews amid the occupations of my new sphere of labour. As far as I could I have done some mission work among them, trying to imitate St. Paul, who preached Christ in Synagogues though he was sent to the Gentiles. As the Jews here make no distinction between my present and previous calling they still expect my visits, and ask for tracts. Since the new depôt of the Bible Society was opened many Jews, as they pass along, stop at the window and read the part of the Hebrew Bible or New Testament which is exposed; and usually before they leave a word about Christ is spoken to them, and each has the offer of a tract or a prospectus of the depôt."

On August 27th, 1893, trusting solely in Jesus, Mr. Lowitz passed up to his rest and reward.

TRIBUTE BY MRS. LOWITZ.

ALGIERS, 18*th October*, 1893.

DEAR MR. DUNLOP,—I am sorry that I have been unable through illness to answer your kind letter of September 27th, in which you express both for yourself and the Committee your heartfelt sympathy in my severe bereavement. My dear husband's departure was most sudden and unexpected. He had gained here the esteem, respect, and love of many, and my heart is touched by the loving way he is spoken of by many Jews that he used to visit regularly. Although he was not officially connected with the British Society, he continued, whenever he had the opportunity, to do some mission work among the ancient people of God. He had retained a strong affection for his old society, and followed with keen interest all that was done by it. He has entered into his rest, and is now enjoying the presence of the Saviour he loved and served so well here. He has done with suffering, care, and anxiety, of which he had a large part during his last years. I would not recall him from his Saviour's presence, but O! what a void his loss has made in his home circle, and how much his guiding hand is wanted. Still, the ways of our God are not our ways. May this great bereavement draw us all nearer to Him. With best thanks for your kind sympathy, believe me, dear Mr. Dunlop, Yours truly, M. LOWITZ.

DR. LASERON.

(*With Portrait, etc.*)

Michael Maximilian Augustus Henry Laseron was born on the 11th of May, 1819, in Konigsberg, where his father was a Rabbi, and where our venerable and devoted Missionary, the Rev. B. F. Jacobi, has laboured so long and so successfully.

AN ORPHAN AND A FUGITIVE.

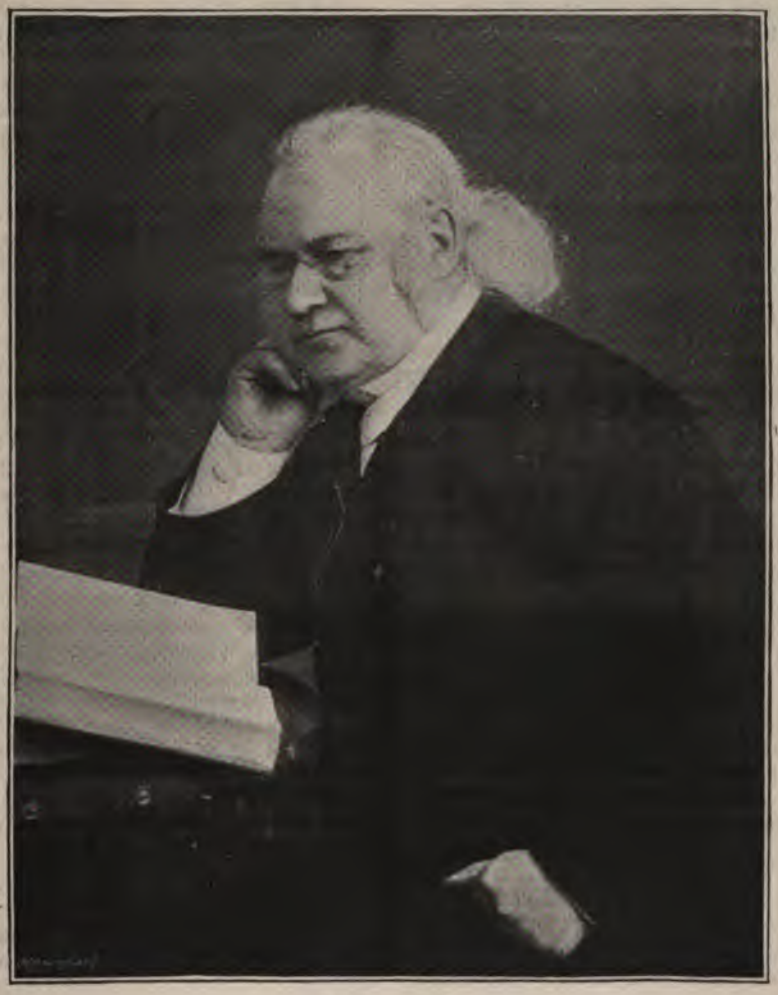
At the age of seven Michael lost both his parents in one day by cholera, and was taken to the home of an uncle, who proved very unkind to him. In the good providence of God, he was early led out of the darkness of Judaism into the light of the Gospel. Having spoken of Jesus and his desire for Christian baptism, his relatives so persecuted him that he fled for his life. Being penniless, he was obliged to sleep in the open air and beg food to stay the cravings of hunger as he trudged wearily along on foot to Frankfort-on-the-Maine.

His relatives sent the police to search for him and bring him back. One night he was discovered by a police officer sleeping in a corn field, to whom he told the story of his cruel treatment, which so touched the heart of the officer that he permitted him to pursue his journey unmolested. At last the Jewish runaway orphan lad reached Frankfort, where he found Christian friends who showed him much kindness, and where Pastor Keimers administered to him the ordinance of Christian baptism. From Frankfort he proceeded to Schaffhausen, and while walking along the road he tried to earn a living by selling writing materials. When he arrived at Basle he was seized with a serious illness; but God provided for him a nurse in Miss Haslen, a good Missionary lady, under whose kind and skilful treatment he soon got well again. Then he crossed to England, and landed in Palestine Place, where his temporal needs were met, and where he received some instruction in the Hebrew language in connection with the London Society.

A MISSIONARY STUDENT IN THE SOCIETY'S COLLEGE.

Mr. Laseron, on the recommendation of the Rev. Dr. McCaul, Rev. R. H. Herschell, the Rev. B. Davidson, and others, applied for admission into the British Society's Jewish Mission College, and having given satisfactory answers to the questions placed in his hands, he was accepted as a student on the 2nd of March, 1847.

The College, No. 116, Upper Stamford Street, Blackfriars Road, was opened by a devotional service held in the Lecture Room on Friday morning, the 16th of April, 1847. There were present several of the founders and friends of the Society, among whom were the Treasurer and Secretary, the Rev. R. H. Herschell, the Rev. B. Davidson, the Principal and Resident Tutor, and Messrs. Brunner, Laseron, Schoneberg and Lowitz, the first four students. They were all with one accord in that one place to implore the Divine blessing on this branch of the Society's undertaking, and to seek for the tutors and students the influences of the Holy Spirit. The Scriptures were read, the students were addressed, a sermon was preached, and the Rev. R. H. Herschell closed the solemn and interesting service by earnest prayer.



DR LASERON.

A MEMBER OF THE CHURCH.

Soon after Messrs. Laseron, Brunner and Lowitz were admitted as members of the church assembling in Surrey Chapel, the scene of the ministry of the Rev. James Sherman, one of the earliest friends of the Society.

At a meeting of the Committee, held on Tuesday, May 4th, 1847, Principal Davidson's report was presented by Mr. Yonge, from which we give the following interesting item :—

"I think it my privilege to record the admission of three of our students, Messrs. Laseron, Brunner, and Lowitz to church membership in Surrey Chapel last Monday week, after a very affectionate and touching address of the minister of that place to an audience of over 2,000 people, exhorting them to seek the spiritual welfare of Israel, and entreating them, as a church, to uphold the hands of your Society in every way possible. The students in their turn addressed the assembly, which manifestly excited very great interest."

LEAVING THE COLLEGE.

When Mr. Laseron intimated his intention of leaving the College to study medicine, in the hope of thereby promoting the spiritual welfare of his brethren, several of the members of the Committee were dissatisfied, as there had been a clear understanding that the advantages of the College were extended to the students on the prospect of their ultimately becoming the Society's missionaries to the Jews.

This led Mr. Laseron to forward to the Committee the following letter, which deserves a place here, as there is enshrined in it the secret of a holy, happy, and helpful Christian life :—

"39, King's Square, Goswell Road,
"*September* 17*th*, 1849.

"Gentlemen,—I am very sorry that my leaving the College appears to have made an unfavourable impression on the Committee, by whom, I fear, I am considered ungrateful. Such a reflection would, indeed, be painful to me after the great kindness I have received ever since my connection with the Society. I wish, therefore, to say, that if I have erred in coming to this decision too hastily, and without first consulting the Committee, I regret it. My path seemed so clearly marked out that I thought I could not mistake what was the will of God. I write now to assure you that I will endeavour to show my gratitude by at once offering my services to the Society, without remuneration, as their Missionary for the next two years, by working daily three hours amongst my Jewish brethren. And, as no missionary can enter Austria, I will give up the idea of pursuing my studies in Vienna, and go to Leipsic, where I can have free access to the Jews.

"I hope to have your reply, sanctioning this plan, and I trust I shall have the happiness of knowing that the Committee approve of the course I have taken, and will always regard me as their grateful and faithful servant, "Aug. H. Laseron."

In reply to that letter, Mr. Yonge, at the request of the Committee, whilst expressing regret at Mr. Laseron's retirement from the College, bore testimony to the excellency of his Christian character and conduct, and commended him to God and the Word of His grace, thus :—

"That the Committee are thankful that the previous conduct of Mr. Laseron, as a student, had been such as to entitle him to the unqualified commendation of the tutors ; and that, believing him to have at heart the highest interests of his brethren, they entreat for him the guidance and blessing of God, and will be glad to maintain a correspondence with him."

Thus, at the Society's College, Mr. Laseron made his mark as a student, and received spiritual impulses that will last for ever. He went forth from the College equipped for preaching the Gospel to Jew and Gentile. He went forth to pursue medicine in order that he might be all the better qualified for the work of winning souls to Christ. He went to Erlangen, where he remained two years, and in his leisure hours studied Homœopathy. When he returned to London he began to practise as a medical man in King's Square, Goswell Road, with a large measure of success. From London he went to Leipsic, where he took the degree of M.D., and then returned to his practice in King's Square. From King's Square he removed to Northampton Square, where "all went merry as a marriage bell," for there he was happily united in the bonds of matrimony to Clara, the widow of Pastor Rolle, *nee* Von Poschwitz. In 1854, when they removed to Edmonton, the pillar of cloud and fire went before them, and then rested over their tabernacle, as a guiding, guarding, and gladdening light.

From a narrative of the origin and pro-

gress of the Girls' Industrial Orphan Home, and the Evangelical Protestant Deaconesses' Institution and Training Hospital, Tottenham, prepared by Dr. Laseron, and bearing the date of 1873, we feel constrained to give two or three illustrations of how wonderfully the Lord led them, in answer to believing, fervent, persevering prayer.

THE LOSS OF A CHILD LEADING TO THE OPENING OF A SCHOOL, ETC., ETC.

If the reader had been passing through the village of Edmonton on a summer's day in 1855, he might have seen the blinds drawn down throughout the house of Dr. Laseron, indicating that sorrow and death had found their way into its precincts. There, in one of the rooms, lay the lovely frame of the lifeless darling which God had lent those sorrowing parents for the brief period of 14 months. After the funeral had taken place, the dwelling which had been lighted up by the bright eyes and the smiling face of their little one, seemed empty and desolate.

As the tender mother, fresh from the chamber of affliction, walked with a weeping heart through the streets of Edmonton she was saddened by seeing so many poor children almost in a state of nudity; they engaged her sympathy and pity. She went home and told her husband she would like to open a small school, in order to gather in these little urchins of the gutter; whereupon they both agreed that if God would give them a direct sign with regard to help, then this undertaking should be set on foot. They, therefore, made this matter the subject of earnest, importunate prayer. Out of that loss came not only a Ragged School, but an Orphan Home, and the Deaconesses' Institution and Hospital, Tottenham.

MODERN MIRACLES. INSTANCES OF DIRECT ANSWERS TO PRAYER.

It might not be out of place to mention a few of the numerous instances of direct answers to prayer for the encouragement of some of God's tried and troubled children. At a certain period, when meat was very expensive and the outgoings were very large, the question was raised whether it would not be advisable to alter the meat diet from daily to four times a week; and it was decided that a week of private prayer should be set apart in order to ascertain the mind of God. Towards the latter end of that week, on a Friday, at 11 o'clock at night, a single knock came to the door of Dr. L.'s house. He being at the time still actively engaged in the labours of the medical profession, thought that a poor patient was seeking his assistance. Having already retired for the night, he got up and went to the door, making inquiry before opening it, "Who is there?" The reply was given by a man saying, "A porter from the railway." On opening the door, a large sack fell inside the house, to the alarm of Dr. L., who asked the porter, "What is this?" He replied, "I think it is meat." To which Dr. L. responded, "What? I am not a butcher!" "Whether you be a butcher or not, sir, I don't know," replied the man, "but if your name is Dr. Laseron this is for you." In vain Dr. L. tried to find out where the gift came from. The porter thought it came from Norfolk; but no further clue could be obtained. Thus the difficulty as regards the orphans' supply of meat for that week was at once overcome.

When the next week had nearly drawn to a close, on the Friday night at the same hour the same circumstance occurred again; but still there was no clue to the sender. The second week was thus bridged over, and we felt encouraged to go on with earnest prayer.

The third week had again almost come to a termination, and for the third time the same thing occurred at the same day and hour. Dr. L. was still without any clue as to the donor, when on the following Saturday a letter was received to the following purport:—

"I am desired by my mother to inform you that she read your report, and, being sheep farmers, she thought that as meat is very dear, she would kill a sheep each week for the benefit of the Institution until the price of meat should be somewhat reduced. And therefore she says that as the price of meat will be cheaper in the ensuing week, she will discontinue to send it."

The letter concluded with the writer's name and address.

In the same year, during the month of August, the funds of the Institution became very low. The amount of money in the treasury was reduced to only one half-penny, when a letter arrived one Monday morning from a noble friend who was travelling with his family in Wales, and enjoying there the beauties of nature. Learning from his daughter the smallness of our funds, he wrote and said that, as a proof of his gratitude to God for His kindness to him and his family, he felt it the greatest privilege to help one of God's servants who was sur-

rounded by so many orphans, and enclosed a cheque for £100.

Yea, dear reader, be of good cheer. The hand which you cannot see is full of blessings, and it needs only our willingness to receive them whenever they are bestowed.

The writer might go on and narrate a whole volume of such instances—nay, he would call them miracles, for such they are, as much as the miracles of old at the time when our blessed Lord fed the four thousand with seven loaves and a few little fishes.

HIS LAST DAYS.

On April 10th, 1894, Dr. Laseron returned from Nordhausen, where, during his brief stay of six months, he had been very helpful to many Christians, and been the means of leading sinners to the Saviour. He had come home that he might, just for a little while longer here, bear witness to the Lord's unspeakable love before ascending to be with Him for ever.

In his childhood he had been trained to regard the Lord Jesus as an impostor, but his eyes were early opened to see Him as his Saviour and Friend. From the time he entered the Society's College, he grew in the knowledge of Christ. Christ became to him "the altogether lovely, all his salvation, and all his desire;" and only a few hours before he departed to be with Him, he said to a dear Christian friend by his bedside, in accents soft and sweet: "I am going to gaze upon the beauty of the King throughout eternity." In this way, on April 28th, 1894, in the 75th year of his age, his blessed Christlike career came peacefully and gradually to a triumphant ending in "A gentle wafting to immortal life."

THE FUNERAL SERVICE.

It was our great privilege to be present at his funeral on Friday, the 4th of May, in Clapton Hall and Abney Park Cemetery. We were delighted with the way in which Mr. McVicker, in the Hall, and Mr. Russell Hurditch, at the grave, improved the occasion for the salvation and sanctification of souls. The same glorious Gospel which our departed brother had been taught in the Society's College, and which he had preached for many years, both at home and abroad, with such signal success, was preached with the power of the Holy Spirit at his funeral by those two honoured servants of the Lord. It is our conviction that, as the result of the funeral service, many believers were strengthened and jewels won for the Redeemer's crown.

DR. LASERON'S MONUMENT.

Dr. Laseron, who delighted to call himself a spiritual son of the British Society, has left a monument more enduring than brass or marble in the Deaconesses' Institution and Hospital, Tottenham, with its branches in England, Ireland, and the Holy Land—an Institution which deserves a hundred-fold more sympathy and support than it has yet received, the priceless permanent results of which up to date, and in their totality, are known to God alone.

During the 25 years of the Institution's existence, the Sisters, with the supreme aim of glorifying Christ in the salvation of souls, had nursed:—

Parent House	...	...	11,752
Out-Patients ...	...	...	82,301
Dental Patients	...	...	4,097
Out-Stations	...	...	42,660
			140,810

We most heartily commend this grand Institution to the prayerful and practical sympathy of all our readers. It is supported entirely by voluntary contributions, and funds are urgently needed to enable the Council to keep clear of debt and extend the work.

Truly the Gospel seed sown in the Society's College many years ago had fallen into good ground and had yielded glorious fruit, some a hundred fold, and some a thousand.

Dr. Laseron went forth from the College with his soul and face radiant with the glory of Christ, the "Sun of Righteousness, who hath risen with healing under His wings;" and ever since that light had been shining, brighter and brighter, as a saving and sanctifying power. Dr. Laseron had been the means of communicating not only physical but spiritual health to multitudes of men and women and children.

The supreme lesson of the lives of the sainted founder, the devoted lady superintendent, and their loving helpers, has been well given by our great poet, thus:—

There is a kind of character in thy life
That to the observer doth thy history
Fully unfold; thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, them on thee.
Heaven doth with us as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us 'twere all alike
As though we had them not. Spirits are not finely
touched,
But to fine issues.

REV. JOHN HARTLEY.

(With Portrait.)

BRIEF SKETCH OF HIS CAREER AS A WESLEYAN MINISTER.

AS an able and faithful minister of the Gospel, Mr. Hartley has laboured successfully in the following large centres of population: — Norwich, Hammersmith, London, Birmingham, Manchester, Leicester, Nottingham, York, Hull, Bradford, and Halifax.

Mr. Hartley was chairman of the Halifax and Bradford district from 1871 to 1879; and governor of the Theological College from 1881 to 1892, when from failure of health he retired from active service and became a supernumerary in Leeds, his native town.

His eldest son has been for 20 years Inspector General of Schools in South Australia; his second son one of the General Secretaries of the Wesleyan Missionary Society, and his third Superintendent Minister of the Stockport Wesleyan Circuit, &c. His daughter, Mrs. Hogg, is a member of the committee of our Leeds Auxiliary.

Mr. Hartley's portrait is from a photo which was taken not long since from an oil painting now in the Wesleyan College at Handsworth, Birmingham.

The following admirable address to the young on the Jews, which was supposed to be from the pen of our late Hon. Secretary, Dr. James Hamilton, was written by Mr. Hartley. In a letter to us dated March 11th, 1893, he says:—"The address was given to our Sunday School in Stoke Newington, about 1847, and was listened to with so much interest that I prepared it for publication.

REV. JOHN HARTLEY.

Our 'Book Room' issued it as a Reward Book. Soon after your society asked permission to reprint it, which was of course readily given."

The address has been widely read, greatly appreciated, and has done much to awaken in the minds of the young a deep interest in the British Society. We think that it is still fitted to secure this object, especially as it appears now in an attractive jubilee dress, adorned with appropriate and excellent illustrations.

FOR THE YOUNG.

AN ADDRESS ON THE JEWS. BY REV. J. HARTLEY.

YOUNG persons are generally and very properly curious about the different nations of people that exist in this our world. What sort of people they are, how they live, what has happened to them, are questions often very eagerly asked; and when information about these things is found in books of voyages and travels, and of history, it is a prize to many a young mind that is thirsting for knowledge. Now we are going to speak in these pages about a very remarkable and peculiar people. Many hundred years ago, one of his courtiers said to an eastern king, "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people." (Esther iii. 8.) And these words are still true. We might say the same to any Sovereign who now reigns in any part of the world. But this is not all. There is another reason why we hope our young readers will try to feel interested in what shall follow. A great deal is said about this people in the Bible. And the holy men who, being inspired by the Holy Ghost, wrote that precious book, were Jews. Yes; and Jesus, whose name is "music in our ears, and life, and health, and peace,"—*Jesus was a Jew.*

I.—THEIR ANCESTRY.

Let us first trace the *human origin* of this people. Some words which are in common use among us inform us of this; we call the Jews the "children of Abraham." The worship of the true God was preserved in the family of this eminent and good man, when nearly all around were wicked and idolatrous. Because he was a very devoted and faithful servant of God it was promised to him that his posterity should be as the stars of heaven for multitude; that the land of Canaan should be theirs; and that in his seed should all the nations of the earth be blessed, as the Messiah should descend from him. Now, if you look into the Bible that has notes in the margin, you will find that this patriarch lived about one thousand nine hundred years before Christ; and then, if you add to this the time which has elapsed since the Saviour came into the world, you will see that it is nearly three thousand eight hundred years since the Jewish nation was founded. And yet, the descendants of Abraham are still found. During that long, long time, many great and powerful nations have sprung up, and flourished, and been the wonder of the world. But they are gone. Like a vessel that was wrecked and went to

UR OF THE CHALDEES, WHICH ABRAHAM LEFT IN OBEDIENCE TO THE CALL OF GOD.—*Gen. xi.*, 31.

the bottom in some storm, and not a plank floated to tell of its sad fate, these nations have perished, and no vestige of them remains. Yet the Jews, which saw their birth, have outlived them all.

Doubtless you have seen some of those hoary ruins which are found in many parts of our native land; and while you have gazed on them, your mind has been fatigued in trying to pass over the interval which must have elapsed since those buildings were first of all erected. But I believe there is not one of them that is half so old as the Israelitish nation. The Arch of Titus, at Rome, was built before any of the ruins we have mentioned; and it was intended to commemorate the destruction of Jerusalem by that general and his army. But the Jews have lived there hundreds of years before that catastrophe. No other people, then, can boast of such remote and venerable antiquity.

NABLUS, GERIZIM, AND THE OAKS OF MOREH.—*Gen. xii.*, 1–9.
(ABRAHAM'S APPEARANCE HERE WAS THE BEGINNING OF THE HISTORY OF PALESTINE AND THE JEWISH RACE.)

II.—THEIR DISPERSION.

But we have now to see them scattered over the whole earth.

Canaan, which God gave them for a country, as he promised to Abraham, their father, was a pleasant and fruitful land. Scarcely anywhere could you have found lovelier landscapes, nobler hills, or more fertile plains. It might be said to "flow with milk and honey." Towards its southern extremity was its capital–Jerusalem, "builded as a city that is compact together." It covered most of three hills, Zion, Moriah, and Acra; and other mountains rose round it, like so many towers of defence. It was "beautiful for situation": and because it was the "city of the great King," they called it "the joy of the whole earth."

But this city was destroyed. "Zion is a wilderness; Jerusalem a desolation." The "holy and beautiful house," where their "fathers praised" God, was "burned with fire." This occurred about one thousand eight hundred years ago. The unhappy people had filled up the measure of their iniquities, by rejecting and crucifying the Lord Jesus. God gave them up into the hand of their enemies. The Romans, a warlike people, who had long had them in

subjection, were now more than ever enraged at them. They sent a large army against Jerusalem, under the command, first of Vespasian, and then of his son Titus. And there was fearful carnage and slaughter; enough to make one shudder as we read of it. The wretched inhabitants could get no food because their enemies surrounded them, so that many of them perished by famine, and the dead filled the lanes and the streets. Many hundreds of them were crucified, until they could find no room for the crosses, and no crosses for the bodies. The Roman soldiers killed all they met; and the streets literally ran with blood. Ninety-seven thousand were taken captives, and nearly a million perished. The temple was burned to the ground; and so completely was the city devastated, that nothing of it remained except three towers, and part of the western wall. The Romans so exulted in their triumph, that a medal was struck in commemoration, representing captive Judea as mourning under a palm-tree, while a soldier standing by mocks at her misery. Thus was shown God's displeasure against sin. Ever since that memorable day, the Jew has been an exile from the land of his fathers, and a wanderer on the earth. Many attempts have been made to restore them to Jerusalem; some by themselves, for in no bosoms is the love of country stronger; and one by a wicked Emperor—Julian the Apostate—that he might thus falsify God's Word. But all have failed. The words of their great law-giver have been verified: they are "scattered among the heathen, among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth; the whole remnant of them have been scattered into all the winds." They are found, in larger or smaller groups, in almost all regions; in Europe, Asia, Africa, and America. "They circulate," says Bishop Newton, "through all parts where trade and money circulate; and are, as I may say, the brokers of the whole world." Every land has been their asylum; none their possession, or home. Go where you will, they are there; but their country is nowhere.

"Tribes of the wandering foot and weary breast,
How shall ye flee away, and be at rest?
The wild dove has her nest, the fox his cave,
Mankind their country—Israel but the grave!"

THE WANDERING JEW, THE TYPE OF THE JEWISH RACE.

III.—THEIR IDENTITY.

But we are thus led to mention another singular thing in reference to them: viz., their *sameness* in all ages, all lands, and all circumstances. Wanderers though they are, they carry with them the marks of their common origin. They are most distinct from all around; but they are always like each other. They differ from all the world besides; but they all have on them the stamp of identity. Their very features are alike, and that in all climates. None can mistake the aquiline nose, dark eyes, pale forehead, and raven locks; they all bespeak the Jew. Their very habits seem stereotyped; their nationality cleaves to them always and everywhere. They are *among* other kindreds, and tribes, and people, and tongues, but they are not *of them*. Like their own Jordan, which is said by some to flow through the lake of Gennesaret without mingling with its waters, the tide of their population flows on distinct from all. "I am a Jew," said one of them, "and never can be anything but a Jew. We never have lost, and never can lose, our national character by mingling with all the nations among whom

we have been scattered; and we ought never to lose it. We shall always be a distinct people. We may become Christians, but we never can become Gentiles."

How wonderful it is, that now, as in Balaam's time, "the people dwell alone!" And how strikingly it shows the over-ruling providence of God! All ordinary influences tend to the confusion of races, if inhabiting the same territory. Which of us can say whether he is most of British, or Saxon, or Roman, or Norman extraction? But though the Jews have been dwelling among other nations, you still see and know that they are of the stock of Abraham. One would have thought that their privations and sufferings would have made them anxious to belie their Israelitish origin, and to merge in the surrounding masses; but no prospect of good, no exposure to unexampled sufferings, has been sufficient to induce them to do this. Though persecuted, they are not destroyed "They have been sifted among all nations, like as corn is sifted in a sieve, yet has not the least grain fallen upon the earth." (Amos ix. 9.) Surely this must be "the finger of God!" Thus has He fulfilled His prophecy by Jeremiah, "Fear not thou, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."

JEW WEARING PHYLACTERIES—*page* 347.

IV.—THEIR CALAMITIES.

And now we come to a very sad and melancholy part of their history: I mean the *sufferings* which they have endured in their dispersion. God has said, "Though hand join in hand, the wicked shall not be unpunished"; and to this people in particular He gave many solemn warnings of the fearful results of departing from Him, and disobeying His laws. Come, then, and see what an evil and bitter thing it is to sin against the Lord!

Not the least among their sorrows has been the reproach which has been poured upon them. How the finger of scorn has been pointed at the unhappy Jew! His very name has become a by-word, a hissing, a proverb; the symbol of all that is mean, contemptuous, or despicable. If a man wishes to ridicule or censure another, he lights on this as the bitterest word,—"He is a Jew!' When Pliny Fisk was in the east, he met a dervish beating an ass, and after having, in a great rage, used the worst invectives, he summed up his curses with, "You Jew!" A gentleman was travelling in Russia, and being about to enter some public gardens, his eye was caught by this inscription over the gate,—"Beggars, dogs, and Jews not admitted here!" The brother of the Rev. R. Herschell says, in a letter to him from Prussia, "A short time since, as I stood before the house of a gentleman in——, waiting for a friend, the child of the gentleman, which could hardly utter a few sentences, spat several times in my face, and said with its stammering lips, 'Jew, accursed Jew!'"

We mention some other heart-sickening details of their sufferings and persecutions. The Emperor Constantine, after having put down a revolt which they had raised, ordered their ears to be cut off, and then dispersed

them, with this mark of infamy, into different countries. At a town in France, it was the custom to attack them with stones from Palm-Sunday to Easter; a time of insult and cruelty that was generally productive of bloodshed; and to all this the populace was urged by a sermon from the so-called Christian Bishop. Indeed, Romanists have mostly oppressed the outcast Jew, if they have had the power. The very spirit of Popery is intolerant and persecuting. During one of the crusades (wars waged by benighted Papists to gain possession of the Holy Land) the preaching of some fanatic so wrought on the passions of the multitude that seventeen thousand Jews were murdered. And, horrible to relate! a vessel was filled with Jews, and then set on fire by the crusaders. The late Dr. Southey says, "Till within the last fifty years the burning of a Jew formed the highest delight of the Portuguese." In our own country, also, they have severely suffered. Once fifteen hundred of them, including women and children, were confined in the castle at York. They were refused all quarter, and could not purchase their lives at any price; until, at last, they became frantic with despair, and killed one another. One of our kings, Henry III., in order to gain favour with his Barons, ordered seven hundred Jews to be slaughtered, their houses to be plundered, and their synagogues burnt.

But enough of what is so distressing! Yet let us not fail to observe how remarkably God's words have been thus fulfilled. Hundreds of years ago was it said of them that if they forsook the God of their fathers they should be removed into all kingdoms for their hurt; that a sword should be drawn after them; that they should find no rest for the sole of their foot; that they should not be able to stand before their enemies; that they should be spoiled evermore; that they should be left in hunger, thirst, and nakedness, and in want of all things; that a trembling heart and sorrow of mind should be their portion; that their plagues should be wonderful and great, and of long continuance; and that they should be for a sign and a wonder during many generations. (See Deut. xxviii. 15—68, &c., &c.) And all this has come to pass. Then is not the Bible divine? Could those who wrote it have foretold such things, unless God had put them into their minds?

But because their great sufferings were thus predicted, the guilt of persecuting them is not thereby lessened. Christ Jesus was "delivered by the determinate counsel and foreknowledge of God;" but still they were "*wicked* hands" by which He was crucified and slain. And we see how God has punished that wickedness. It is, then, *wrong* in any of us to insult or oppress the Jew. Even yet, the words which God spake to their ancestor, are, to a great extent, true: "I will curse him that curseth thee." Frederick, King of Prussia, though he did not believe the Bible, observed this: "No man," said he, "ever touched the Jewish nation," (that is, unkindly), "without smarting for it." Never, therefore let any of my readers join in persecuting this race, for God will be displeased with them, and an additional obstacle thus placed in the way of Israel's conversion. And if they have ever done it, by treating a Jew scornfully, or in any other way, let them at once ask forgiveness of the God of Abraham and his seed.

V.—THEIR RELIGIOUS CONDITION.

We shall now endeavour to give some idea of their *present spiritual state*: and the view of this is enough to make one sad at heart. In the Apostle's words, "Blindness is happened unto Israel: the veil is upon their hearts." If we are familiar with the New Testament, we shall remember that the Jews of Christ's day were very far from being a holy and righteous people. Some there were who waited for the consolation of Israel, and walked in the commandments and ordinances of the Lord blameless. But the greater part were far otherwise. They had the form of godliness, but denied the power thereof. They were very scrupulous about attending to the mere ceremonials of religion, but did not imbibe its real spirit, or practice its duties; they paid "tithe of mint and anise and cumin, but omitted the weightier matters of the law, judgment, mercy and faith." They put the opinions of their learned men, and what they called the oral law, before the plain Word of God, and thus "made the commandment of God of none effect." And the Lord Jesus, who "knew what was in man," called the Scribes and Pharisees,—the persons who were thought most highly of for their apparent sanctity,—"hypocrites." He declared that their boasted religious works were done to gain the applause of men, and denounced upon them some of His heaviest woes.

Now, all this might be taken as a picture

of the Jews at the present day. Their religious observances are little better than outside show; and in the midst of all they are deeply and mournfully worldly in spirit. If they only wear their talith and phylacteries, and regularly attend the synagogue, they conclude that they worship the God of their fathers, even though they may all the while be living in the known breach of His holy law. You shall see a Jew when engaged in

THE LAW.

the most worldly and sinful pursuits, if the time of prayer arrives, pause, and with folded hands hurriedly repeat the appointed form; and then resume his former occupations, apparently quite unconscious that there is any inconsistency in the whole, or that God requires a more spiritual service. The first time that I ever went to one of their synagogues, I was astounded and shocked by the utter want of reverence and devotion in nearly all present. When they had to take part in the prayers and chants, it was done

A JEWISH RABBI.

in the most careless manner; and then this being ended, while the law was read, nearly all would be formed into little groups, conversing on the news of the day, laughing together, or transacting their ordinary business.

And then, besides being very superstitious, there is another respect in which they resemble the Jews of our Lord's time, and we may add, the Papists also; namely, in putting tradition before Scripture. They say, that besides the law which God wrote on tables of stone, and that which is found in the Old Testament, he also gave to Moses another law, which was to be delivered by word of mouth to Aaron and his sons, then to the seventy elders, and last of all to the whole congregation. This was called the *oral law*, because told to each

CONVERSING ABOUT THE TALMUD.

other, and so handed down from generation to generation. At length, as it was feared that these traditions would be lost, they were committed to writing by a learned rabbi. Then commentaries were written on them; and the whole afterwards collected together, and called the Talmud, which consists of twelve as large volumes as ever you have seen. Now they attach a great deal more importance to this Talmud than to the Scriptures. The written law, they say, is water; the Talmud, wine. Hence the latter is very much studied and prized by them, most trifling and childish, or what is calculated to weaken the obligations of morality, or to lessen the authority of Scripture. For example; the most minute directions are given about the necessary actions of daily life, such as dressing and undressing, washing and wiping the face and hands, etc.; and the silliest questions are gravely discussed, as whether a man shall lift up his finger, and not his thumb in the temple. And the manner in which it often explains away the law of God is fearful. Thus the fourth commandment prohibits all servile work on the

JERUSALEM.

while God's own and blessed Word is neglected. Thus one of them writes, "If any one read much of the Scripture, he is an Epicurus, that is, a heretic, or infidel; but if he study much of the Talmud, this is meritorious." Again, "If a Jew transgresses the law of the Bible, he may hope for forgiveness; but if he transgresses the law of the Talmud he must never expect to be forgiven.

Now, what do you think is the character of the teaching of this Talmud? It is just such a book, as in our Saviour's language, makes, "the commandment of God of none effect." Nearly all of it is either what is Sabbath-day; but, according to the Talmud, "when anything is done which one man could do alone, as removing a light piece of wood, if two remove it together, neither of them will break the Sabbath, because neither of them does the work singly!" How truly, deeply sad must be the condition of a people who follow such a blind guide!

It is, however, some relief to be able to add that there are some Jews who reject this, "the traditions of the elders," at least as the rule of faith and practice, and who profess to adhere to God's written Word. The chief of these are the Karaites, or Scripturists, who

are of ancient origin; and the Mendelssohnians, who take their name from a celebrated German philosopher, and are to be found on the continent of Europe. Some Jews in London, also, have adopted these views as to the Talmud, and established a synagogue in Burton Crescent, where worship is offered of a character more spiritual than is usual among the now degenerate children of Abraham. Is not this a hopeful sign? May we not expect that when the Jews thus turn from their vain traditions and are led more seriously and humbly to read that word, the entrance of which giveth light, and which maketh wise the simple, they declares his conviction, that their present sufferings are the marks of God's displeasure against their sins; and exclaims, "O my God! I am afraid lest the Jesus whom the Christians worship be the Just One we sold for silver!" (See Amos ii. 6.) Many, too, are feeling their spiritual degradation. "Ah!" said one of them, lamenting this, "we want a Jewish Luther to come among us, and to stir us up!" Surely, "the time to favour Zion, yea, the set time," shall come ere long.

VI.—THEIR DISPERSION.

Their rejection of Christianity has been most obstinate and protracted; but when

PREACHING THE GOSPEL TO THE JEWS AT RACHEL'S TOMB, NEAR BETHLEHEM.

then shall find the way of righteousness? May God hasten the time!

In other respects, also, we may discern tokens for good. A more spiritual tone seems to be given to Jewish opinions in many quarters. Thus, in an assembly of rabbis held at Frankfort, one of them did not hesitate to say, "The hope of a political Messiah has died out among our fellow-believers; we must, therefore, put this lie out of our places of worship:" and it was resolved, by a large majority, that the petitions for the restoration of a Jewish state, and a return of the Israelites to Palestine, should be removed from the prayers offered in their synagogues. Sometimes the thought will intrude itself, that the Messiah has come already. Thus the Rabbi S. Marochan at length they yield to its claims, how illustriously will the grace of God be magnified! And the newly-converted Jews will probably exhibit a high and lofty style of Christianity—a self-denying and ardent zeal—a yearning compassion for those who still reject the Saviour, such as will awaken the holy emulation of the professing church, and make all to shine as lights in the world. Their recovery to God and His Son will be full of mercy to mankind; "the receiving of them will be life from the dead!" It will be said among the Gentiles, The Lord hath done great things for them." "So the heathen shall fear the name of the Lord, and all the Kings of the earth His Glory."

There have been in ages past, and are now in our days, many blessed earnests of this

final and happy issue. The wave-sheaf has been presented to Israel's God: there shall in due time be the ripe and abundant harvest. We cannot wonder that Jewish conversions have been comparatively few, if all circumstances be taken into the account. What a garbled and even repulsive representation of their religion has the Jew witnessed in many—alas! how often in the majority of professing Christians. In Popish countries he has seen Christianity mixed up with idolatry, which he deeply detests. Then how miserably few have been the efforts of the Christian church to bring them to a knowledge of the truth as it is in Jesus. And highest of all, as a barrier, keeping them out of that Church,—what scorn, neglect, and cruelty have they received from many who bore the name of Christ! Justly did Luther say, "I think if the Jews were kindly used and properly instructed in holy writ, many of them would become good Christians and return to their fathers, the prophets and patriarchs from whom they grow more and more estranged, by being insulted, treated with superciliousness and contempt, and absolutely not suffered to be anything. If the Apostles, who were Jews themselves, every one of them, had behaved towards us Gentiles as we Gentiles behave towards the Jews, not one Gentile would have become a Christian. Then, as the Jewish Apostles acted brotherly by us, it behoves us to act brotherly by the Jews. Whereas, worrying them as we do, how can we expect ever to do any good with them?"

VII.—CONCLUSION.

Now let the writer and his readers humbly and prayerfully inquire, "*What is our duty* towards this time-honoured and remarkable race?"

Is it not, first of all, to be kind to them. Did you ever meet a man with a heart so hard, that it could not be melted and won by kindness? I think not. And no such heart beats within a Jewish breast. Treat them tenderly and affectionately, and you have done much towards gaining a hearing for the truth. When the Rev. R. M'Cheyne and some other ministers were at Boulogne, they had an interesting interview with a Jew, during which he became much affected, "chiefly," he said, "because they manifested to him such interest and such kindness." Once or twice, on rising to go away, he could not depart, but resumed his discourse. On finally taking his leave, which he did with tears running down his face, he said, with great emphasis, "If you wish to gain a Jew, *treat him as a brother.*"

And let us do all we can to aid the efforts which are made to induce them to embrace the faith of Jesus. If we cannot engage in these ourselves, still we can pray for their success. And I can assure my dear young readers, from personal experience, that great will be the blessing which shall return into their own hearts if they thus intercede with Abraham's God for His ancient and honoured but now apostate and unbelieving people. "Pray for the peace of Jerusalem: they shall prosper that love thee."

To urge us to this kindness, effort, and prayer, let us think of our obligation to this people. What a bright roll of names does their history present! What illustrious examples of heaven-born holiness and valiant virtue we find among them? Those precious words, which are "a lamp to the feet, and a light to our path," which drop healing and balm into many of our hearts and which inspire the glorious hope of immortal life, were written, under the direction of the Holy Ghost, by men of this race. And of this nation was HE—the Man of Sorrows, who bore away our sins! Shall we not honour them? Shall we not yearn over them in their departure from God, and their consequent suffering? Shall we not ceaselessly pray until they are gathered into the Redeemer's fold?

MORE INCIDENTS OF CONVERSION.

1849.

The Conversion and Death of a Christian Jewess.

HONOURED and Very Dear Sir,—It is with the greatest pleasure and satisfaction that I am able to give you a short sketch of the latter part of the life of a daughter of Abraham, who died in the faith on the 23rd of December, 1849, from which you will perceive the mysterious dealings of a compassionate God towards sinful man, and I trust that it will not only gladden your heart, but also cheer and encourage all those who take an interest in the conversion of Israel :—

About fourteen months ago I was introduced by a friend to the family G., which consisted of an old mother, two sons, and one daughter, living in prosperity. My first visit was on a Saturday morning, when I met with the kindest reception, but, having found the sons smoking cigars, and the daughter playing music, I reproved them, saying that by so doing, according to the traditions of their fathers, they were violating the Sabbath ; they appeared displeased, and the old lady, who was at that time above seventy, assumed a look of contempt. However, by degrees we were led into a long conversation, which quite reconciled them, so that at my departure they expressed an earnest desire for me to visit them whenever in their neighbourhood, which I did at least twice a month, sometimes more frequently, occasionally meeting with great opposition from all, especially from the mother, which caused me much grief, as on many occasions she even blasphemed, upon one of which I attempted briefly to delineate to her the source of her hatred towards religion, the severe injury she had inflicted upon her offspring, and the consequent danger which awaits them in the world to come—at which she laughed heartily.

Upon another occasion she said to me, when speaking of eternity, "you are so overwhelmed with superstitions of a future prospect that you believe it to be a reality ;" in fact, she was always the chief obstacle to our conversations, so much so, that I often wished I might not find her at home, not knowing that our Heavenly Father was graciously leading her, step by step, through this thorny wilderness, to behold the gleams of His holy light, and guiding her to the bosom of that Saviour whom she then despised.

At one of my visits she was suffering from a severe cold, and although in the room with us, did not interrupt us with her usual horrid expressions. At that time the character of Jesus was traced from the manger to the cross. She seemed to listen with profound attention, and from that time, whenever I visited them, I observed unusual seriousness in her attention, and with a Bible, which she formerly disbelieved to be written by inspiration, within her reach, searching out the passages to which I referred during the conversation, without making the least remark.

On Saturday, the 18th of August, before the commencement of the month Elul, I visited them, and spent about five hours, speaking of the depravity of our nature, the impossibility of satisfying Divine justice even by the best of our works, consequently the necessity of a Saviour, which led us to contemplate the plan of redemption, the accomplishment of which was attested by the resurrection of Jesus from the dead ; during the time old Mrs. G. appeared restless, frequently leaving the room for a few minutes, and remaining absent at tea-time, after which she came in, heartily requesting me, if I could spare time, to remain with her during the absence of her children, when she requested me to give her an account of my conversion. This I did as briefly as possible, proving that it was not by power, nor by might, but by the Spirit of the Lord. She then told me that her children were by her first husband, and that her last husband was a Gentile, but regardless of the religion in which he had been brought up ; expressing her grief that her children, though well-educated, had not received instruction either in the Jewish or Christian religion. "And now," continued she, "it is too late for me to direct them ; the only thing I can do is to look for my own spiritual welfare ;" she concluded by saying, "Having been led by Divine appointment, through your instrumentality, to examine both the Old and New

Testament, I have discovered two paths, equally inviting, and am at a loss which to pursue; may I ask you to advise me which direction I shall take?" I, observing the great change with surprise, asked her if she were prepared to direct her attention to a passage of Scripture, which by Divine influence would give her more satisfactory advice than I could. She immediately took the Bible, and observing that I was about to read from the latter part of it, said, "Do you mean from the New Testament?" "Yes," I replied, "we will, by Divine teaching, consider at full length the character of the Apostle Paul, who was a Jew;" and having traced his Pharisaic character, his burning zeal for the religion of his fathers, even to the persecuting of those whom he ignorantly considered to be the enemies of God, and his miraculous conversion, I read with her the seventh chapter of Romans (in answer to her inquiry for advice), proved the impossibility of satisfying Divine justice by observing the law, though the law itself is holy, just, and good, and that we are justified only by faith in Jesus, who has procured for us an everlasting righteousness; and encouraged her to believe in Him whose ransom is absolutely sufficient to reconcile us to an offended God; she then said, with tears in her eyes, that she could hardly believe there was any remedy for her, after having lived so long, not only in neglect, but even in trespasses and sin. I, observing the spirit of true repentance, and that she greatly needed consolation, read several short passages of Divine Truth, suited to her condition, proving that the love of God, exhibited in the propitiation of Christ, is all-sufficient even for the vilest sinner, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and then offered a solemn prayer. As her children were not yet returned, I spoke to her of the power of prayer, exhorting her to imitate Cornelius, who obtained Divine guidance by the medium of humiliation and fervent prayer; she then requested me to visit them more frequently, which I could not well do, as it pleased the Almighty to afflict me with illness for several weeks.

After I was mercifully restored to health, I paid them a visit, when I immediately touched upon the subject of Christianity, and was greatly surprised, when referring to passages of both the Old and New Testament, to find that old Mrs. G. was always ready to name the particular book in which the quotation was to be found. She afterwards told me of the sufferings she endured on account of employing her whole time in the study of the Scriptures, and concluded by saying, "But what are all these sufferings compared to those which Jesus, the Redeemer of Israel, suffered for me? Oh! that I may have more faith to experience His redeeming love!"

On another occasion, after having read a portion of Scripture succeeded by a very serious conversation, she said, "Thanks be to the God of our fathers, though I feel the burden of my sins heavy, still He, by His infinite mercy, draws me to Himself with cords of love, and every day strengthens my conviction of the value of the soul, and of the inestimable price paid for its redemption. I heartily wish that I could confess Christ before men as my Redeemer, and follow Him in deed and in truth, though it should cause separation from my family, but I perceive that I am no more at liberty to choose for myself.

After a few days I visited her again, when she said, "I have no longer to make known to you any doubts; all that I have to do is, to spend my last days in prayer and self-examination, to obtain that pardon and forgiveness which the Son of God procured for those who love Him; and I trust," she concluded, "you will do the same in my behalf, that I may be stedfast in the faith and joyful through hope even to the end."

As I perceive that my statement grows too long, and to relate all the conversations which passed between us being impossible, it will suffice to gladden the hearts of the lovers of Israel to know that she made daily spiritual progress—so much so, that during her last attack of illness, on the 21st of December, I found her, though weak, yet very cheerful, and after she had calmly informed me that the medical man said she could not last many days, she said, "I could wish that my remains might be placed in some churchyard, but let them do what they like, I am satisfied that my poor and long-neglected soul is at last secure; I perceive that my release is drawing near," (at that time she was not able to speak much, except at intervals,) and after a little pause, she said, "I shall soon be at rest." When I asked her upon what her hope was founded, her reply was, "My hope is founded upon the infinite mercy of God, and upon the all-sufficient atonement of His Son."

On Saturday evening, while sitting by her, when she was suffering from severe pain, she said, in the presence of her daughter, "I am so happy that you have come once more before I depart;" and after a few minutes she continued, "I cannot express my thankfulness to our Heavenly Father for not having removed me from this world sooner, and especially for having taken from me all doubts."

She constantly asked me to pray for her that "her heart might be filled with the love of Christ; then all within her would be peace." When her daughter told her to keep herself quiet, she replied, "My resting-place is not here." After midnight, perceiving that her recollection failed, and that her mind wandered at intervals, I asked her if she were then able to think and pray. "Yes," replied she, smiling, "and also to magnify His holy name." Soon after, her sons came in and took their station by her bed; she opened her eyes, and asked where her Bible was. When it was handed to her, she said to her children, "I have left you property, but the contents of this precious book are far more valuable. Oh, that God would dispose your hearts to read these sacred pages with devotedness, and to act accordingly!" The next day, being the Lord's-day, I called in the afternoon. Upon entering the room I found that she no more recognized any one, and was informed that the above-mentioned words were the last she uttered; the same evening her soul took its flight in such a peaceful manner that those around her bed scarcely noticed that she was gone. "Let me die the death of the righteous, and let my last end be like His!"

A Jewish Lady Converted by a Little Boy, a Collector for the Society.

In a recent interview with a Christian lady, by birth a Jewess, on inquiring of her the means whereby she had been led to a saving knowledge of the Truth, she said, "Not by a Missionary, nor by a Minister, but by a little child ten years old." She continued, "Seven years ago I was with my departed husband, on one occasion, in the garden, when the servant came and said, 'A boy is at the door, and wants to speak to master himself.' He was admitted; and on Mr. E. asking the object of his coming, the poor child, not knowing that we were Jews, replied, 'I came for assistance for the poor Jews.' 'For the poor Jews!' said Mr. E., 'they are cared for by the Jewish community.' 'No,' said the child, 'it is for the purpose of sending Missionaries among them.' 'Are you a Jew?' said Mr. E. 'I wish I were!' was the little boy's reply. 'Do you love them?' 'Most dearly!' said he. 'Why,' said Mr. E., 'the Jews hate the Gentiles.' 'But if they would believe in Christ they would not hate us.' 'Would you like to become a Jew?' said Mr. E. 'I cannot become a Jew if my parents are not Jews.' 'The Jews,' said Mr. E., 'are despised and rejected by all Gentiles, and you say that you love them.' 'Christians love them,' said he, 'because they are beloved of God.' 'Beloved of God! where do you find that?' 'Have you not read that St. Paul says, "They are still beloved for the fathers' sakes?"' 'Who were their fathers?' 'Abraham and Isaac and Jacob, and all the Prophets. Christ was a Jew, and His Apostles were Jews.' 'But what has a child like you to do with them?' He replied, 'It is said that the second temple was more glorious than the first. Jesus Christ appeared there, and the first cry of "Hosanna to the Son of David" in that temple was uttered by Jewish children.' "Where is this said?' 'Oh, sir! have you not read it in the twenty-first chapter of Matthew?'

"We gave the little fellow something towards his object, and when he was gone Mr. E. said, 'Is it not a shame that Gentile children know more about us and our Scriptures than we do ourselves?'

"The next day we purchased a New Testament, that we might refer to the passages the little boy had quoted, and from that time we were searching the Word of God, and reading pious books furnished by Christian friends, until the death of Mr. E., about two years afterwards:"—since which his widow has united herself with the Society of Friends, by whom she is held in high esteem as a consistent follower of the Lord Jesus Christ.

A Hebrew Child Loving Jesus.

Visited Mr. D. As soon as I entered the room he began to speak to me in great anger. I asked what evil he saw in me? "I am sure," he said, "that it is through you my dear child died." When I heard that I was surprised and very much grieved, for the child's case was a very singular one. When I first visited his parents I noticed the earnestness and sincerity of the little fellow, who was ten years old. I took him out with me into the park, and told him the history

of Jesus. His attention to what I told him, and the effect which it made upon his mind, had given me hope that I should see him soon become a child of God. I asked him if he would like to read the history out of a book. He expressed the pleasure he should feel, and was very thankful for the present of a New Testament which I gave him. I gave him also a little hymn-book, many of the hymns in which he learnt by heart. On one occasion the father asked him whom he loved most, him or his mother. The child answered, "I love you both alike, but I love Jesus more than you." "Jesus!" said the father, "Him do you love more than me? Who has told you that?" He took his New Testament, and showed him that we ought to love Jesus more than father and mother. Mr. D. and his wife took the holy volume from the child, together with the hymn-book, and burned them both before his eyes, while the child stood by and wept. The next day I came there, and Mr. D. said that he never thought I should act so inconsistently as to speak to a child about religion. I conversed with him in order to justify my course, and gave to the child another New Testament, which he read in secret. The child was soon after taken ill, and after six days' sickness, died. I asked Mr. D. for whose sin he thought his child died? He said for his own; because the Lord saw that he was already on the boundary-line of Christianity; he first withdrew him, and then took him finally away. I read the history of the son of David, and of the son of Jeroboam, and showed him that they died for their fathers' sins. I read also the history of the son of Moses, and how the Lord sought to kill him, because his parents had not brought him into the covenant of God, and on account of which, had not Zipporah prevented it by circumcising him, the Lord would have killed him. I added that, though none can know the ways of the Lord, yet we may rest assured that He is a God of Love; and that I believed, because the Lord knew that the days of the child would be few, He caused the light of the gospel to shine upon him in the early morn of his life.

Conversion, Christian Career and Departure of Mr. Hermann Liebstein.

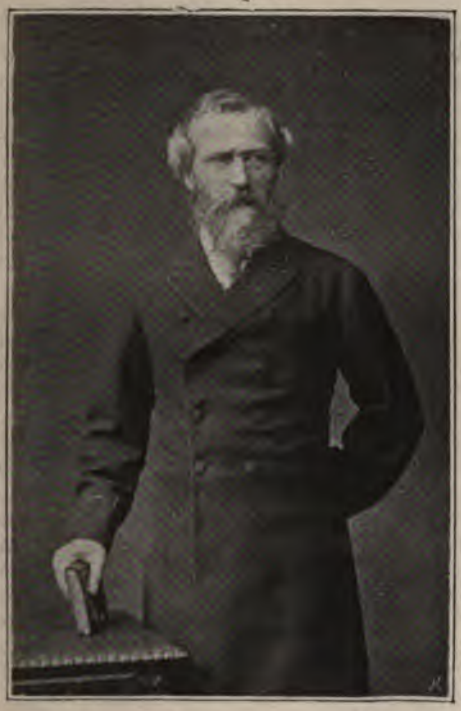
(*With Portrait.*)

Our gifted friend, Dr. Culross, who was Mr. Liebstein's beloved pastor, begins his *In Memoriam* sketch with the following interesting account of Mr. Liebstein's earliest days, and the first Christian influences which were brought to bear upon him:—

"Mr. Hermann Liebstein was born at Lemberg, in Gallicia, in the year 1829. His parents, who were in good circumstances, were enlightened orthodox Jews—his mother a woman of remarkable sweetness of spirit. As a child he received a sound Jewish education; and in his fifteenth year entered the Polytechnic, in his native town, for the study of mathematics and languages. He held a foremost place among his fellow-students throughout his course. At its close he left home to seek his fortune abroad. After some stay in Bucharest he passed, as a refugee, to Constantinople at the close of the Hungarian struggle. By this time he had thrown up the Rabbinical law, and had become a rationalistic sceptic. In Constantinople he made the acquaintance of Mr. Schafler, a missionary, who directed his attention to the Gospel. As Christianity had been represented to him hitherto, through the medium of Popery, it seemed a mere system of idolatry, from which both as a Jew and a rationalist he revolted; but he now began to see it in a new aspect. Resolved to know it at first hand, and through no man's report, he began a careful study of the New Testament, becoming more and more interested and surprised as he went on. While in this state of mind he determined to proceed to England. The captain with whom he sailed was an earnest Christian man, who put his religion into all he did. In crossing the Bay of Biscay the ship encountered one of those fearful storms which strike terror into the boldest, and all hope of seeing land was abandoned. The captain wrote a brief farewell to his wife, and other letters, sealed them up in a bottle, and made all other preparations with a calmness that deeply impressed the young Jew and showed him a new side of the Christian faith. The storm abated and all lives were saved; but the influence of those days was not in vain. The inquiry begun in Constantinople and pursued during the voyage was continued in England."

HIS BAPTISM.

Near the close of 1851 Mr. Liebstein, who had been under the instruction of Dr. Neuman, and had been led to appropriate Christ as his Messiah and Saviour by means of the fifty-third chapter of Isaiah, was baptized in Trinity Chapel. The ordinance was administered by the Rev. Dr. Edersheim. Dr.



MR. HERMANN LIEBSTEIN.

Capadose and Dr. Da Costa addressed Mr. Liebstein, who followed with a thrilling account of his conversion, which began thus :—

"Christian Friends,—I feel this to be the most important and solemn moment in the history of my life, to stand up in the presence of Almighty God, and before a large congregation, to make a public confession of my faith in the Lord Jesus. I am not ignorant that this step is exciting the disgust of unbelieving friends, wounding the heart of an aged father, and piercing the soul of a loving mother; but I am aware also that the way to glory lies between tribulation and conflict, and I joyfully take up the cross, which our Lord bore for every one that believeth, and glory that I am reckoned worthy to suffer for the name of Jesus."

Reminiscences. By Rev. Issachar Flecker.

(*With Portrait.*)

Mr. Liebstein and a Mr. Rice were led to inquire into Christianity in 1851, through the instrumentality of Dr. Schafler, the missionary in Constantinople, who procured for them free passages to England, and gave them letters of introduction to friends of Israel in London. Mr. Stalberg, a missionary to the Jews, employed by the late Mr. Hitchcock, discovered them in Palestine Place, learning to be compositors, and thought it a pity that two young men of such fine talents should waste their time there, so he recommended them to the late Rev. Ridley Herschell, who had a little Home for inquirers. Mr. Herschell received them into his Home and baptized them. Mr. Rice then went to America, and Mr. Liebstein married, and became a missionary to foreigners at Liverpool in connection with a Ladies' Committee. That he might be able to meet the Jew who said, "You are paid for doing this," he resigned, and entered a business office as a means of independent support. In the providence of God he became a barrister, and whilst he worked very hard in his profession, he worked equally hard in the study of the Word, of which he acquired a marvellous grasp, and in preaching the Gospel without fee or reward.

Mr. Liebstein and myself formed a strong friendship in early childhood, and I was much distressed when we parted at Constan-

REV. ISSACHAR FLECKER.

tinople. But he did not forget me. As soon as he was led to Christ he began to storm at me in letters begging me to come to London. But the way was not opened till about three years afterwards. He tried to get Mr. Herschell to receive me into his Home as an inquirer, but did not succeed. It caused him much distress, and one day he came to the house where I lodged, and with much pain offered to try and collect a little money, to enable me to return to Constantinople. On this I told him that as I had determined to be a Christian I would rather try and earn a living by selling matches than return. Whilst we were thus conversing in German (as I did not know English then) the lady with whom I lodged (herself in humble circumstances), who was present, saw that there was something serious the matter, but not knowing German, she knew not what it was. She, therefore, asked Mr. Liebstein, and he told her. Her reply was, "As long as we have a crust of bread Mr. Flecker shall share it with us, and he shall not go back to Constantinople." Somewhat relieved, Mr. Liebstein, after leaving me, providentially met Mr. Stalberg and poured out his heart to him. In reply Mr. Stalberg said, "Flecker, that name is known to me; send him to me." When I came to him he asked me my father's name, and when I told him he began to cry. "Why, I knew your father; he was my friend." He went at once to Mr. Hitchcock, and began to cry there. "What do you want me to do?" said Mr. Hitchcock. "I want you to help this young man whilst he is inquiring," pleaded Mr. Stalberg. Mr. Hitchcock consented generously, and by his kindness and the grace of God I was baptized and enabled to study at the Baptist College, Regent's Park. My struggles and sufferings, which were many and severe, have all worked together for my good, and I thank God for them most heartily. The only thing I am still more thankful for is, that I can look back to many tokens of approval and blessing which my loving Father was pleased to bestow upon my humble labours, both among Jews and Gentiles, as a Pastor, a Deputation, and a Missionary of the British Society.

The Editor's Tribute to Mr. Liebstein's Memory.

Our dear departed Jewish brother, Mr. Hermann Liebstein, was one of the British Society's noble spiritual sons. There are many such in England and other countries, but there are many more in the Better Land. To our dear brother the swellings of Jordan have been for ever hushed; he has gone over to the "majority," and with them he is now safely housed in the City of chrysolite splendour.

The godly life has led on to the gainful death. He is unspeakably richer and brighter since he was "lifted higher"; but, alas, the church and home at Highbury Hill are poorer and darker.

While down here our brother was a most zealous Christian worker, and one of the Christian causes which received his help was the British Society. He was always ready to assist it whenever it was in his power. When legal advice was needed, he gave it cheerfully and without fee. For years he was an active member of Committee; and many a time, as a Deputation, he gave his valuable services as freely as the sun gives his beams. These services, too, were much appreciated by the lovers of Israel in various parts of the country. Wherever he went, he made a favourable impression, and left behind him an aroma of goodness peculiarly his own. It is, therefore, not all loss when such a Christian lightgiver is taken from us. As one has said:—

> "So when a good man dies,
> For years beyond our ken,
> The light he leaves behind him lies,
> Upon the paths of men."

Our departed brother was an honest and painstaking Christian labourer. His work was never done in a slipshod manner. His published "EXPOSITORY NOTES ON THE BOOK OF REVELATION" show that he was a Spirit-taught, scholarly, and practical Biblical expositor. He was also an able and faithful preacher; an interesting and instructive lecturer; an intelligent and pleasant conversationalist; and a model Christian letter-writer. The following is an extract from a letter dated 4th February, 1880, in reply to one of ours, alluding to the departure of dear friends at Newark:—

"What a loss to our cause is the removal of our good and generous friend David Bilson! William Weightman, Mr. Harvey, Miss Readhouse and David Bilson in four years! The thought of these losses saddens me and produces a feeling of loneliness. Oh, that we could realize more fully the all-sufficiency of Divine Grace!"

The two great qualities of the column of our brother's character were *truth* and *mercy*. In the language of Longfellow, he could

"Look the whole world in the face,
For he owed not any man."

But more. That Christian column was adorned with the "lily work" of gentleness and peace. His life was an embodiment of that golden rule of action, *suaviter in modo, fortiter in re.* He was gentle in the manner, but vigorous in the deed. Tennyson's words, therefore, may appropriately be applied to him :—

"Manners are not idle, but the fruit
Of loyal nature and a noble mind."

His life was a consecrated, consistent, cheerful, Christian life. It was, and is *now*, not less but more, and evermore will be, a thing of Divine brightness, beauty, and blessedness. "Death cannot breathe upon its fadeless bloom."

Beloved Hebrew Christian brother! thou art

"Gone before
To that unknown and silent shore.
Shall we not meet, as heretofore,
Some summer morning?"

Soft and sweet the answer comes:

"Yes, *through Christ*, we shall meet again."

All holy, all true voices in the physical and spiritual universes, on earth and in heaven, unite in saying—

"Yes, *through Christ*, at the break of day,
When the shadows flee away,
We shall meet again."

A REPRESENTATIVE GROUP OF DEPARTED FRIENDS.

WILLIAM WEIGHTMAN, JOHN HARVEY, Miss READHOUSE, DAVID BILSON, & JOHN BILSON, ALL MEMBERS OF THE NEWARK AUXILIARY, WHICH WAS ESTABLISHED IN 1850.

HOW THEY FOUND PEACE.

THE following account of how David Bilson came into the possession of Christian peace and power may be taken as a typical illustration :—

David Bilson, the banker, found peace in believing, through the instrumentality of William Weightman, who was a humble working man, an intense lover of Christ and His brethren according to the flesh, a model collector and a liberal giver from 1852 until his translation to glory. Mr. Bilson had asked several Christians to guide him into the way of peace, but they had all failed. At length he came in contact with William Weightman, who had remarkable skill in dealing with the human conscience and heart. By a wonderful spiritual discernment, he at once saw Mr. Bilson's difficulty and removed it. Mr. Weightman said: "*Can you believe that God, for Christ's sake, forgives you all your sins?*"

Mr. Bilson answered, "*No; I can hope.*"

Mr. Weightman said:—"*You should believe and believe now. You cannot have the good of your dinner until you eat it. You cannot feel until you believe.*" From that moment Mr. Bilson took God at His word, accepted Christ as his own Saviour who died for him, found peace and joy, and soon became distinguished for his Christian knowledge. He had a fair acquaintance with the Hebrew Bible; and when Jews or Jewish deputations visited Newark, it was a great joy to him to read with them the Scriptures in Hebrew, and speak to them of the Messiah, as "a light to lighten the Gentiles, and the glory of His people Israel."

HUMILITY AND LIBERALITY.

All these departed friends were eminent for humility and generosity. "As the lark that soars the highest builds her nest the lowest, as the nightingale that sings the sweetest sings in the shade when all things rest, as the branches that are most laden with ripe fruit bend lowest, as the valleys are fruitful in their lowliness, and as the ship most laden sinks deepest in the water, so the holiest Christians are the humblest." A lady applied to a liberal Christian giver, on behalf of an orphan child. He requested her to draw on him for the amount needed. Full of gratitude she said, "As soon as the child is old enough, I will teach him to thank you." "Stop," he responded, "You are mistaken. We don't thank the clouds for rain. Teach the child to look higher, and to thank Him who gives both the clouds and the rain." This was the spirit which animated these noble friends in giving money and other services for Christ; this was the spirit which constrained Mr. Harvey to give most generously during his life, and to leave to us at his departure £1,000 for the extension of the work of Jewish evangelization. The names of these five departed friends and thousands like them which we cannot record here, belonging to our beloved Society, are all written in "The Lamb's Book of Life," and "will be held in everlasting remembrance."

MR. WM. WEIGHTMAN.

MR. JOHN HARVEY.

How bright these glorious spirits shine!
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

Lo! these are they from sufferings great,
Who came to realms of light,
And in the blood of Christ have washed
Those robes which shine so bright.

MISS READHOUSE.

Now, with triumphal palms, they stand
Before the throne on high,
And serve the God they love amidst
The glories of the sky.

His presence fills each heart with joy,
Tunes every voice to sing;
By day, by night, the sacred courts
With glad hosannas ring.

MR. DAVID BILSON.

MR. JOHN BILSON.

THE THIRD GROUP OF PREACHERS ON BEHALF OF THE SOCIETY.

REV. WILLIAM ARTHUR, M.A.

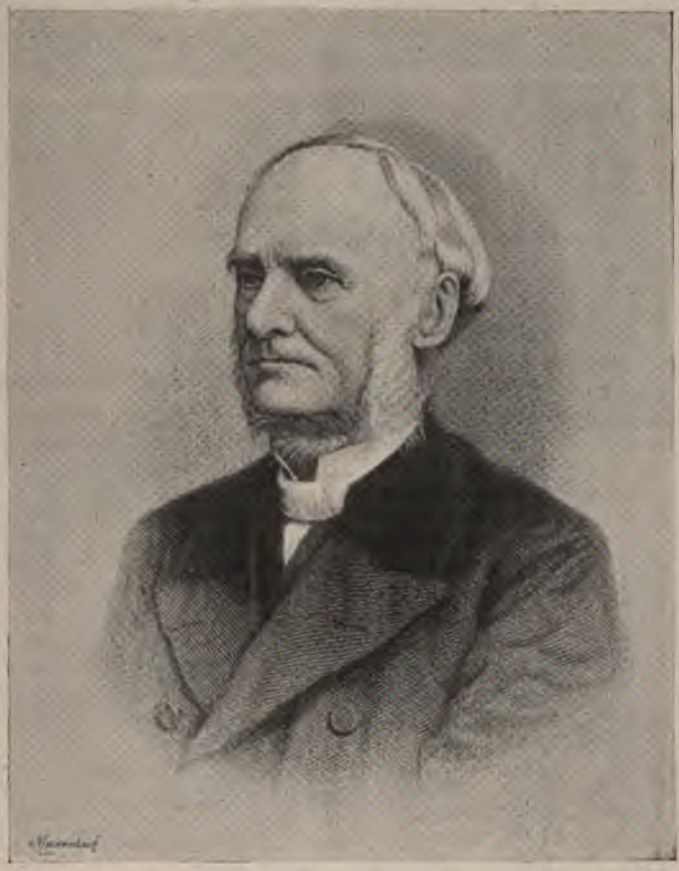
1850.

(*With Portrait.*)

WILLIAM ARTHUR was born in 1819, at Kells, in the county of Antrim, and was brought up in Connaught. He was led early to decide for Christ, and, even when a very young man, he was a faithful and effective preacher of the Gospel.

In 1839 he went to India as a missionary, and in 1841 he returned home through ill-health. He was for many years one of the Secretaries of the Wesleyan Missionary Society, and in 1866—1867 he was President of the Conference.

Mr. Arthur has distinguished himself not only as a preacher and a platform speaker but also as a writer. He is the author of "The Tongue of Fire," "The Successful Merchant," "A History of the Vatican Council," "Religion without God, and God without Religion.' "The Successful Merchant" and "The Tongue of Fire" have been very widely circulated, and have been a blessing to myriads, both old and young.



Wm Arthur

Take the following illustration as a specimen of the latter:—

"When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid: were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person: when you do so, a spark of fire shoots out towards you. If thou, then, would'st have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world, which so swiftly steals our fire away. Enter into thy closet, and shut to thy door, and there, isolated, 'before the throne,' await the baptism; then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labour, not in thine own strength, but 'with demonstration of the Spirit, and with power.'"

The last sentence of "The Tongue of Fire" runs thus:—

"And now, adorable Spirit, proceeding from the Father and the Son, descend upon all the Churches, renew the Pentecost in this our age, and baptize Thy people generally—O, baptize them again with tongues of fire! Crown this nineteenth century with a revival of 'pure and undefiled religion' greater than that of the last century, greater than that of the first, greater than any 'demonstration of the Spirit' ever yet vouchsafed to men!"

When Mr. Arthur's amanuensis, Mr. Young, had finished writing that sentence, he, filled and fired by the prayer enshrined in it, rose from his seat, seized the author by the hand, and exclaimed: "Future generations *will* bless you for these words." This prediction bids fair to be abundantly fulfilled.

MR. ARTHUR'S EARLY INTEREST IN THE SOCIETY.

Mr. Arthur was present at the Third Annual Meeting of the Society, held in 1846, and moved the fourth resolution.

On Thursday evening, the 18th of April, 1850, Mr. Arthur preached the Annual Sermon in the Weigh House Chapel. The Rev. J. P. Dobson, a valued member of Committee, began the service by reading the Scriptures, and prayer; after which Mr. Arthur delivered a lucid, impressive, and eloquent discourse on "The Call of Abraham," directing the attention of his hearers principally to:—I. The results of this call. 1. The preservation among mankind of a knowledge of the Truth. 2. The hope of the Great Messiah and Redeemer. And, 3. The maintenance among men of the means of grace. II. The interest we ought to feel in those who are the lineal descendants of Abraham—a deep spiritual interest in every child of Abraham. We are their debtors, their kindred, &c., &c. He closed by a forcible and appropriate appeal in aid of the Society's work.

At a meeting of the Board held on January 17th, 1877, Mr. Arthur was elected an honorary member of Committee; and we are glad to be able to add, that he still lives, and lends the sanction of his honoured name to our beloved Society. Long may he live, and long may his works—like a river of life—bring beauty and blessing to myriads of men.

REV. RIDLEY HERSCHELL.

1851.

On Wednesday evening, April 9th, 1851, the Rev. Ridley Herschell preached the annual sermon, on behalf of the Society, at Great Queen Street Chapel. He took for his text Jeremiah xxxi. 35—37; and Romans xi. 1, 2.

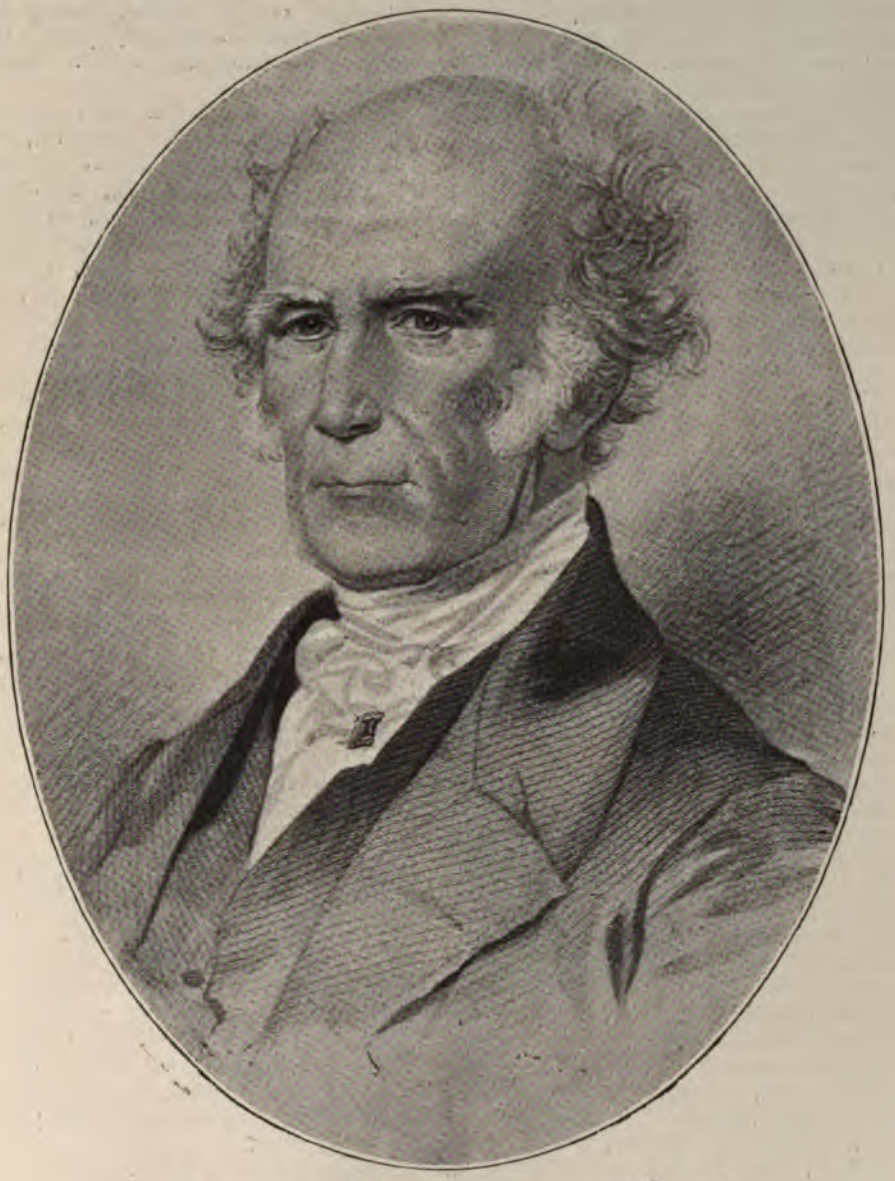
Mr. Herschell adverted to several passages of the Prophets bearing upon the subject under consideration, and concluded by an earnest and powerful appeal for the exhibition of Christian sympathy on behalf of a people once so high in the Divine favour, but now so fallen; yet a people evidently destined, in the mysterious arrangements of an all-wise Providence, to occupy no mean or unimportant position in the great work of the world's restoration to God.

REV. DR. WARDLAW, OF GLASGOW.

1852.

(With Portrait.)

The annual Sermon of the Society was preached at Bloomsbury Chapel, on Thursday evening, March 25th, 1852, by the Rev. Dr. Wardlaw, of Glasgow. The Committee



Yours very truly
Ralph Wardlaw

very gladly availed themselves of the fact of the venerable doctor's visit to Halifax, to invite him to come yet further south, and serve the Society by preaching the anniversary sermon. This duty he cheerfully and efficiently performed. The sermon, like everything which emanates from this accomplished divine, was both eloquent and forcible. His theme was "Salvation is of the Jews;" and the high claims of that people were lucidly presented, and urged upon his audience.

At a meeting of Committee held on April 15th, 1852, it was moved by the Rev. Dr. Henderson, and unanimously passed: "That the most grateful acknowledgements of the Committee be presented to the Rev. Ralph Wardlaw, D.D., for his very appropriate and valuable sermon on behalf of this Society." It was earnestly hoped that the discourse would be published. We have not been able to discover whether it was so or not, but we are delighted that we are in a position to place before our readers the following charming passage in reference to it, etc., which we found at page 459 of the "Memoirs of Dr. Wardlaw," by Dr. Alexander.

"From an early period of his ministry, Dr. Wardlaw had taken a lively interest in the conversion of the Jews; and this he maintained to the last. In March, 1852, he went up to London, to preach the annual sermon for the British Society for the Jews, taking Halifax and Burnley in his way, at both of which places he had Sabbath engagements. Before leaving home he took part in the ordination of Mr. Benjamin Weiss as a missionary to the Jews; and on this occasion a somewhat amusing incident occurred, which gave birth to the following letter. In his address, Dr. Wardlaw had avowed his belief in the restoration of the Jews to their own land, and had dwelt a little on this subject with evident interest. He was followed by the Rev. Dr. Macfarlane, of Erskine Church, who, absorbed in the meditation of his own approaching address, had not been conscious of what Dr. Wardlaw had said on this topic, and being of a different opinion, he gave utterance to a rather emphatic protest against such notions as had just been advocated. Dr. Wardlaw sat very meekly under the castigation his friend was unconsciously administering to him, and went home doubtless a little wondering in his mind at what had happened, but resolved to take it all in good part. On being informed, however, of what had taken place, Dr. Macfarlane immediately wrote to him, explaining the circumstances, and expressing his regret at the seeming disrespect with which—most unintentionally—he had treated him. The following is Dr. Wardlaw's reply:—

"To the Rev. Dr. Macfarlane.

"Garthamlock, *March 17th*, 1852.

"My dear Friend—Not the less dear, let me first of all assure you, for what has happened. I am sorry you should have thought it necessary to come to the confessional. But, since you have, I grant you full absolution—most heartily. Ha, ha, ha! O it was so droll! I should not have wanted the joke for something. It came out so thunderingly:—'Don't mind the nonsense that old man has been talking about your people's returning to their own land. No, no; nothing of the kind. Something far better than that is in promise for them,' &c.

"My dear friend, I receive your explanation with the most undoubting confidence. It was the fact of contradiction, but not the spirit of contradiction. I can quite easily understand, when you were about to speak yourself, your mind wandering for a little after what you had to say, or thinking what part of it, if any abridgement should be requisite, it would be best not to say. Your wandering only chanced at a somewhat unfortunate moment. And while I enjoy the fun myself, I can quite sympathise with your unpleasant feeling, from the impression on other people's minds who have no opportunity of hearing your explanation. But you may comfort yourself with the reflection that the point is very well known to be a disputed one—that doctors are often known to differ—and that one doctor has just as good a right to speak out his views as another.

"I congratulate myself on not having misbehaved, by laughing out in the face of the congregation. Smile I did, and with a somewhat comical expression, I daresay—ha, ha, ha! once more.

"It is now getting late. But if I let this and other notes stand till the morning—having to go into town immediately after breakfast—I may not get them written. Good night, then. Sleep in peace.

"All have joined in the laugh; and all join heartily in affectionate good wishes for Mrs. M. and yourself, and family circle. My very kind regards to an older friend, who, I was glad to hear from his son on

Tuesday night, had again rallied, and was considerably better.

"Mrs. W. and I leave for the south on either Friday or Saturday. I shall be absent for two Sabbaths.—Your attached friend, "RALPH WARDLAW."

How did this distinguished lover of the Jews die? His sufferings were inexpressibly severe. "But amid all he was calm and self-possessed, and his faith failed not. His soul was centred on the cross as the basis of his hopes, and his lively expectations ascended to the throne as the consummation of his joys. When death overtook him, and the powers of nature were fast giving way, the words that were murmured over those eloquent lips on which hundreds had delighted to hang were such as these:—'The Lamb—the Lamb slain for me—the Lamb in the midst of the throne—what a glorious prospect! I shall see and be with the Lamb.' And so he died, strong in faith and love, and with no shadow on his bright and happy spirit."

When Dr. Wardlaw died, he was within a few days of completing his seventy-fourth year. On the following Sabbath, Dr. Macfarlane, the friend of Dr. Wardlaw referred to above, and one of the oldest friends of the Society, occupied the vacant pulpit at one of the diets of worship, and paid a touching tribute to the memory of this eminent minister of the Gospel, in whose godly life and gainful death he found a grand opportunity of magnifying Christ.

FOUR OF THE SECOND BAND OF STUDENTS AND THEIR LABOURS IN THE MISSION FIELD.

MESSRS. WILKINSON, GINSBURG, SALKINSON, AND MOLLIS.

THESE four young men after they had finished their course of training, went forth from the Society's College into the Mission Field, "In the strength of the Lord, making mention of His righteousness and of His only."

THE REV. JOHN WILKINSON, LONDON.

(*With Portrait.*)

The names of John Wilkinson and C. D. Ginsburg are coupled together and described in the early Reports as each performing very ably the double duties of Missionary and Deputation.

In the fourteenth Report, presented at the Annual Meeting in 1857, the two are linked together thus:—

"The Rev. John Wilkinson and Mr. C. D. Ginsburg have pursued their mission, likewise in London and other parts, with striking instances of success, when not engaged (the former for about eight months) in forming or visiting local associations. The latter is about to occupy Liverpool, and parts adjacent, as his more permanent stations. We give an extract from the Journal of the former, as a specimen of the course adopted by these two brethren:

"'Having now, as you are aware, two spheres of labour—one, that of attempting to awaken interest in Jewish evangelization, by urging the claims of the Jews, and diffusing information respecting the work of God amongst them, in sermons, lectures, and addresses, before Christians of various evangelical denominations, both in London and in the provinces; the other, that of direct mission work among the Jews in London; I shall proceed to give some account of my labours, and the apparent success in each sphere, beginning with March 1856, and ending with February 1857.

"'Eight months out of the twelve have been employed in deputation work in the provinces, and I think it right to give you a faithful account, as far as I am able, of the state of feeling among Christians generally as to this peculiar department of Christian enterprize.

"'During the past year I have delivered 158 sermons, lectures, and addresses; several of the addresses have been given to young ladies at boarding-schools, for the purpose of enlisting their warm sympathies in our cause and not without encouraging results, both immediate and more remote. After an address to one school, the young ladies, on their own account, sent me 5s. After an address to another (belonging to the Society of Friends), the young ladies collected among themselves 15s.: and in another case, a young lady who had heard an address at school, when she left

school became an energetic Collector for our Society. Several thousands of children I have also addressed during the year, on Lord's-day afternoons, and many have been the instances in which poor children have voluntarily given their halfpennies and pennies to send the Gospel to the Jews; one instance will suffice. Our excellent Secretary at Scarborough, writing to me on the day after I left that place, says:—"You went too soon yesterday, for had you remained an hour or two longer, you would have been gratified by the call of two little girls, who brought one shilling for New Testaments, which they had collected from their schoolfellows in pence." May we not reasonably hope for very cheering results, by the blessing of God, in the course of a few years, from the efforts made to enlist the sympathies of the young?

REV. JOHN WILKINSON. [*Elliott & Fry.*

"'Amongst adult Christians, of various denominations, a healthy, scriptural interest is evidently on the increase. Those portions of Scripture which refer to the certain conversion of the Jews to the faith of Jesus; those which refer to the duty of Christians to labour and pray for that conversion; and those which refer to the influence of that conversion instrumentally upon the world, are being closely studied; the natural result of which is a deeper concern for the conversion of Israel. This has been manifested in many spirited and profitable conversations in the social circles of ministers and friends, brought together to meet the deputation from the Parent Society. How cheering the fact, that, spite of the amount of prejudice still remaining in the minds of many Christians—prejudice more or less the result of defective information, there is an interest felt and manifested in Israel's spiritual welfare, deeper and more extensive than has ever before been witnessed in the Christian church since apostolic times. This has been evinced in a variety of forms, as, for instance less difficulty in obtaining the use of chapels

to hold our meetings, the crowded gatherings at many of those meetings, especially where two or three congregations have been addressed in the same town on the Sunday previous—under such circumstances, in two or three instances, we have had present at our public meeting 800 to 1,000 persons in towns numbering not more than 10 or 12 thousand inhabitants; and also evinced by private individuals, in a very practical form after lectures—two or three instances are worthy of record. At the close of one of my lectures in Lincolnshire, a lady presented some of her jewels for the purpose of sending the Gospel to the seed of Abraham. After a lecture in one of the towns of Yorkshire, and just before leaving the place on the following morning, a Scotch servant girl came to me before breakfast, stating that she had been to three or four places to give her shilling to send the Gospel to the Jew. She gave her shilling and said, "You are welcome to that, I would gladly give more but cannot." Very recently, after a lecture in a Wesleyan Chapel in Sussex, three ladies belonging to the Society of Friends came into the vestry to express their interest in the welfare of Israel; and after a short conversation, two of them presented a sovereign each, and the third half a sovereign. According to their request, I called upon them at their hotel on the following morning and had a lengthened conversation with another friend, who also gave me a sovereign before I left. Another fact, and one which possesses some degree of interest, I will mention, though the course of conduct out of which it arose was somewhat novel; it is this: Having had my attention directed to two or three pieces of poetry, calculated to awaken and increase interest in the Jews, I committed them to memory, simply for the sake of having them in safe keeping, and occasionally quoted one or other of them in my speech or lecture, I very quickly had more requests for copies than I could find time to write out and supply, so had some printed for gratuitous distribution; but finding the expense of printing considerable and feeling at the same time that any responsibility for loss sustained ought to rest with myself, I resolved to sell them at one shilling per dozen, and to give the proceeds, if any, to the British Society. Three sums have been handed in during the year, clear of all expense, namely, £8 9s.; £2 2s. 6d.; and £7; in all £17 11s. 6d. Besides this, several dozens of "*Heralds*" have been sold not so much to increase the profits of the periodical, as to diffuse information tending to keep alive a concern for the salvation of Israel.

"'Though pleading the cause of Israel through the Provinces has been attended with a considerable amount of mental and physical strain, I have always felt happy in the work, because of its being a work deeply interesting to my Lord and Saviour, and I have frequently realized a cheering sense of my Savour's presence and smile while labouring for Him. My whole desire is,

> "To spend and to be spent for them
> Who have not yet my Saviour known."

And now as to my labours among God's ancient people themselves, I may say, I have embraced every favourable opportunity of preaching the Gospel to them while passing through provincial towns in which they reside. I have distributed a goodly number of Tracts and New Testaments, both in Hebrew and in English, and have been much pleased to witness the kindness with which they have been received, and the eagerness to become acquainted with their contents; and am fully persuaded that an extensive distribution of good Tracts, especially amongst the young, would, by God's blessing, be followed by cheering results. I have recently adopted the following course:—On Saturday, between the hours of morning and afternoon service, I go directly to the Jewish quarter, having previously filled my pockets with Tracts enclosed in envelopes, addressed, in Hebrew, "Son of Israel," and distribute them amongst young men, at the same time addressing a few plain, pointed sentences relating to the salvation of the soul. On Saturday last I pursued such a course amongst about thirty—all young men up to 20 or 25 years of age, and about an equal number of English and Germans.

Two Interesting Cases.

I.

"'Among the cases which have come under my notice during the past year, as commanding my confidence as to their sincerity, I may be permitted to mention two:—One is of a young Polish Jew, about 25 years of age. I met with him in Dalston, while walking along the road, and having had a conversation with him, during which I was very favourably impressed, invited him to my house. He came, and told me he had been in England about four years. He

told me he had deserted from the Russian service, and after having been exposed to many hardships and privations he reached this country in safety, but with very little money, and totally ignorant of the language; and that which aggravated his distress was the fact that his father is comparatively in easy, if not in affluent circumstances, as an innkeeper in Poland, and willing to assist him, but cannot do so. He has a brother in New York; that brother having learned that he had come to England sent him three pounds, and a ticket for a free passage to America. The money and the ticket were sent to the care of a Jew in Manchester, but of the kindness of his brother in America he knew nothing until informed in a letter from his father, which he received while at Bradford: he immediately went off to Manchester, obtained the money and the ticket, returned to Bradford to pay some small arrears to a German family with whom he had been staying a few days, slept there that night, expecting to leave with a light heart on the following morning, but to his great disappointment and deep sorrow, both his money and ticket were stolen from his box during the night, and, to use his own simple and touching words, he said, "I cried hard." He has written twice or three times to his brother since to tell him about it, but having received no reply, he feels sure his brother has either left New York or is dead. He then turned his attention to the business of a glazier to obtain an honest livelihood, and has had to labour hard under a delicate frame in order to accomplish it. I soon found myself in the company of one who loved the Word of God, and who possessed a considerable knowledge of the historical portions of it, but had not paid close attention to the prophecies. He sat with me two hours while I read portions of the Hebrew Scriptures, and expounded them to him, and manifested special interest in the 53rd of Isaiah. He now comes regularly for Christian instruction! and on Saturday last appeared amazingly interested in reading with me the defence of Stephen, and the conversion of Saul of Tarsus. May the God of Israel overrule the wanderings of this Son of Abraham to England, and the privations through which he has passed, for his spiritual welfare here and hereafter!

II.

"'The other case to which I refer, is, so far as I can judge, a case of decided conversion. He is a German Jew, about 28 years of age. I first met with him in the street, employed in the same calling as the one just referred to, had a friendly conversation with him, gave him tracts, and invited him to my house. He came, brought a friend with him, a youth about 18, and to both on several occasions I read and expounded the Hebrew Scriptures, in which they manifested a deep interest. The younger one left the country, but the elder still remained. However, I lost sight of him during a three months' tour in the provinces, but, to my surprise and pleasure, he entered my dwelling immediately on my return. I perceived at once that something agitated his mind, and he began to thank me for having spoken to him of the Lord Jesus Christ. He had had conversations with other Christians during my absence, and, having read the new Testament carefully, he said, "I am fully convinced of the Messiahship of Jesus; before I read the New Testament you gave me, I had not the idea that Jesus was the character described there; indeed, I thought Him an impostor, and English Christianity a sort of refined idolatry. I have been a blasphemer, but I did not know that Jesus was the Messiah, or I would not have blasphemed His name;" and, as the tears rolled quickly down his cheek, he asked, "Do you think there is any mercy for me?" I at once declared to him the glorious Truth that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him shall not perish." And further, "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him." We had prayer together on that and on subsequent occasions, while he penitently sought the mercy of God in Jesus Christ. After an absence of several months again, and fearing I had entirely lost all trace of him, I, as by accident, met with him a few weeks ago at a temperance meeting; the moment he recognized me, he sprang to me, to tell me what the Lord had done for his soul. After some conversation, it was agreed that he should take tea with me on the following evening. On the following evening he told me of all he had been called upon to suffer for Christ's sake. He said, "I have had letters from my father to persuade me back again. I have had the persuasions and the curses of the Rabbis. I have had to give a writing of divorcement to my wife, for she would no longer live with me. The Jews tempted me with money when I almost

wanted bread. However," said he, "I have left all for Christ's sake, and the God of Israel will provide." He is now in a comfortable situation, and gaining an honest livelihood. I was much pleased to hear him say, "I for a long time believed, with my head, that Jesus was the Messiah, before I felt in my heart that His precious blood had washed my sins away." We prayed together before we separated, and my soul was much refreshed, while this 'Israelite indeed' expressed, in beautiful simplicity and holy fervour, his entire reliance on the atonement made by Jesus Christ for the sins of the Jew and Gentile. Amid all discouragements, I feel resolved, prayerfully, to make more vigorous and extended efforts in this glorious work, feeling at the same time, in reference to the past, we have cause to "thank God and take courage.'"

In 1859, Mr. Wilkinson wrote:—

"During the past year, I have preached the Gospel to hundreds of Israelites in their shops and houses, and in the open streets, and have sat down with them on the stones in the Cattle-market, Copenhagen-fields, speaking to the Holland Israelites of things concerning the Kingdom of God,—have distributed many hundreds of tracts in Hebrew, German, Dutch, and English;—and several New Testaments have been welcomed at Jewish houses this year, where they were refused admission last year,—chiefly were informed that the Testament had been purchased by the pennies of *Sunday School Children,* and given as an expression of love to that people through whom Gentiles have received so many and rich blessings. The general aspects of the Mission work are very hopeful. Blasphemies, or even disrespectful expressions respecting Jesus of Nazareth, are now, I believe, less frequently heard in conversation with Jews than with unbelieving Gentiles. The New Testament is being read by the house of Israel to an extent never known before during the whole period of the Christian era. Talmudism, and even modern Judaism, is losing its hold upon large masses of Jews, specially of the young. The principles of the Gospel of our Lord Jesus Christ are permeating more or less all of Jewish society, and never before, during the period of the Society's existence, was there so much to cheer the heart, to brighten hope, to strengthen faith, and to beckon onward. A Jew—a young man—whose acquaintance I formed about three years ago, I have recently baptized in the name of the Holy Trinity, and he is walking in the fear of God, and in the comfort of the Holy Ghost. Another young man whom I met in Lincolnshire last November, has been brought to a knowledge of the Truth as it is in Jesus, has asked for Christian baptism, and I am now making arrangements for baptizing him in London (on Good Friday) prior to his emigrating with some Christian friends to New Zealand. And, oh! if the existence of the Jew has puzzled the infidel for centuries, shall not his conversion confound the sceptic of every shade, demonstrate the Truth of Divine revelation, magnify the grace of God in saving such sinners, and hold out the hope of mercy to man universal? Already a goodly number of Christian Israelites are praying the inspired prayer of David the Jew, 'God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations;' and are exercising David's faith, 'God shall bless us, and all the ends of the earth shall fear Him.'"

In reference to his Missionary engagements and deputation work, he wrote as follows in 1860:—

"I have access to 50 families and about 100 individuals. They receive me kindly, and listen for hours together while I read and explain to them portions of the Holy Scriptures. The longer I labour, the more do I perceive that the work is ever going on, and that, too, in hearts where the Missionary least expected it.

"During my deputation work, I have had many opportunities of preaching Christ to the Jew, and of sowing in his heart the good seed of the kingdom. Our Mission becomes, year by year, more encouraging.

A JEW DYING IN JESUS.

"A very interesting case of a Jew dying in Jesus, has been under my care during the last four or five months. His personal history is a marvel. Truly, in prevention and provision, the Lord's guiding hand may be seen in every step of his journey through life. The chief points in his history I have taken down in writing from his own lips, with the design to publish shortly a connected sketch. His wife is dying in one room, and he in another; his body a complete wreck, but his soul ripening for glory; indeed, scarcely any one can visit him, however deeply experienced in the things of God, but they will find themselves scholars at his bedside. There is much more of privilege than duty associated

with visits there. I administered to him the emblems of the broken body and shed blood of Jesus. His wife was an observer, though not a partaker. She saw what she had never seen before, and was greatly affected when told she could not go to heaven in her present state, for she evidently trusted in her own righteousness. Her husband wrestled all night in prayer as he lay on his bed, and God heard and answered—his wife now professes joy and peace as the result of trust in Christ alone.

"The Jew I baptized at Derby, some twelve or fifteen months ago, has recently been heavily afflicted. I visited him when supposed to be very near death, and his testimony was:—'Jesus is more precious to me now I am ill than He was when I was well.' The young Jew I baptized in London on Good Friday, and who shortly afterwards left with other Christian friends for New Zealand, is still living in the fear of God, and adorning his Christian profession. I had a letter from him recently in which he says:—'I cannot express my feelings to you. God has been very kind to me—yea, I trust He is in my heart. Thank God, I did not leave England before I found Jesus.' I could write much more that is deeply interesting, but other demands upon my time forbid. There is enough to cause devout gratitude to God for the past, and well-founded hope for the future. To God be all the praise!"

Mr. Wilkinson continued this important work in connection with the Society, until he felt it to be his duty to resign and establish the *Mildmay Mission to the Jews*, of which he still remains the honoured and able Director. The Lord spare him, his amiable and godly wife and family, the Chief of the Mildmay Mission Staff, the Rev. James Adler, who is also a spiritual son of the British Society, and all others associated with them in gathering Jewish gems for the Crown of our King.

REV. C. D. GINSBURG, LIVERPOOL.

(*With Portrait.*)

Extracts From Mr. Ginsburg's Journal.

1859.

"In reviewing my labours of the past year, I find great cause for gratitude and encouragement. Notwithstanding the serious illness with which I have been visited, and which laid me aside from my work for a considerable time, I have already been privileged to see some cheering results from the twofold work in which I have been engaged.

"My Missionary labours amongst my brethren, in this my new sphere of operation, are gradually extending and increase proportionately both the sorrows and joy of the labourer, inasmuch, as he must, like his Master, sympathize with the temporal as well as with the spiritual wants of the people; and yet, alas! too often he is unable to give with the one hand the absolute necessities of the starving body, whilst endeavouring to administer with the other the bread of life to the perishing soul.

"I shall not attempt to give you an account of the many interesting visits which itinerant Jews, passing through this large town, have paid me, and which I have paid them, as this is impossible; but I will mention (for the encouragement of those Christian friends who labour and pray for the salvation of Israel) a few individuals who reside here permanently, to whom the preaching of Christ crucified is becoming the power of God unto salvation.

"Mr. S——, the brother of our Missionary, continues to come to me for religious instruction and conversation, and I am very happy to see that he does not conceal from his Jewish brethren, with whom he lives, the progress which he makes in the Truth as it is in Jesus; but endeavours to converse with them about every discovery he makes of the connexion between the Old and New Testaments, and now and then brings me a fresh Jew. Mr. S——attends the excellent and faithful ministry of the Rev. Dr. Raffles, and often speaks to me about the sermons, which he much enjoys.

"Mr. B——is another regular inquirer. The gradual progress of the Truth upon the heart and mind of this son of Abraham is truly delightful and beyond description. His joy in discovering a fresh evidence that Jesus of Nazareth is the Messiah promised to our forefathers is at times so great, that he involuntarily exclaims in astonishment, 'How blind our Rabbins and our learned men are, not to see it!' Mr. B——has been and still is much persecuted by the Jews for his faith in Christ. His greatest sufferings, however, are from his wife, whom the Jews have set against him, and who has been excited to great bitterness by the disgrace heaped upon her child in the Jewish school, because the father goes to the missionary. Mr. B—— ——has three children, whom he is very anxious to bring up in the nurture and

admonition of the Lord; he, too, occasionally attends Dr. Raffles' ministry. If I could give you some idea of the enmity of this Jew to Christianity, when he first came to me, you would then be able to understand my unspeakable joy in seeing the saving change which the preaching of the Gospel is effecting in him. Let the friends of Israel unite with me in prayer, that he and his wife and his children may form an unbroken family at the right hand of the Saviour!

the society in Bradford, a working man came up to speak to me, and gave me a sovereign towards the loss which our excellent Missionary, Mr. Gellert, sustained; an example worthy of imitation."

RESIGNATION OF MR. GINSBURG: EXTRACT FROM THE REPORT FOR 1863.

"With the close of the year our engagement with two of the missionaries terminates. Mr. Ginsburg, whose literary attainments have

DR. GINSBURG. [*Elliott & Fry.*

"I have also been greatly encouraged in my *Deputation work*. The small interest in and the great prejudice against my Jewish brethren, I generally find are owing to the scanty knowledge which Christians have of the Jews, and of the operations of the Gospel among them. But wherever information is imparted, prejudices are removed, Christian sympathies are awakened, and Gentile Christians see, that not only is salvation *of* the Jews, but *for* the Jews.

"The other day, after a meeting held for

won for him the degree of LL.D. from the University of Glasgow, has, on account of health, withdrawn from the agency of the Society, but hopes to render gratuitous service as occasion requires, and which will always be highly appreciated. And Mr. Kessler, who has accepted an appointment by the London Missionary Society, as a Missionary to Madagascar. He will carry with him the same Gospel which he had dispensed here. He will be borne upon our hearts in prayer; and it may be that the tidings of salvation

unfolded by a Jewish messenger to the isles afar off may realize the ancient promise, and lead many to Jesus."

Dr. Ginsburg's Great Work.

1877.

THE MASSORAH.

Jewish literature is, like the Jewish people a mystery. It is an unknown land or known only to a few hardy and resolute explorers. When a few years ago an enthusiastic and accomplished Jew wrote his tale of the Talmud, it came upon the world with the surprise of a discovery. Men marvelled that such treasures should so long have lain hid. To the vast majority of Christian students, to the vast majority even of the Jews themselves, the Talmud was like a buried city—a few fragments had been dug out, but those seemed of no great value and did not invite to further research. "Let it alone," men said, "you will find nothing better there, however far you may push your search than a long series of irregular lumber-rooms tapestried with Rabbinical cobwebs." No doubt the explorer of these strange recesses did excellent service in bringing to light some curious and interesting objects, and gave fresh impulse to a neglected study. No doubt the tale was told with singular vivacity and with a picturesqueness of grouping and colour which charmed and dazzled the imagination. But sober readers withheld their assent from the writer's brilliant paradoxes, and it was manifest that the enthusiasm of a man who felt he was to the mass of men in the position of a discoverer had betrayed him into serious, if pardonable, exaggeration.

The department of Jewish literature to which we are now about to introduce our readers is of a very different kind; one that has been equally neglected, one that appeals far less powerfully to the imagination, but one in many respects of a greater importance, and the investigation of which is likely to lead to more useful and practical results. For the last 18 years another distinguished scholar, Dr. Ginsburg, has been engaged in the laborious work of collecting the materials for a critical edition of the Old Testament Scriptures. It has long been a reproach to our Biblical scholarship that so little has been done for the text of the Old Testament. The labours of Kennicott, from which so much was expected, produced nothing but disappointment; his collation of MSS., not being based on any sound principles, was practically worthless. De Rossi's was very much better, but neither he nor Kennicott troubled himself about the Massorah, without a thorough acquaintance with which no critical text can be constructed. It is to this point that Dr. Ginsburg has more particularly directed his attention, and here we may expect some valuable results; for hitherto a curious misapprehension has attached to what is familiarly known as the Massoretic text. What is the Massorah? The Word *Massorah*, or, as it ought to be written, *Massoreth*, means tradition. The text in our printed Bibles is commonly supposed to be the text as settled by a certain body of men called Massoretes, who were the custodians of this tradition. No mistake could be greater. The Massoretes were not a single body of men or a single school; the Massoreth is not a single collection of marginal glosses establishing for ever one uniform text. On the contrary, the Massoretes were learned annotators, belonging to many schools, and their marginal annotations vary considerably in different copies. The Eastern Recension differs from the Western, and the different families of MSS. belong to the latter—French, German, Italian, and Spanish, present more or less considerable variations. The critical value of these glosses consist in the fact that the labours of the Massoretes were directed to the careful enumeration of all the words and phrases of the Bible. The marginal note tells us exactly how often each particular grammatical form and each phrase occurs in the whole Bible and in the several books, and also in what sense it is employed. It is obvious then, at a glance, that no new reading could creep into a passage without being immediately detected. The scribe may make a blunder, but the Massoreth checks it; for the Massoreth is not the compilation of the scribe who copies it, but is taken from model codices of a much earlier date.

The extreme minuteness of this verbal criticism has so multiplied and has been carried to such an extent, that Elias Levita says in his work on the Massoreth, that he believes that if all the words of the Great Massoreth which he had seen in the days of his life were written down and bound up in a volume, it would exceed in bulk all the 24 books of the Bible. Only two attempts have been made to collect these scattered notes and glosses, the one in the well-known work entitled *Ochlah-ve-Ochlah*, the other in

Yakob ben Chayyim's Rabbinic Bible, published at Venice in 1526. But Dr. Ginsburg has done far more than his predecessors in the same field. With infinite pains and labour he has collected and digested this vast mass of textual criticism. For the first time the Hebrew scholar will really know what the Massoreth is. Hitherto, as we have said, it has been scattered in a number of different MSS., often written in the form of an ornamental border to the text in minute characters and with many abbreviations, and in many cases requiring not only great patience, but a wide acquaintance with the Massoretic scribes for its decipherment. Now, all these various editions of the text, all these traditional notes, will be classified and arranged under the head of the several MSS. to which they belong, in parallel columns, so that the eye will see at a glance how far the MSS. agree, the additions in one case, the deficiencies or variations in another.

There is, however, one feature of Dr. Ginsburg's to which we wish to call especial attention. It is the use he has been able to make of the Eastern or Babylonian recension of text and Massoreth for comparison with the Western. It was well known that a divergence did exist between these two recensions, and that as there was very early a different system of vocalization, as well as a difference in traditions between the Eastern and Western Jews, so there was also a difference in their MSS. of the Bible. But before the year 1840 the only record of that difference that had been preserved was the list of variations given in Yacob ben Chayyim's Bible, which was extremely defective. Now, however, a very important discovery has been made. Among the MSS. recently acquired by the Imperial Library at St. Petersburg, there is, besides a fragment of the Pentateuch, a MS. containing the whole of the later Prophets, exhibiting the Eastern recension; and as this MS. has also the Massoreth, we are enabled thereby to ascertain the Oriental reading of a large number of passages in other books of the Bible, besides those which are comprised in the MS. We thus get a recension of the text, which is very much earlier than any existing MS. of which the age is disputed.

It must always be a matter of the deepest regret that no Hebrew MS. of the Bible of any antiquity has come down to us; for on how many dark passages might light be cast if a codex were discovered even as ancient as the most ancient MSS. of the New Testament? It must always enhance our regret to reflect that Christian barbarism is, to a large extent, responsible for this calamity. The savage and unrelenting persecution of the Jews has left an indelible blot on the pages of Christian history from the beginning of the 11th century to the middle of the 16th. There is not a European nation, scarcely a European town of any magnitude the annals of which are not disgraced by the intolerable cruelties practised on this people. Popes, Fathers and Councils vied with each other in denouncing them. Edict after edict was issued against them; no insult was too coarse for them. Jew and devil were synonymous terms in the Christian vocabulary; they were outside the pale of humanity. Again and again the fury of the populace, stirred up often by renegades of their own nation, was let loose upon them; their houses were plundered, their property confiscated, their wives and children violated before their eyes. The tale of "Christian Atrocities" in those ages reads in many exact particulars like the tale of "Turkish Atrocities," with which we have all of late been familiar. Thousands of Jews were compelled to abjure their faith and to submit to baptism; thousands more were banished from the cities or countries in which they had settled; great multitudes were tortured and cruelly put to death. Their *Selicthoth* or Synagogue hymns for centuries were one great wail going up to heaven, a cry like the cry of the souls pleading beneath the altar, "Lord, how long?" a bitter lamentation, the burden of weeping and great mourning, as of Rachel weeping for her children and refusing to be comforted.

In these outbursts of religious fanaticism we know that many precious books and MSS. perished. Synagogues were plundered, burnt, razed to the ground, and the rolls of the Law torn to pieces and strewed in the streets. On the 17th of June, 1244, twenty-four cartloads of MSS. were burnt in Paris alone. "I have not a single book left," writes a French Rabbi to R. Meir of Rothenberg: "the oppressor has taken from us our treasures." Many books were thrown into wells; many were buried in the earth to conceal them from Christians. The possessor of one Codex thanks God that he and not the earth has been the means of preserving it "We are forbidden," writes Abr. ibn Ramoch, at the close of the 14th century, "to have the Torah (the Law) in our possession, and other books which they have

carried off into the churches." Another complaint that the holy books were disfigured by the ruthless hand of the Christian scribe, and many a fair parchment cut to pieces and made to serve for repairing the boots of the Nazarene. It is the persecution of Antiochus Epiphanes repeated, intensified, prolonged through centuries.

Add to all this the fact that it has been the practice of the Jews themselves to consign to oblivion all imperfect copies of their Scriptures. The Talmud enacts that if a copy of the Law have two errors in a page it shall be corrected; if three, it shall be stowed away. The act by which this is done is called the *Genizah*. By the Kararite Jews the receptacle itself in which incorrect or mutilated copies of the Bible were placed were called Genizah, but it is not so called in the Talmud. The receptacles in which all imperfect or injured MSS. of the kind are placed are called by the German Jews "Shemoth-boxes," in allusion to the name (*Shemoth*) of God, because every scrap on which that name might chance to be written, as might be the case with any leaf of the Bible, was held too sacred to be destroyed, and must, therefore, be solemnly deposited in the receptacle prepared for it. No Hebrew MS. was, therefore, preserved by the Jews merely on the ground of antiquity, and taking the circumstance into connexion with the wholesale destruction of MSS. by Christians during the Middle Ages, to which we have already referred, it can no longer appear surprising that our oldest MSS. are so comparatively late.

Thus Jews and Christians have conspired together for the destruction of these precious documents. The earliest known MS. of the Old Testament (which is in the University Library at Cambridge) only dates from the middle of the ninth century. A fragment belonging to the beginning of the same century is in the Library at St. Petersburg. The beautiful MS. of the Later Prophets in the same Library, already referred to, bears the date A.D. 916. We must not, therefore, indulge unreasonable expectations. It is scarcely probable that even Dr. Ginsburg's collations will furnish us with a *large* harvest of important textual variations. It will give us, what we never had before, a really accurate collation of all the best MSS. of the Old Testament, together with a complete view of the Massoreth of each. The work will fill four folio volumes when finished. The publication of such a work is an enterprise too great to be accomplished by any single individual unassisted. But it may be hoped that our Universities, and that Biblical scholars in this and other countries will take care that the funds requisite for its publication are forthcoming. We cordially congratulate Dr. Ginsburg on having brought his labours so nearly to their conclusion, and thank him in the name of all students of the Hebrew Bible for this most important contribution to the formation of a critical text of the Old Testament.—*Times.*

THE MASSORAH SENT TO VIENNA BY A QUEEN'S MESSENGER.

Lord Salisbury forwarded the MS. of Dr. Ginsburg's edition of the "Massorah" by a Queen's Messenger to Vienna. As the MS. filled nine folio volumes, the author could not carry it with him in a railway carriage, nor did he dare to risk sending it as ordinary luggage, and, had not the Foreign Secretary assisted him, it is difficult to see how the *magnum opus* would have got to its destination. The Orientalists of Vienna were much pleased at the printing being confided to an Austrian house, and it was certainly not creditable to Bible-loving England that a foreign firm should be able to print the work much more rapidly and cheaply than any English printing-office. Dr. Ginsburg has compiled in the course of his labours four concordances to the Massorah, one of proper names, one of particles, one of ἅπαξ λεγόμενα which is, in part, double, there being a list arranged according to initial letters, and another arranged according to final letters, and one of proper names.

MR. SALKINSON'S CONNECTION WITH THE MASSORAH.

Mr. Salkinson has told us, in the subjoined statement, how he was led to help Dr. Ginsburg in the publication of his great work:—

"In September, 1878, Dr. Ginsburg came to Vienna to receive estimates for the printing of his work, and it was at the end of that month that he accepted Mr. Brög's estimate, and arranged to let this gentleman print the Massorah. Dr. Ginsburg, who had for years been engaged on this gigantic work, suffered then from ill-health and sleepless nights, arising from an overwrought brain. Under these circumstances it was but natural for me to offer my old friend whatever help lay in my power in connection

with the printing of this Biblical work, and I accordingly proffered him my assistance. Before, however, any arrangement could be made for it, and before I even knew how I could help him, I thought it my duty to ask the Committee about it. Accordingly, in the first week of October, 1878, *i.e.*, six weeks before I commenced checking the revises, I wrote to the Secretary of the Society, and October the 10th, nearly five weeks before I did anything to the proofs, I received the following reply:—

LETTER OF THE SECRETARY.

British Society for the Propagation of the Gospel among the Jews.
96, Great Russell St., Bloomsbury Sq.,
London, W.C., Oct. 10th, 1878.

My dear Mr. Salkinson,—

Your very kind letter has just arrived. It is very noble of you to render Dr. Ginsburg all the assistance you can. I therefore say to you, as the friend of both, and as the Secretary of the British Society, by all means do so.

I only wish I had some one like yourself to do me a like favour. I have been engaged upon a work on δικαιοσύνη θεοῦ, which I regard as the very core of the Bible, as the brilliant point of the Gem of Divine Revelation. I hope I shall be able to publish it by and by, and that I may have such help as you are about to give to our learned brother Dr. Ginsburg.

I cannot tell you what pleasure it would have given me to have enjoyed your hospitality, and heard the New Testament illustrated from the Midrash by Mr. Friedmann. May he soon be won for Christ!

Very cordially yours,
(Signed) J. DUNLOP.

REV. ISAAC SALKINSON.

(*With Portrait.*)

Isaac E. Salkinson was born in Wilna. His parents were strictly orthodox, and wished him to become a rabbi. He was very early and carefully instructed, so that at the age of four he was able to read the Hebrew Bible. When still a child he lost his father, and seven years after his mother. Then he decided to go to America to pursue his studies there under a celebrated rabbi. Provided with letters of recommendation, and in the hope of ultimately reaching the United States, he proceeded to London, which became to him for ever sacred and memorable as the place of his spiritual birth. There he met some of the agents of the London Missionary Society, from whom he received a New Testament and Christian instruction. By these means he was led to Christ, and then to confess his faith in Him by baptism.

Brief Autobiographical Sketch of his Life and Labours from 1849 to 1879.

In 1849 I entered the British Society's College as student, where I remained the prescribed term of four years. When I finished my College curriculum the Committee did not employ me because of some doctrinal views which I then entertained. After spending about eight months with the late Rev. W. Yonge, brother of Mr. George Yonge, the first Secretary, and having had interviews with the Rev. Dr. Angus, by which the difference of the doctrinal views had been properly settled, I became Jewish Missionary, first of the Jewish Society in Scotland, called "The Friend of Israel," which was soon incorporated into the United Presbyterian Church. I was then their Missionary, and at the same time attended as student the Divinity Hall in Edinburgh, till 1859, when I was ordained in the Rev. Dr. Robson's Church, Glasgow, as a Presbyterian minister.

In 1862 I retired in consequence of family affliction till 1864, when I resumed again my connection with the British Society by the advice of the United Presbyterians. From that time until now I have tried to discharge my duty according to the best of my ability.

My Missionary work consists in personal intercourse with my brethren, in corresponding with them, and especially in writing treatises in Hebrew on their behalf.

When for the first time in my life I read the New Testament—it was a Hebrew version—I felt then how great a necessity there is for a version in idiomatic Hebrew.

As soon, therefore, as I acquired a knowledge of reading the New Testament in its original Greek, I translated the Epistle to the Romans, which was published in 1853. It was my first attempt in the art of translation. I, however, found that to acquire the art of translating properly requires long and tedious practice. The Jews, in every generation, have produced great Hebrew writers, but very seldom any good translators.

I, therefore, set my heart to practice and translate classical pieces into Hebrew. My fellow students in the Divinity Hall of the United Presbyterian Church commissioned me to make a Hebrew version of the "Philosophy of the Plan of Salvation." This I accomplished successfully, and it was published in 1858. It has ever since been considerably circulated among my brethren by almost all the Jewish Missionary Societies. Dr. Ginsburg, who presented me with Milton's "Paradise Lost," strongly urged me to translate it, because he thought that the Jews, who love the Hebrew language, would read this classical Christian work, though they would refuse to read an ordinary Christian religious book. I made the attempt with the first book in 1861, and was greatly encouraged in this task by Hebrew critics. One Jewish reviewer said, "In the poetical world Milton will not be ashamed of the Hebrew Version, but my pious Jewish parents in the other world will be ashamed of their son on account of his Christian poetry." My very dear friend, the lamented Rev. Dr. Eadie, of Glasgow, said to me, "Go, finish the whole of 'Paradise Lost,' and sound the praise of the Son of God among the people of Israel, and you will be praised here and hereafter." I accomplished the work, which I dedicated to Dr. Ginsburg, who started the translation, greatly encouraged me to execute it, and materially assisted its publication in 1870. Under peculiar circumstances, I was induced to translate, in my hours of recreation, "Othello," and "Romeo and Juliet." The former was published in 1872, and the latter was kept in MS. till 1877. Tiedge's "Urania," a Christian poetical book, which is highly valued by the Jewish people, I translated and published in 1877, with a letter instead of a preface, addressed to the Rev. Dr. Jellinek, of Vienna, at whose special request I undertook the work, taking occasion to set forth Christ as the Saviour of the Jews, in this epistle.

REV. ISAAC SALKINSON.

ENGAGED BY THE COMMITTEE IN 1877 TO TRANSLATE THE NEW TESTAMENT INTO HEBREW.

In the same year (1877) the British Society's Committee engaged me to make a new Hebrew version of the New Testament. I undertook the work with delight, the more so since many learned Jews repeatedly expressed to me their astonishment that I had not undertaken it long ago. The Epistles, which form the most difficult part of translation, I have nearly finished. When the work is accomplished and published, it will be seen that my labours as a Jewish missionary have not been in vain in the Lord.

Mr. Salkinson's Hebrew Version of "The Philosophy of the Plan of Salvation."

I.

A BRIEF ACCOUNT OF THE BOOK.

The genesis and genius of this remarkable book may be gathered from the following passages and points of thought.

The circumstances which gave rise to the work may best be given in the author's own words: "During some years of the writer's active life he was a sceptic. He had a friend, who has since been known as a lawyer and a legislator, who was also sceptical in his opinions. We were both conversant with the ordinary evidences of Christianity; but none of them convinced our mind of the Divine origin of the Christian religion." This led the author "to search for other evidence," and in this search he claims to have struck out a track of his own. The argument he has here elaborated satisfied his own mind, and the minds of several of his sceptical friends. It is particularly interesting to us, as being founded on the connexion of Christianity with the Jewish religion, especially the Levitical and Prophetical economies.

The writer undertakes to show that, in harmony with the conditions in which the human race was universally found to exist, it was impossible that a Divine revelation should be successfully communicated in any other way than that in which Jehovah communicated the true religion to the Jews. He points out forcibly some of the difficulties which were in the way of true religious knowledge. The knowledge of the true God had been corrupted, and men had universally fallen into the most abominable and debasing idolatry. It would therefore be extremely difficult to restore the knowledge and worship of the *one true* God. In order to do this it was necessary to separate one people from the world of idolaters, and to keep them perfectly distinct. For this purpose the Israelites were chosen, and were gradually educated in the knowledge and worship of the true God. The author well describes the means employed to unite them in indissoluble union; and he adds:

"How firmly did these providences weave into one web the sympathies and views of the Jewish people! It is a fact, which is the miracle of history, and the wonder of the world, that the ties which unite this people seem to be indissoluble; while other nations have risen, and reigned, and fallen; while the ties which have united them have been sundered, and their fragments lost amidst earth's teeming population; the stock of Abraham endures like an incorruptible monument of gold, undestroyed by the attrition of the waves of time, which dashed in pieces and washed away other nations, whose origin was but yesterday compared with this ancient and wonderful people."

During the whole existence of the Jewish nation in their own land, we see the *development* of the true religion. By the system of Moses they were weaned from idolatry, and then succeeded a higher and more spiritual development by their inspired poets and prophets. It is remarkable that in the Jewish system there was always provision made for further development; and those who, under God, administered that system always foretold it. Moses hinted at this, in no obscure way, when he said, "The Lord thy God shall raise up unto thee a prophet like unto me; unto Him ye shall hearken." The claims and aims of Christ, combined with His character and conduct of life, render it absolutely certain that He was that Prophet and no impostor.

"If an impostor wished to pass himself upon the Jews as their Messiah, he must have assumed that character, and conformed to that conduct which *he knew they expected* in their Messiah. For an impostor to assume a different character from that which he knew the nation expected their Messiah to bear, would have been to use means to frustrate his own plans—(which would be impossible—for man cannot have a governing desire for the attainment of an end, and at the same time use means which he knows will frustrate the accomplishment of his own object.) An *impostor*, therefore, in the state of expectancy which existed at that

time in Judæa, could not do otherwise than *conform himself* to the character which the nation were expecting their Messiah would possess."

It is most remarkable that, while the system of religion instituted amongst the Jews was, in its existing form, exclusive and local, there yet prevailed amongst them the expectation that it would become universal. God was, indeed, rearing up amongst them a system of universal religion. He promised them the Messiah, who should extend the influence of the Jewish system over all nations. This is now actually being accomplished; and well may the Jew exult in seeing that his faith is evidently advancing towards universal dominion. But we would ask, does not this establish the Divine origin of that *form* of the Jewish faith which now promises to become universal? Does it not prove that Christianity is really the development and fulfilment of Judaism? It is a contradiction in terms to suppose that Judaism in its exclusive form can be universal. It must develop free and comprehensive tendencies. These we discover in Christianity. The Messiah offers to all a spiritual deliverance, of which the deliverance out of Egypt was but the type. He has accomplished a real and effectual atonement, of which the ancient sacrifices were but the prophetic symbols. He has set up the true temple of God, since through his intercession the Spirit descends, and dwells in the souls of all believers. We trace the rise of all these great principles to the Jewish system; and we maintain that they are no other than the same as existed then in a germinal state. There has been but one God revealed to men; one atonement made; one way of communicn with the Eternal Spirit disclosed. "God, who in time past spoke to the fathers by the prophets, hath in these last days spoken to us by His Son."

It is the imperishable glory of the Jewish people that they have been chosen to be instrumental in revealing and spreading the one universal religion.

In this cause, their history, their language and literature, and their institutions have been employed. And now, in its extension and triumph, ought they not to become a nation of apostles?

II.

MR. SALKINSON'S TRANSLATION.

Mr. Salkinson's admirable translation of the book into the Hebrew language is dedicated "to the People of Jeshuron, in the Empire of Russia; and, as an inheritance, to the Congregation of Jacob, in the land of Poland, by Two Hundred Theological Students of the United Presbyterian Seminary in Edinburgh, as a memorial and token of love between Gentile brethren and the Children of Israel."

The following notice of the Translation is from the pen of the Rev. Principal Davidson, who was the tutor, friend, and inspirer of Mr. Salkinson when he was a student in the Society's Jewish Mission College.

סוד הישועה *Sod ha-yeshua.*

This is a translation into the Hebrew of a little 8vo. volume entitled "Philosophy of the Plan of Salvation," by an American citizen. Any Christian who has read the original must be persuaded of its utility and peculiar adaptation for circulation among the unbelieving, especially in our own day, when scepticism is so awfully on the increase. Philosophy has a peculiar attraction for the sceptic, as his system is professedly based upon it; and this work, while it suits his predilection, is calculated to lead him, by incontrovertible reasoning and undeniable facts to the conclusion that, not only is there a revelation given to man, but also that the procedure of its manifestation to the world, as stated in the Bible, is the only suitable one to the constitution of mankind.

For circulation among the Jews, this work is invaluable on many accounts. First, because the venom of infidelity and scepticism is also becoming diffused among them to a very fearful extent; secondly, because the striking elucidations of the suitability of the law, as a *spiritual* law, as given here, while they must alight like a sweet ointment upon the soul of the orthodox Jew, imperceptibly furnish weight, and this to a much higher degree, for the suitability of the *purely spiritual* Gospel of Christ; and lastly, because the author does not address himself to any particular party, as is the case in tracts written specially for the Jews, and his work is likely to be read by them with much less prejudice than when they feel themselves exposed as the special mark for the odium of unbelief.

As to the Hebrew translation, one would be inclined to judge of it from Mr. Salkinson's much-approved Hebrew translation of the Epistle to the Romans; but this would hardly be correct. "The Philosophy of the

Plan of Salvation" is really what it professes to be, the subject of salvation being treated in a *philosophical* manner. The mere knowledge of the pure Hebrew, as handed down to us in the Old Testament and the Mishna, would not constitute competency for the translation of such a work, as it would require besides a thorough acquaintance with the phraseology of philosophy, viz., with such conventional words and terms as the Jewish scholars have coined and introduced into their translations of the Greek philosophers, especially Plato, Aristotle, and others. In this difficult task Mr. S. has fully proved his competency, and has so admirably succeeded, that, from the lucidness of phraseology and smoothness of style, one would be inclined to regard this volume rather as an original than a mere translation. Mr. S. is justly deserving of the grateful encouragement of the spiritual friends of Israel; and while praying for a blessing to accompany the distribution of his work and his own personal labour among his brethren according to the flesh, we can but wish that he may feel induced to serve his generation by an additional production of many more of the like useful works.

Mr. Salkinson's Translation of Milton's "Paradise Lost" Into the Hebrew Language.

וינרש את האדם

Our readers may obtain a true idea of the trend and tone of this admirable translation from the following notices written by two clergymen eminent alike for Christian culture and grace.

I.

THE REV. J. R. LUMBY, D.D.,
Norrisian Professor of Divinity, Cambridge.

"4 July, 1879.

"National Club, Whitehall Gardens, S.W.

"I have looked over with some care several long passages of Mr. Salkinson's translation of Milton's 'Paradise Lost' into Hebrew, and have been astonished with the closeness of the version which he has made and the wonderful power which is everywhere shown in it, of clothing the sense of the English in the diction borrowed almost entirely from the Hebrew Scriptures.

"With the purpose of testing the fidelity of Mr. Salkinson's version in those parts of the poem which speak expressly of the Divinity and Office of our Saviour, I selected the Third Book for special examination, and I would particularly call attention to the solemn address made in that Book (lines 274-353) by the Father to the Son. In that speech Christ is spoken of as 'the only peace found out for mankind under wrath;' as 'made flesh of Virgin seed;' as 'rising from the dead and raising His brethren with Him;' 'ransoned with His own dear life;' as 'both God and Man, Son of both God and Man, anointed universal King.' It is said of Him, 'All knees to Thee shall bow in heaven or earth.' And again, 'Thou shalt judge bad men and angels, they arraigned shall sink beneath Thy sentence.' And closing the speech God saith, 'All ye gods adore Him who to compass all this dies, adore the Son and honour Him as Me.'

"Of this magnificent speech, Mr. Salkinson's Hebrew version commences on p. 75, and ends at the top of p. 78. To re-translate it would be to produce the entire substance, and in many cases the precise words (for Milton's language is very biblical) of the English poet. In view of the objection which has been raised against this work, and which is utterly without foundation, it may be pointed out that the translator has used for 'Anointed' in the description of Christ, the very word 'Messiah,' which the Jews refuse to apply to our Saviour. And in the whole passage he has produced a version which sets forth Christian teaching almost as definitely as does the Apostles' Creed. "J. RAWSON LUMBY."

II.

THE VERY REV. THE DEAN OF PETERBOROUGH.

"I have examined many portions of the translation, and especially those in which there is a reference to the Divinity of the Messiah, and I have no hesitation in saying that the translator has rendered the work faithfully. I think he has shown considerable skill in triumphing over the difficulty of an adequate rendering of Milton's theological expressions.

(Signed) "J. J. STEWART PEROWNE."

The value of Mr. Salkinson's versions of "The Philosophy of the Plan of Salvation" and Milton's "Paradise Lost," in preparing the Jewish mind for the reception of the Hebrew New Testament and the appropriation of Christ, its Alpha and Omega, as the Divinely appointed and well qualified Saviour alike of Jew and Gentile, is beyond calculation.

A selection from Mr. Salkinson's Letters regarding Vienna as his chief Mission sphere, and his Hebrew New Testament.

MR. SALKINSON, MISSIONARY IN VIENNA.

At the beginning of 1876, Mr. Salkinson removed from Pressburg to Vienna, where he preached the Gospel to the Jews, and prepared his immortal work, the Hebrew New Testament.

HIS DESCRIPTION OF VIENNA AS A MISSION FIELD.

The first authentic record of the Jews in Vienna is in 1156. From that date pages written with blood may be read of the injustice and cruelty suffered from the Crusaders, the populace, the State; but especially from the Church. Often the debts owed by Gentiles were cancelled, the goods of the Jews confiscated wholesale, and frequently the poor banished from the country, and the rich imprisoned or murdered and their riches taken away. An example, in 1421, under Albrecht V., Duke of Austria, may be given: A rich Jew, named Israel, living in Enns, was accused of having bought some consecrated host from the wife of the beadle of St. Lorenz, for the purpose of defiling it, and making a mockery on Easter Day. To punish this sacrilege Duke Albrecht, on 12th March, 1421, exiled the poorer Jews and imprisoned the rich, but offering to spare their life if they professed the Christian religion. The Jews spurned with disdain such an offer of mercy, and gave their necks to the messengers of death. Accordingly 110 Jews, of both sexes, including the rich Israel, were burned in one fire in the public market place, and smaller numbers in other places. The wife of Israel strangled herself in prison with her veil. Their goods were confiscated; their houses given to their most active persecutors, and their Synagogue pulled down to supply materials for a new University.

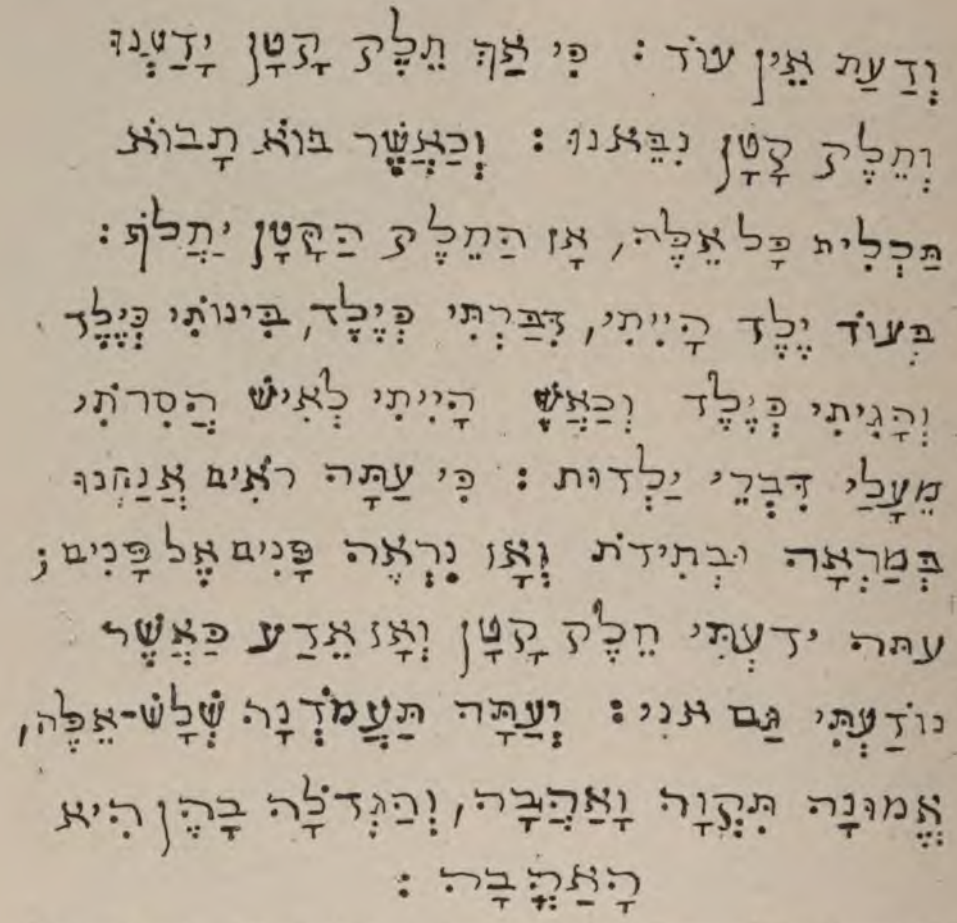
VIENNA.

Again, in 1669, Leopold, the Apostolic King and Emperor, killed many Jews, expelled the others, and changed the name of the Jewish district of Vienna into Leopoldstadt, thus commemorating this shameful act.

The times, however, are now changed. Vienna, one of the most splendid cities of the world, contains 70,000 Jewish inhabitants, in a population of somewhat over a million. Since Austria was defeated by Prussia, in 1866, and became constitutional, the Jewish

The first Ep to the Corinthians
Chap xiii

1 אִם בִּשְׂפַת אֲנָשִׁים, וּמַלְאָכִים אֲדַבֵּר, וְאַהֲבָה
אֵין בִּי, אֶהְיֶה נְחֹשֶׁת הֹמָיָה אֲנִי, אוֹ צֶלְצַל תָּרוּעָה:
2 וְאִם נְבוּאָה בִּי וְכָל רָז אֲנִי מֵבִין וְכָל דָּעַת; וְאִם
אֶמּוּנָה כָּלָה לִי הִיא, לְהַעְתִּיק הָרִים מִמְּקוֹמָם
3 וְאַהֲבָה אֵין בִּי, אֲנִי אָז פָּאָיִן: אִם אַפְגִּר כָּל
הוֹנִי לָרְעֵבִים וְאֶת בְּשָׂרִי אֶתֵּן לְמַאֲכֹלֶת אֵשׁ
4 וְאַהֲבָה אֵין בִּי, לֹא יוֹעִיל לִי מְאוּמָה: הָאַהֲבָה
תַּאֲרִיךְ אָף וּמֵלֵאָה חֶמְלָה, הָאַהֲבָה לֹא תְקַנֵּא,
5 הָאַהֲבָה לֹא תִתְנַשֵּׂא וְלֹא תִלְבַּשׁ גֵּאוּת: לֹא
יִמְצָא בָהּ עֶרְוַת דָּבָר וְלֹא תְבַקֵּשׁ אֶת אֲשֶׁר לָהּ
6 לֹא תִתְקַצֶּף וְלֹא תַחְרִשׁ רָעָה: לֹא תָשִׂישׂ
7 בְּעַוְלָתָה, כִּי אִם מְשׂוֹשָׂה עֲלֵי אֱמֶת: כָּל-דָּבָר
תִּשָּׂא, כָּל-דָּבָר תַּאֲמִין, כָּל-דָּבָר תְּקַוֶּה וְכָל-
8 דָּבָר תִּשָּׂה שְׂכְמָהּ לִסְבֹּל: הָאַהֲבָה לֹא תָּחֵל
לָנֶצַח, אַף כִּי תִּכְלֶינָה נְבוּאוֹת וּלְשׁוֹנוֹת תִּפָּחֵדְנָה



influence has risen. The bank, the exchange, and the press are largely in their hands; statesmen, poets, and authors may be found amongst them, and as all creeds are governed by one law, it may be said, they all live peaceably with one another.

I am led to compare Vienna, not as a field where one can scatter the seed of the Gospel broadcast, but rather to a place covered with bricks and stones, in which no seed can spring up, with the exception of here and there a patch of ground in which a flower or tree is reared. I thank God that such patches of ground I have found here, where I have planted and watered, and hopefully look up for an increase. I have a long list of names of all sorts of persons who formerly hated the very name of the Christian religion, and are now thus far reconciled as to form their estimate of the Lord Jesus, not by Talmudical sentiment or national prejudice, but by His own words. The New Testament has become their own book no longer defiling the man that toucheth it.

SPECIMEN OF THE HEBREW NEW TESTAMENT.

The above is a facsimile of the first specimen of the Hebrew New Testament sent by Mr. Salkinson to the Secretary.

A FEW EXTRACTS FROM HIS LETTERS.

VIENNA, *Decr.* 10*th*, 1881.

MY DEAR MR. DUNLOP,—One central place of my intercourse with the Jews is the Temple Library in Leopoldstadt. There is the learned and friendly librarian, besides a Rabbinical teacher with his students who study there for the Rabbinical profession. It is, moreover, the resort of literary strangers, and in winter time six lectures are delivered weekly in the evenings. The lectures this winter are (1) on the Talmud, (2) on

the Midrash, and (3) on the Bible (Old Testament). I generally attend the latter two, because they answer better for my purpose on account of the Messianic question which comes up now and then. One evening a rationalistic lecturer spoke to this effect: "When Israel of old were at the brink of ruin, when they were at the point of losing their land and liberty, and go into captivity and slavery, the old Prophets, to keep up and sustain the national spirit saw, and communicated to the people, marvellous visions of a future deliverer. This was repeatedly manifested during the first Temple as well as the second, and since then, whenever oppression and persecution threaten to overwhelm them, the consolation of a Messiah is at hand. So now the Russian Jews at the present day begin to pant after a Messiah and sigh for Jerusalem." Two Russian Jews were present who had read my tract, one of them said pretty loud, "There is the difference betwixt the Russian and the Austrian Jews." And the other answered "Not so, the Austrian Missionary." (Sensation and laughter.) Since that day, these two Jews have called on me several times, they seem well disposed to listen to the Word of God.

READING THE MS. WITH A YOUNG DOCTOR.

There is a young doctor from Russia who is to practise here for a term of two years. He is a good Hebraist and comes to me every day when we read the manuscript of my version of the New Testament. In this way we get mutual profit, the version is improved by criticism and the young doctor, by handling the Word of Life, is more and more drawn to our Saviour. Let me here say with respect to the version, it is finished from the Epistle to the Romans to the book of Revelation. This is my principal work on the New Testament. As to the Gospels and Acts of the Apostles, there will be no difficulty, they can be accomplished in a short time. If you have good advice to give me how the version should be published I shall feel greatly thankful to you. It is a work which will survive me and you and will speak to Israel of a Crucified Saviour when you and I are no more in this world.

Yours cordially, I. E. SALKINSON.

VIENNA, *April*, 1882.

MY DEAR MR. DUNLOP,—In answer to your inquiry whether I have any special facts to communicate, let me give you an account of what the Lord permitted me to witness on Sunday, March 12th. It is only the case of a single individual, yet it is a singular one, and my long cherished and prayerful desire has been fully gratified.

The individual I refer to is a young friend from Breslau.

HIS DECISION.

He continued to read the New Testament I had given him, attend Church, and be my guest at dinner every Sunday, and then privately he read with me the Gospel of St. John. On Sunday, the 12th, we read the most solemn chapter of the book, that is the 17th. I always felt whenever I was with him, that he was already one with us in Christ, and the more so on the 12th, while expounding to him the verse, "Neither pray I for these alone, but for them also who shall believe on Me through their word." Up to that time, I did not utter a word about baptism. In the evening I took him to the Annual Meeting of the "Young Men's Christian Association," to which I had been invited. Dr. H. von Tardy was one of the speakers; his subject was, how Elisha at the supplication of the men of Jericho healed the water and the City with the new cruse of salt. He then described how pleasant the imperial city of Vienna is for situation, and how its spiritual water is naught and its ground barren. And as the men of Jericho applied to Elisha so must we do to our Prophet who will cure this city with a new cruse of salt, *i.e.*, the "Young Men's Christian Association." The whole speech of my Bohemian friend, Von Tardy, was characterized by great beauty and force. My young *protégè*, who had never heard before of a "Young Men's Christian Association," was much moved, and as soon as we left, told me of his great desire to become a member. I said the members are required to be Christians. He then asked if I would baptize him and help him to become Christian salt at Vienna.

He left it to me to arrange the day and the place, when and where he would openly confess Christ.

Let me here add, with all my long experience I cannot rely upon my own judgment respecting Jewish character, because there is an innate partiality in me, but I look upon my wife as a great authority in this matter, and she said to me more than once, she had never seen a young man more honest, modest, and gentle than he.

HIS BAPTISM.

On the evening of Palm Sunday our young friend, Max Frankel, of Breslau, confessed Christ openly by the rite of baptism, and was entered as a member of the Reformed church, under the pastoral care of Dr. Witz.

We attended morning service together, then after our repast we re-engaged in devotional exercises preparatory to the solemn rite. At 5 p.m., there was a second service, at the close of which Dr. Witz, according to the custom of his church, offered prayer, and then delivered a most solemn address to the candidate. After this he read the usual Apostolic Articles of Faith, and asked the candidate, "Do you conscientiously submit to and believe in these Articles?" to which he responded, "Ja," (Yes). Then followed the baptism in the name of God the Father, Son, and Holy Ghost. The whole ceremony was simple and yet stirring; we felt that a living and loving member of the stock of Abraham, had been added to the host of the great King of the Jews; and we all prayed in the words of the pious Von Tardy, that our recruit may be to the young men of Vienna, what Elisha's new cruse of salt was to the barren land of Jericho.

I have every reason to hope that our prayers on his behalf have been accepted. He is industrious and gets his bread by the work of his hand; his parents long ago went to their rest; his eldest brother is a pious convert living in Australia; in Breslau he has only one cousin, to whom he wrote that he was going to be baptized. He has relatives at Berlin and other places but he does not correspond with them. I trust, therefore, that he will not suffer persecution from them; that he will be permitted to serve Christ in peace.

HEBREW NEW TESTAMENT.

My Hebrew Version of the New Testament is now ready for publication. Hebrew translation seemes to be the only talent given me, and it I have consecrated to the Lord. It is my alabaster box of precious ointment which I pour out in honour of my Saviour, that the fragrance of His name may fill the whole house of Israel.

VIENNA, *June*, 1882.

MY DEAR MR. DUNLOP,—Last Saturday I spent the evening with the family to which I specially alluded in one of my letters. Mrs. Salkinson* and myself were invited there on Saturday to see the lady and her children before going away to the country for a change of air. I was introduced there to her mother who is on a visit here, and to a cousin of hers, a Miss S——, of L——, who addressed me in English. Miss S—— is distinguished as a literary and musical genius and very rich withal. She told me that she had studied in a famous English University.

The conversation turned much about the Russian fugitives and their colonization either in America or Palestine. I informed them of the news I receive from time to time from Mr. Oliphant of Constantinople; the last item of which is that Mr. Oliphant having found the prejudice and hatred of the Turkish Government great against England, he had won to his project the American Ambassador, who, by an order of the President of the United States, is now negotiating with the Government in Constantinople about the colonization of Palestine.

In the toast of the evening I brought out a few words to the effect that though we may differ in politics, I yet hope we shall remain united in our friendship, and our faith in the Messiahship of the Son of David. Miss S—— more than cheered me, her conduct was such as to puzzle me, until my host whispered in my ears, that Miss S——'s father was a proselyte and his daughter is a Christian. After supper I had a long conversation with Miss S——, in which she expressed her deep sympathy with my efforts for the conversion of the whole family.

I would like very much to learn the result of Dr. Edmond's visit as deputation to Scotland. If the funds only kept pace and made progress as you do in making every year able Annual Reports, the Society and her Missionaries would soon get out of all their troubles. Yours very truly,

I. E. SALKINSON.

VIENNA, *Nov. 3rd*, 1882.

MY DEAR MR. DUNLOP,—As to the Hebrew New Testament, the translation was a hard task, but a labour of love. Properly speaking, it is the work of the Society, since it was a part of my Mission for which I was sustained by them. It would be well to have it published and make use of it. I shall be glad if the Committee call me to come over and send me as their deputation in company with some others to Scotland. There I shall try what I can do, to come to a better understanding respecting the funds, and then and

* Mr. Salkinson always spoke of his wife as his invaluable helpmate in the Mission Field.

there I may find out means to help on the publication of the New Testament. Praying for your welfare and the success of your work in the Lord. I am yours truly,

I. E. SALKINSON.

VIENNA, *Jan.* 27*th* 1883.

MY DEAR MR. DUNLOP,—The physician has allowed me to write a few lines. He added, if I take care my eye will soon be well again.

A Jew who professes to love me on one side and hate me on the other, said to me the other day, your suffering in the eyes is a due punishment for your work (nightly reading and writing) on the New Testament, with which you are going to dim the light of Israel. I replied, if my present dimness has been caused by that work, I am comforted with the hope that that work will enlighten many an eye in Israel.

I have had a letter from Mr. Bullinger, the Secretary of the Trinitarian Bible Society, in which he says that he has heard of my Hebrew version of the New Testament and desires to propose to his Committee to take up its publication. For that purpose he would like full particulars of the version and the printing. I told him that at present I could not enter into any correspondence. As I want to know the mind of our Committee before taking any action, please bring the subject before them at the next meeting and kindly convey to me the result.

Yours truly, I. E. SALKINSON.

VIENNA, *Feb.*, 1883.

MY DEAR MR. DUNLOP,—I do not intend to sell my MS. and copyright, but to give it away freely. The British Society maintains me; and it was for them I accomplished the work, and this the more so in loving obedience to my covenant Lord and Master who helped me to execute it; for a testimony to, and for the good of, the Jewish people. My work is the Lord's and I would not like to sell it for money. If the Trinitarian Bible Society take it up of their own free will, and make me some present, I shall gratefully accept it, but not *as a price.*

VIENNA, *March* 15*th*, 1883.

MY DEAR MR. DUNLOP,—Last week I called on the physician when he told me that my eye is all right again and sent me away with the encouraging words that he never saw better or sounder eyes than mine.

Last Sunday I preached in the English Congregation and met there a Dr. Rachat of Odessa; he came to church merely for the sake of hearing English. But he heard more than that, and I hope with profit. I was delighted on the following day to meet him, when I heard an excellent account of Dr. Ben Zion's work at Odessa. He told me Dr. Ben Zion is doing much for, and is greatly esteemed by, the Jewish people.

Mr. Schonberg, of Prague, was here three weeks ago, when he preached on the Sunday evening in the Reformed Church, on Jewish Missions. I was surprised to hear him speak German so well and preach so well. He told me that Professor Delitzsch had spoken to him more than once and written too, requesting him to urge on our Committee to publish my Hebrew New Testament and that he (Delitzsch) will be the first to welcome it. This is a Christian, a noble spirit!!

As to Dr. Bullinger, the last letter he wrote was dated 2nd March, when he reassured me that his Committee will publish the version on my own terms. They require only a short time longer to make it clear to all the members that a new version is needed. He tells me further that he has studied the Greek much and published a book on the Greek Testament, giving for each word of it the English equivalent, and that for this work the degree of D.D., had recently been conferred upon him. He will send me a copy of his book. Now, in his last letter he proposes in four places new renderings of the text. On my own authority, I dare not make any change in the rendering, so far as the Greek is concerned, in all this I must be guided by my superiors—*i.e.*, the superior Commentaries, or Versions. Now from the four or five passages of Dr. B.'s proposals I cannot judge of his Greek Scholarship. If his Society should consent to publish the version, he will very likely come out with many more passages of that kind. I beg therefore of you to do me the favour to make inquiries from *reliable quarters* respecting our friend's knowledge of the Greek New Testament.

It is right here to express myself, that the principal object of my version is not to make improvements in the rendering of the sense, but to render the sense as understood by the best authorities, in a more intelligible, more idiomatic way than the other Hebrew versions. Now if Dr. B. be a scholar and an authority, I shall be delighted in some *doubtful* passages to follow him.

You are no doubt very busy at present. The Lord be with you and help you to come forth on the Annual Meeting day as bright as ever. Yours very truly, I. E. SALKINSON.

The Secretary's Summary of Mr. Salkinson's Report for 1883.

VIENNA.

Mr. Salkinson can speak of converts that are going on well; of the baptism of Mr. Kohn of Pressburg; of nine hopeful Inquirers; of the circulation of Bibles, books and tracts, such as his own translation of "The Philosophy of the Plan of Salvation," and fifty German New Testaments which had been sent to him by an unknown donor.

The Committee of "The Trinitarian Bible Society," had kindly agreed to defray the cost of printing and publishing what he regards as the great work of his life—his Hebrew translation of the New Testament; and he entertains the hope of being able to distribute it this year in Vienna, as it is already in the hands of the printer. May it soon lead many Jews to become Christian pilgrims. May it be to them like the vine of Eshcol, fair, and fragrant, and fruitful, with clusters of the largest size and finest quality shining through the leaves; and like the pillar of cloud and fire, guiding and guarding them in the right way, as they press on to Eternal day.

THE SECRETARY'S SUCCESSFUL EFFORT TO SECURE ITS PUBLICATION.

The Secretary did all he could to persuade the Secretary and Committee of the British and Foreign Bible Society to publish Mr. Salkinson's New Testament, but the excellent version of Dr. Delitzsch was in the way. He then turned to Dr. Bullinger, the Secretary of the Trinitarian Bible Society, and was successful. When it was found, on the occurrence of Mr. Salkinson's sudden death, that he had left a small part of the work to be translated during its passage through the press, Dr. Bullinger asked the Secretary to recommend some one to undertake this difficult and delicate task. He at once named Dr. Ginsburg, Mr. Salkinson's old fellow-student at the Society's Jewish Mission College, who had assisted him with the Massorah, and he accepted the responsibility and the privilege of seeing the great work completed and carried triumphantly through the press. Hence it has been appropriately called "The Salkinson-Ginsburg Hebrew New Testament."

TESTIMONIES TO ITS WORTH.—THE TESTIMONY OF DR. NEUMAN.

1885.

It must be a source of gratification to the British Society that one of their missionaries, the late Mr. Salkinson, should have given us a truly good translation of the Greek New Testament into Hebrew. Mr. S. has translated several English writings, both poetry and theology, but this is his last and best. We judge it to be scarcely possible that it could ever be surpassed in correctness, either as regards the sense or the choice of words. We must know the many difficulties that necessarily attend such a translation, before we can estimate its value. Imagine the English language lost, only a remnant left, and that the English of the Old Testament Scriptures, and these scanty materials are to serve as a vehicle to convey the thoughts and arguments of the New Testament. Such a task would certainly not be an easy one. But besides the comparative paucity of the Hebrew language, the man who believes the New Testament to be a divinely-inspired book, does not feel at liberty to make a free translation. Moreover, as it was with Solomon's Temple, though erected by Jewish hands, upon Jewish soil, by reason of its vastness, a great portion of the wood and stones had to be brought from a foreign country in foreign ships, so the Scriptures of the Christian dispensation, though founded upon the Hebrew Scriptures, and written by Hebrew hands, are composed, not altogether of Jewish thoughts. Hence the difficulty of making the Hebrew tongue articulate the comprehensiveness of New Testament ideas. Still, we only say that it is difficult, very difficult, but not impossible; and we venture to think that Mr. S. has succeeded in reaching the utmost possibility.

We know of three whole Hebrew translations of the New Testament and also some portions, and we have no hesitation in saying that hundreds of Jews have learned to know Christ through them, but we may confidently hope that this more perfect translation will induce many Jews to read, who being possessed of literary taste, and a special affection for Biblical Hebrew, were inclined rather to sneer at, than to be attracted by, the former translations. We express our opinion in the words, "Many daughters have done virtuously, but thou excellest them all."

A few instances may suffice to show how Mr. S. has endeavoured to abide, as far as possible, by Biblical Hebrew, and also how strictly he has adhered to the original. Take for example Matthew xxviii. 17: "Some doubted." There is no word in the Hebrew for the conception of *doubt*, and, therefore, the former translators made use of the Chaldaic

פסס. But the idea of doubt is paraphrased in—*halt between two opinions* (1 Kings xviii. 21). Mr. S. employs the phrase, most fitly, to express the state of mind which some of the disciples were in. John vii. 38, "Out of his belly." The former Hebrew text has *Beten* for the Greek *Koilia*, but Mr. S. gives the Hebrew word *Korer*, which not only sounds better but includes in it the heart and mind as well as the bowels. Mark iii. 29. The words עדי עד and עולם are accurately placed, and read thus:—"Shall never have forgiveness, for his guilt is an eternal guilt." 2 Tim. iv. 6, 7, 8. The Hebrew rendering is beautiful, especially that of the Greek *spendo* into *libation*.

TESTIMONIES FURNISHED BY REV. P. DWORKOWICZ.

1886.

In August last an old, venerable rabbi from Wilna, with his man-servant, visited me, and made me a present of seven Hebrew books, of which he himself was the author, dealing with Judaism and Christianity. At the same time he gave me a most pressing invitation to pay him a visit at Wilna, saying that he had important matters to discuss with me. This has since been done; for in Wilna, where about 65,000 Jews are living, I visited the very sick and learned rabbi who had been to see me during the summer in W——. I spent many blessed hours with him, for this man is a veritable Nicodemus.

The following is a translation of this rabbi's letter, written in Cursive Hebrew, and dated March 12th, 1886, acknowledging a copy of Salkinson's Hebrew Testament:—

"To my dear and honoured brother, the faithful shepherd and priest unto the Most High, and the acceptable servant to His people and His religion, Mr. P D——. The Lord bless him!

"A thousand thanks and gratitude to thy exalted honour for having favoured me with your precious gift, viz., the translation of the books of the New Testament, the handiwork of the great and learned man, Isaac Salkinson, of blessed memory. This edition I have read from beginning to end, and behold it is exceedingly good, in the language as well as the form."

WHAT A JEWISH FATHER GAVE HIS SON FOR A BIRTHDAY PRESENT.

An old Jewish patriot, the editor of a Hebrew paper, read in a paper that a Hebrew translation of the New Testament by Salkinson had appeared. He went from bookseller to bookseller seeking this new work. But nobody would tell him anything about it. At last he went to the depôt of the British and Foreign Bible Society. But even there he could not hear where the work had appeared. At last he came to me, and found what he had sought so long in vain. I asked him if he wanted it for himself or for someone else, to which he answered: "First I want to read it and compare it carefully, and then I will give it to my son for a birthday present. I could not give him a greater pleasure, for all that flows from the pure pen (or rather touches the refined writings) of the translator of "Milton's Paradise Lost," we read with joy and pleasure.

THE TESTIMONY OF A DISTINGUISHED TALMUDIST.

"The New Testament by the very learned Hebrew scholar, Mr. Salkinson, I greatly admire. . . . This translation by the side of the former Hebrew Testaments shows great knowledge of the Hebrew tongue.

"Happy art thou, O Israel, that thou broughtest him up, and happy are the people of the Messiah that Salkinson hath glorified the pillars of the law with the ornament of poetry."

JEW AND GENTILE LABOURING TOGETHER.

With regard to the Jew and Gentile working together in the Jewish Mission field, Mr. Salkinson once wrote:—

"As to the assertion that a Gentile missionary is the most acceptable to the Jews, I would say, certainly he has, among others, two important advantages—there is no personal enmity against him and he will not be reasonably suspected of being insincere in his own faith, consequently the motive in his effort to convert the Jew will not be wrongly construed. Not so the Jewish missionary. At his first appearance the thoughts of the Jew are like the following:—Here is one who brought shame upon his parents, betrayed the national faith, rebelled against God; and this great sin is light to him, so that he now seeks to cause Israel to sin. Then, again, measuring others with themselves, they suppose it is impossible for a Jew ever to become a true believer in the Saviour of the Gentiles; hence the missionary is regarded as a hypocrite, given to filthy lucre. Nevertheless, this disadvantage

is evanescent, or rather is overruled for the best, when in course of time, by his walk and conversation, he is recognized as a true believer in and faithful follower of the Lord Jesus; then his example has great weight, which the Gentile's has not. Again, the Gentile may start with sincere love to the Jew, but when he happens to be cheated by one vagabond Jew, disappointed in another, and ill-treated by a third, his love to the nation will soon cool, though he may remain firm on the side of the Master. Not so the converted Jew. If he possess native patriotism at all he is strong as death; all the waters of affliction cannot quench the fire of his love.

"Now, leaving out other considerations, let me express my long-cherished opinion, strengthened by experience, that the best way would be to couple the Gentile with the Jew, so that the two may make one complete missionary—*provided only* that they previously knew each other well and found their minds homogenical, so that they may not be unequally yoked together. How often I have thought what a good partner would, for example, my friend Wilkinson be to me, who harmonized so well with me when he was my fellow-student in the British College. In this way alone, I believe, can the Gentile missionary be of great service, but I would never advise him to go alone."

REV. JAMES ADLER.

When Mr. Salkinson, as the British Society's Missionary in Pressburg, wrote these words in May, 1873, little did he think that Mr. Wilkinson, his companion at the Society's College, assisted financially by a wealthy Scottish lover of Israel, would be the instrument of circulating the Salkinson Hebrew New Testament, a work that was suggested by the Committee, and cost the Society upwards of a thousand pounds. Little, too, did Mr. Salkinson think then that one of his own children,* the Rev. James Adler, a Russian Jew, who became a devoted and useful Missionary of the British Society, would be specially engaged in the distribution of his Hebrew New Testament. Two hundred and fifty-nine thousand copies of this grand gift of the British Society have been published, and one hundred thousand of these have been distributed among the Jews in Russia, mainly through the instrumentality of Mr. Adler, the Society's Spiritual son, and his assistants.

At the designation of Mr. Salkinson as a Missionary of the British Society, the Rev. Dr. Schwartz said: "Mr. Salkinson's name is *Isaac*, and I cannot find better encouragement for him than in the words of the patriarch Abraham to Isaac his only son, '*My son, God will provide.*'" That solemn and memorable service was most fittingly closed by the singing of John Newton's well-known hymn, beginning, "Though troubles assail," &c., and each stanza ending, "The Lord will provide."

Troubles did assail, and some of them were inexpressibly severe, but the promise had been grandly fulfilled. The Lord had indeed provided grace for all the way, and at the end of it "glory, honour, and immortality."

On the 5th of June, 1883, resting not upon anything that he had done, but entirely upon the Finished Work of Christ, he rose to receive from the nail-pierced hand of his Saviour and Sovereign the

* "The Missionary then lent me to read the 'Philosophy of the Plan of Salvation,' in the Hebrew language, which was a translation made by the late Mr. Salkinson. That book I read through twice, and the Lord used it as a means of opening my eyes to behold the glorious light as revealed in our Lord."—*From "A Narrative of the Early Life and Conversion of Rev. James Adler." Edited by Mrs. Wilkinson.*

gracious reward of the good soldier who had died at his post doing his duty.

REV. M. L. MOLLIS.

(With Portrait.)

Selections from his Journals and Letters.

HIS EARLY LIFE, CONVERSION, AND LABOURS AS MISSIONARY.

I was born of Jewish parents who came from Austria to the South of Russia, where they settled, and where also my father died of the cholera when I was still a child.

As I grew up I received a good education, and was well instructed both in the Jewish religion and literature, as well as in secular subjects.

All this my mother could afford to do for me, because my father had left us well provided for, and I, being an only son, had some special claim and privilege to be well brought up and instructed in those things which should both make me a good Jew and also a useful member of society.

But in the providence of God I left home early in life, and then the good Shepherd, the Lord Jesus Christ, found me, and brought me into His fold.

It was in the Holy Land where I was converted and baptized.

I thank God, therefore, for the grace He has so richly bestowed upon me, and for the manifestation of His love in revealing His Son in me.

The Lord Jesus Christ then became the object of my life, and the possessor of my soul.

I loved Him because He first loved me. Frail and sinful as I was, He received me, and became the guide of my youth, my dear and beloved Friend, and the disposer of my life and actions.

I was happy because I could trust Him, for I found Him true and faithful, good and gentle, and abounding in forgiving love towards me, unworthy as I was.

After I had been travelling in the East, and then through Germany, I came to England.

But as it pleased the Lord to call me to preach the Gospel, He also opened a door for me, and hence I was admitted as a student into the College of the British Society for the Propagation of the Gospel among the Jews.

After I had finished my course of study, I began my labours among the Jews in London, and then in the provinces.

As I was very sanguine and full of zeal for the cause, I feared no opposition, or abuse, or even rough handling, as it once happened to me when I was visiting the Jews in old Petticoat Lane, but courageously preached the Gospel to the Jews, and earnestly pleaded with them to accept the offered mercy through the crucified but risen Saviour.

One of my first Jewish converts, I remember, was the late Mr. Israel Summersfield, of Manchester. He was indeed well-known in that city as a consistent Christian and an able lecturer and debater with the Jews. He also took a deep interest in our Jewish Mission House and work among the Jews, and was an active member of the local Committee in Manchester. He had likewise a flourishing business in that city.

But for some years past I laboured also in other parts of the world, as in Australia, Surinam, and the West Indies, &c., and everywhere I was able, by the grace of God, to witness for Christ, and to preach the Gospel to both Jews and Gentiles.

I was often in peril also by land and sea, besides the great climatic changes of extreme heat in tropical lands where I lived, and other dangers which surrounded me, such as devouring fevers and other malignant diseases. But the Lord watched over me for good, and delivered me from plague and death, and every other evil in my path.

In the year 1871, I returned to England again, and commenced once more my labours in London.

But I soon felt the need of a Mission Room, where I could meet with the Jews, and address them on the subject of Christianity.

As this was to some extent a new step at that time in the direction of Missionary work among the Jews, I had some difficulty at first to persuade our Secretary to allow me to get a room, &c., but ultimately he consented to it.

As soon, therefore, as I got a suitable room in the East of London, I began my work, and ere long I had the great satisfaction of seeing the room well filled with Jews and even Jewesses, especially on Saturday afternoons.

Mr. C. D. Joseph, who was then labouring in London, kindly assisted me, and although we had some hard battles to fight with the Jews, for we had generally one or two

champions chosen by the Jews to oppose us, &c., still by the grace of God we overcame great difficulties and freely and courageously preached the Gospel to many Jews there.

I also had the satisfaction of learning that one of my chief opponents, a young Jew of ability and culture, was afterwards converted and baptized in London and then emigrated to New Zealand.

But I trust that many other Jews had also found their Saviour in that room.

feeble, although his heart was still in the work.

It was not long, however, after my arrival in that city, that I got a School Room in Hanover Street, and began to meet with the Jews there. It was well attended, and they used to come daily to converse with me, but especially on Saturday afternoon, to hear an address from me.

From there I went to another part of the Jewish quarter, and then to Cheetham Hill.

REV. M. L. MOLLIS.

When it was decided by the Committee that I should go to Manchester, I left the Mission Room in charge of Mr. J. B. Lazarus, our esteemed Missionary, who did also a good work there.

But more convenient premises were afterwards obtained by the Society for Mission work and Meetings, &c., in Church Street, Spitalfields.

When I came to Manchester in 1872, I still found our late Missionary there, Mr. Naphtali, but he was getting old and

And the Lord was pleased to bless my labours in Manchester, and to grant me to see that my arduous work among the Jews was not in vain; for we had several encouraging conversions and baptisms, among others a highly learned Jew, who was baptized at Knott Hill Congregational Chapel, by the Rev. Rawlinson.

It was a remarkable case, for the man was on his way to South America, and whilst in Manchester he was led to make my acquaintance, and thus he learnt to know and

believe on Jesus, and then he was baptized in His name.

I might give details of other conversions and baptisms in Manchester during my stay there, but time would fail me.

In Leeds I laboured for several years. From the very commencement the Jews were partial to me, and came to see me and to hear me in great numbers. I could also visit them in their houses, shops and work-rooms, and freely speak to them of Christ.

It must not be presumed, however, that I had no opposition on the part of the Jews to overcome, or any difficulties in the way; my boat did not always sail smoothly, for I had to encounter many a storm, but, by the grace of God, I was brought safely through all the raging of the sea, and the noise of angry men, and was permitted to preach the Gospel to many Jews.

During my first visit to Leeds a whole Jewish family was converted and baptized, then several other individual Jews were brought to Christ and baptized, and a young Jewess was also converted and baptized by me.

And thus my work has been going on for years past in this city, among the thousands of Jews, who reside here, and flock to this great commercial place.

But I have also travelled about and preached the Gospel in other towns, and in Ireland to many Jews and stirred them up by the Word of God, to seek the Truth and look upon Jesus Christ, whom they have so long rejected as being verily the Anointed of God, and the King of Israel.

Specimens of Conversions.

I.

Some years ago, when I laboured abroad among the Jews, I made the acquaintance of a young Jew of a respectable family. At first he appeared to be careless and indifferent to the claims of Christ, and although I used to visit his parents and spend some time with them in religious conversation in his presence, still he never showed any sign of taking an interest in Christianity.

This continued for some time, but one Sunday morning he came to our Church and heard me preach. He came again on the following Sunday, and then to our week-day prayer meetings, which he regularly attended for some time.

Then he discontinued to come, and I learnt that he was away from home and had left the town.

After some weeks he came back again and called upon me.

The first thing he said to me was, that he had become a believer in the Lord Jesus Christ, and that he had felt it his duty and privilege to receive baptism, during the time he was away, as he could not be baptized at home because of his parents, &c.

This took me by surprise, but I felt that it was also his duty to tell his parents at once what he had done, and I told him so. He agreed to this, but wished me to be present also.

This I did, and when I came to the house I found the young man already sitting with his mother, and telling her all things he had done and what comfort he felt as a believer in Christ, &c.

But to my surprise, although the good lady was very much agitated at first, and appealed to her son when she saw his firmness and noble defence of the Gospel, she said at last: "Well, my son, I hope you will live as a good Christian."

But it was not so with the father and with the rest of the family, for they stormed at him, and were very angry, and there was a scene. I tried to pacify them, and to say a few words, but it was of no avail. But the son was calm, and bore it patiently and in a Christian spirit for Christ's sake, whom he had learnt to love and to follow, meekly bearing the cross.

Time passed on, and the young convert continued to attend my place of worship and to be a regular communicant, when he was taken dangerously ill, and I was sent for to see him.

I found him very ill, but his mind was clear, and he held fast to Christ.

I then prayed with him in the presence of his parents, and commended him to the keeping of his dear Saviour.

But there was no hope of his recovery, and it pleased the Lord to take him up higher. The parents were much distressed at their great loss, and the father made an attempt to bury his son according to the Jewish rites and among the Jews, but I resisted it, and he had to yield. At the funeral, which I conducted, I spoke at the grave in the presence of many Jews and of his own family, and set forth the Christian hope and the blessed state of our brother who had ascended to be for ever with the Lord.

I also dwelt upon his conversion, and how

in the providence of God he was led to find Christ, and thus to insure his salvation through faith in the crucified and risen Saviour; and hence he was able to depart in peace, trusting alone in the merits of Jesus Christ. Then addressing myself to the father, I said, your son is not dead, but sleepeth, whose body the Lord will call out of the grave when He comes again, and will raise it up to a life immortal.

He does not need now your prayers for the good of his soul, nor the קדיש, Kadish of the Synagogue, for he has one great Advocate—Jesus Christ, the righteous, &c.

Both the father and the rest of the family, and, in fact, most of the Jews present, were bathed in tears, and felt the power of the solemn words addressed to them on the occasion.

The mother of that young Jewish convert died believing in Jesus; his two sisters were also converted, and died in the Lord; and the two brothers who were left are now preaching Christ and doing a blessed work. Glory be to Jesus.

II.

I remember once calling upon a Jewish family in a provincial town in England, which I used to visit periodically, and found a number of young children there who were motherless, but had a healthy and intelligent appearance.

The father of these children was always pleased to receive me, and to have a little talk with me about Christianity. He was not a learned man, but he could carry on the conversation intelligently, which made it pleasant to talk to him of the Hope of Israel—the Lord Jesus Christ. I remember, also, that some of his children used to be present at our conversations, and to listen to us as we were earnestly trying to bring home the Truth and to make it clear to those who were present. I also supplied my Jewish friend with a copy of the Bible, both in Hebrew and English, and with the New Testament, which he valued very highly, and which his children also used to read, especially the English Bible, which they seemed to understand best.

Some years after that I met with one of these children, but who was then a grown up young man, and renewed my acquaintance with him. From that time I never lost sight of him, but tried in every possible way to instruct him and to lead him to Christ. The result of this continual labour, pleading and prayer, was the conversion and baptism of this son of Abraham. But now this young man's trials commenced. His father rejected him, the rest of his family despised him, and all his Jewish friends and acquaintances looked upon him disdainfully and as one unworthy of their friendship.

But his father, feeling, I suppose that his son had brought some disgrace upon him and upon his family, according to the Jewish idea, through his conversion and baptism, sought to lay hands upon him and to chastise him.

This he did one day in the street, as his son was not living with him any more; he caught him and began to beat him unmercifully with his fists, and with all his strength in the face, until he gave him two black eyes and caused his face to be bruised and swollen for some time after. And when some people present called out to the young man to hit back the old man, the answer came: "He is my father," and thus he never once lifted up his hand to his father, but bore it patiently in the spirit of his Master, and instead of hating, he has learned to love and respect his father still, and to pray for him.

This was indeed a glorious triumph of the grace of God in the heart of that young convert.

The result is that his father and all his family are now reconciled to him and seek his friendship. And he entertains the hope that his prayers for the conversion of his father and his other relatives, will yet be answered.

God grant it, for Jesus' sake. Amen.

THE COST OF THE COLLEGE FROM 1847 TO 1853.

From April 22*nd*, 1847, to April 22*nd*, 1848.

	£	s.	d.
Jewish Mission College	843	9	0
Board and Lodging of Students at Brentford	76	4	5

From April 22*nd*, 1848, to April 22*nd*, 1849.

	£	s.	d.
Jewish Mission College, including expenses of Removal, Journeys of Students, &c., Books for Library, &c.	1065	13	1¼

From April, 1849, to April, 1850.

	£	s.	d.
Jewish Mission College, including Salaries of Tutors, Board, Lodging, Clothing, Medical Treatment, and Travelling Expenses of Students; Books, &c.	910	4	3

From April, 1850, to April, 1851.

	£	s.	d.
Jewish Mission College, including Salaries of Tutors, Board and Lodging, &c., of the Students. ...	684	19	2

From April, 1851, to April, 1852.

Jewish Mission College—

	£	s.	d.	£	s.	d.
Salaries—Resident Tutor	200	0	0			
,, Divinity Tutor	100	0	0			
,, Classical Tutor	50	0	0			
Board, Lodging, Clothing, &c., Eight Students	475	0	10			
				825	0	10

From April, 1852, to April 1853.

Jewish Mission College—

	£	s.	d.	£	s.	d.
Salaries—Resident Tutor	200	0	0			
,, Divinity Tutor	100	0	0			
Salaries—Classical Tutor	75	0	0			
Boarding, Lodging, Clothing, &c., Seven Students	537	10	0			
				912	10	0

The above items from the annual cash statements show that these young men were fed, clothed, medically treated, housed and educated gratis; and our specimens of the results of their labours in the great mission field, demonstrate that the Committee were abundantly justified in the expenditure. The money spent upon those devoted young men has turned out to be a splendid spiritual investment. Some of them have ascended to their rest and reward, and some are still in the mission field. However far removed they may be from each other, may they all return home in the evening's shade, not one lost, and each with his hands full of golden sheaves.

PREACHERS.

FROM 1853, TO THE CLOSE OF THE JUBILEE.

(*With ten Portraits.*)

ALL of them calling upon us to give the Gospel to the Jews, and to pray more fervently for their conversion.

Rev. John Stoughton, D.D.
Rev. Charles Prest.
Rev. C. M. Birrell.
Rev. T. W. Aveling, D.D.
Rev. Thomas McCrie, D.D., LL.D.
Rev. C. H. Spurgeon.
Rev. Richard Roberts.
Rev. Samuel Martin.
Rev. W. Morley Punshon, LL.D.
Rev. John Edmond, D.D.
Rev. Enoch Mellor, M.A., D.D.
Rev. Horatius Bonar, D.D.
Rev. Adolph Saphir, D.D.
Rev. Donald Fraser, D.D.
Rev. J. A. Macfayden, M.A., D.D.
Rev. D. McColl.
Rev. J. Jackson Wray.
Rev. W. H. Rule, D.D.
Rev. Marmaduke C. Osborn.
Rev. Sampson Weaver.
Rev. John Kennedy, M.A., D.D.
Rev. John Monro Gibson, D.D.
Rev H. Gratton Guinness, D.D.
Rev. A. McAuslane, D.D.
Rev. William Cuff.
Rev. Thain Davidson, DD..
Rev. J. Clifford, M.A., D.D.
Rev. Thomas Evans.
Rev. J. Hiles Hitchens, D.D.
Rev. W. J. Adams, M.A., D.C.L.
Rev. Arthur T. Pierson, D.D.

The Jubilee Services were crowned with a sermon by the Ven. William Macdonald Sinclair, D.D., Archdeacon of London and Hon. Chaplain to Her Majesty the Queen.

PROPHESYING TO THE BONES AND THE WINDS.

AN EXTRACT FROM ONE OF THE SERMONS DELIVERED BY MR. SPURGEON, ON BEHALF OF THE SOCIETY.

(*With Illustration.*)

AFTER the prophet had prophesied to the bones, he *was to prophesy to the winds.* He was to say to the blessed Spirit, the Life-giver, the God of all grace, "Come from the four winds, O breath, and breathe upon these slain, that they may live." Preaching alone doth little; it may make the stir, it may bring the people together.

There is an attractiveness about the Gospel which will draw the people to hear it; and there is, moreover, a force about it which will excite them, for it is "quick and powerful, and sharper than any two-edged sword;" but there is no life-giving power in the Gospel of itself apart from the Holy Spirit. The "breath" must first blow, and then these bones shall live. Let us betake ourselves much to this form of prophesying. Brethren and sisters in Christ, you who care for Israel, go before the Lord now and hence-forth, in earnest importunate prayer. Strive to feel more than ever conscious of the utter indispensability of this matter. Feel that without Christ you can do nothing. In vain your society, your machinery, your committee, your secretary, your collectors, your contributors, your missionaries, without the Holy Spirit. Blow ye your trumpet, and tell out loudly what you have done; ye have sown much, but ye shall reap little unless ye are trusting in the Spirit of God. There is always this danger to which we are

PORTRAIT OF THE LATE MR. SPURGEON,

As he was when he first preached, in the Metropolitan Tabernacle, the Annual Sermon in aid of the Funds of the British Society for the Propagation of the Gospel among the Jews.

(By the kind permission of Passmore & Alabaster, 4, Paternoster Buildings.)

EZEKIEL'S VI-ION.

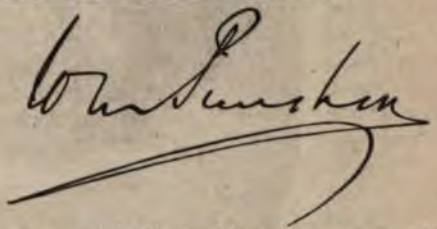
REV. RICHARD ROBERTS.

exposed, though some, I know, think that it is a danger which does not exist—I mean the peril of looking to the strength or the weakness of the instrumentality, and being either puffed up by the one or dejected by the other. You are enough for your work if God be with you; and if you be but a handful you are too many for your work if God be not with you. God never objecteth to human weakness, when He comes to work He prefers it, for it makes a platform for Divine power. What did He say to Gideon? "The people are too many for Me." He did not say that they were too few. You never find a case in Scripture of God's saying that the people were too few, but it was, "the people are *too many* for Me." Man's strength is more in God's way than man's weakness. Nay human weakness, inasmuch as it makes elbow-room for God's strength, is God's chosen instrument. "Therefore will I glory in infirmities," said the apostle, "that the power of God may rest upon me." Rest then, upon the Holy Spirit as indispensable, and go to God with this for your cry, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

Observe, beloved, that *this second prophesying of Ezekiel is just as bold and as full of faith as the first.* He seems to have no doubt, but speaks as though he could command the wind. "Come," saith he, and the wind cometh. We want more faith in God. When we are engaged in any spiritual work we shall always find our success proportioned to our faith. Little faith, slender harvests; much faith, plenteous sheaves. Little fishes come in slender numbers to Littlefaith's net; but strong confidence can hardly hold all the great fishes which load her boat. I will not ask for your society, or for you any further boon than greater faith, for getting greater faith you have Divine strength and sure success. The spirit always works with faithful men. My dear friends, the Spirit of God *is* poured out. He abideth in His Church as the ever-present Comforter. We are not to look upon His influences as a boon which we cannot reach, for He is here, waiting to give us all we need. He dwells in the midst of His people; and we have but to cry unto Him,

REV. SAMUEL MARTIN.

He will manifest His mighty power, and we shall have souls saved, both Jews and Gentiles. Let your prayer, then, be with a sense of how much you need it, but yet with a firm conviction that the Holy Spirit will most surely come in answer to your prayers.



And, then, *let it be earnest prayer.* That "Come from the four winds, O breath," reads to me like the cry, not of one in despair but of one who is full of a vehement desire, gratified with what he sees, since the bones have come together, and have been mysteriously clothed with flesh, but now crying passionately for the immediate completion of the miracle—"Come from the four winds O breath, and breathe upon these slain that they may live." We have here continual vehemence and force; just that which makes a prayer prevalent. O, let us cry mightily unto God! We cannot expect to see great things unless we do cry to Him, but we are only limited by our prayer. We are not straitened in Him; we are only straitened in ourselves. We might see greater things if we could but believe. All things are possible to him that believeth; but as of old, the Lord Jesus cannot do many mighty things now-a-days because of our unbelief. We hamper the arm of grace; we do, as it

REV. JOHN EDMOND, D.D.

REV. J. A. MACFADYEN, M.A., D.D.

were, restrain the Almighty energy. Oh for greater faith, to believe that nations may be born in a day, that multitudes may be turned unto God at once, and we shall yet see it—see what our fathers never saw, and what our imaginations have never dreamed. We shall leap from victory to victory, marching on from one triumph to another, until we meet the All-glorious Saviour. Charging foeman after foeman, and routing army after army, we shall go on, conquering and to conquer, until we salute Him who cometh upon the white horse of triumph, followed by all the armies of heaven. Brethren, be of good courage in your work of faith and labour of love, for it is not, and shall not be in vain in the Lord.

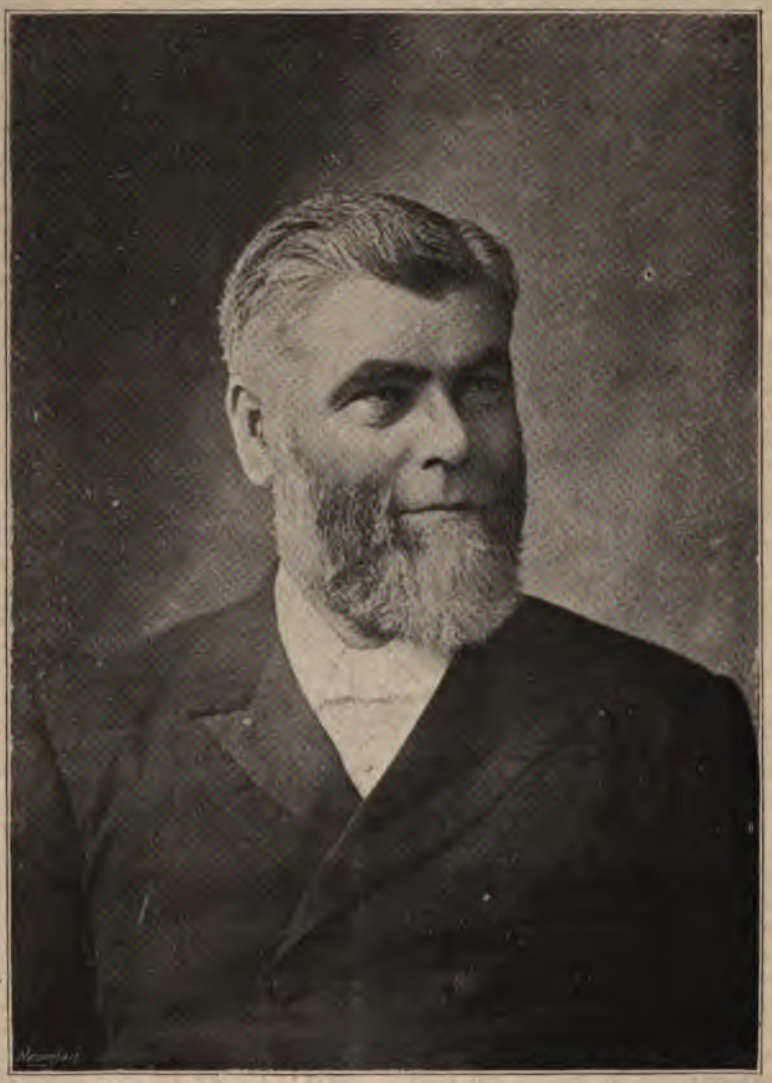
REV. DONALD FRASER, D.D.
(By the kind permission of the Stereoscopic Co.)

DEAD AND ALIVE AGAIN.

By the Late Rev. SAMUEL MARTIN, Minister of Westminster Chapel.

(*Concluding Part.*)

AS private Christians cannot do the whole work which Israel requires for their salvation, let us sustain to the uttermost those labourers who give themselves entirely to it, and those Societies whose object is the raising up and the sending forth of such labourers, especially the Society whose claims we now advocate. By contributions of money and by the collection of funds, and by ceaseless prayer, let us uphold "the British Society for the Propagation of the Gospel among the Jews." It is certain that these wandering sheep will be restored to the fold of the good Shepherd, and that those now



REV. JOHN MONRO GIBSON, D.D.

absent from the Church of God shall be added to the household of faith; *and what shall the receiving of them be but life from the dead?* They shall be as souls quickened, who were dead in trespasses and sins. Their life shall be the removal of a heavy body of death, and of a deep dark shadow of death, and the power and freshness of their life, brought into the Church, shall renew and enrich the life of the whole body of Christ. Even the casting away of the Jew was the occasion of the reconciling of the world. The conquest of the Jews' land by the Romans assisted the establishment of the throne of Jesus in the lands of the Gentiles; the destruction of the holy city helped forward the building of the New Jerusalem; the rasing of the temple contributed to the making of the earth "all hallowed ground"; and the rejection of the gospel by the Jew, like a strong wind which in sowing-time carries on its wings the precious seed, led to the immediate proclamation of the gospel to the whole world; and this gospel was the power of God unto the salvation of the Greek. Now, if the casting away of the Jew be the reconciling of the world, what shall the receiving of them be but life from the dead?

The songs and ballads of a nation reveal the people's joys and sorrows, their hopes and fears, their aspirations and their aims; and those who compose songs for a nation express what they feel ought to be the aims and aspirations of a country. Now the children of Abraham were, from an early period in their history, taught to sing—"*God be merciful unto us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God, let all the people praise Thee. O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise Thee, O God, let all the people praise Thee. Then shall the earth yield her increase,* and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him."

God caused this psalm to be written for Israel's singing; and in unison the young men and maidens, the old men and children, sang of the time when we Gentiles should be saved; and they mingled prayers with their songs, and asked that they might themselves be blest, so that the future of the Gentiles might more speedily be realized. Let us adapt this psalm to Israel's case, and let us pray that God may be merciful unto us, and bless us, and cause His face to shine upon us; that His way may be known among Israel, and His saving health among all the seed of Abraham. Let us convert into song the statement of the apostle concerning Israel's salvation, and let us sing of the good time coming, when the receiving of them shall be as life from the dead. This will cherish our hopes, vivify our aspirations, and give fixedness to our aims.

To hear that Israel is as bad as dead, to see signs of this death, to know that Israel is dead, should cause us to weep as did Nain's widow, and to mourn as did the sisters at Bethany, and to sorrow as did the disciples over the entombed Christ. But we are all, perhaps, far from this holy sorrow now. The exclusiveness of the Jew has made us Gentiles indifferent to him; the pride of the Jew has caused us to despise and neglect him; the obstinacy of the Jew, and his strange rejection of the Messiah who came from his own flesh, has led us to despair of him, and we do not feel sad that Israel is dead. Our first duty is to inquire, and look, and observe, and think, and consider, until we feel. Israel is as dead. The vine of God's planting is dead. Heaven's favoured olive is dead. The palm tree of the courts of our God is dead. The cedar of Lebanon is dead. Jehovah's Israel is dead. Jesus of Nazareth's own Israel is dead. The first-born of Heaven is dead. Then let the Church go weeping after Israel, and go mourning until Israel's resurrection. But let there be no wail of despair, as though Israel were dead for ever. Let there be no unbelieving check put to efforts whose object is resuscitation, as when Martha said, "Lord, by this time he stinketh." Let there be no attempt to embalm the dead, as though the sepulchre were Israel's home. But let us, in the name of our Lord Jesus Christ, seek to raise the dead; let us say to Israel's sons, "Young man, I say unto thee arise; Lazarus, come forth!" and let us watch and wait for resurrection.

In plain language, let the church of Christ call to Israel, and let her say—*Come.* Let her say—Come! we have found Him of whom Moses, and the law and the prophets, did write! *Come!* we have found the Messiah! *Come!* the Holy One of Israel is in the midst of us. *Come!* and we will do you good. *Come!* ye weary and heavy-laden! *Come*, ye who are cast off—come nigh! *Come*, put off thy sackcloth, and put on thy beautiful garments! *Come*, draw water out of our wells of salvation!

With a smiling face, and with an inviting voice, and with a loving heart, and with open arms, and with an open door, let the church say to Israel—*Come!*—and Israel shall come, and the Gentile church shall receive Israel, and the receiving of Israel shall be—life from the dead. When this shall come to pass there shall be *joy in heaven* as when a mother receives back, even as from the grave, her convalescent first-born, and as when a father sees seated at his table, reformed and restored, his once prodigal son, and as when an expectant and witnessing multitude sees accomplished some work in which they have felt a loving and living interest: and there shall be new *joy on earth*, because new life there—new life in living Israel—walking, working, worshipping, as though Israel had never been dead; *new life in the Gentiles*, fraternizing with Israel as though the two were twin-brothers, as though they had grown up together as one, and had never been separated; and *new life in the whole church*, in Jew and in Gentile—new life in the one body of Christ

INSCRIPTION UPON THE MONUMENT IN ABNEY PARK CEMETERY.

ALEXANDER McAUSLANE, D.D.

Born, 15*th January*, 1827.

Died, 25*th June*, 1886.

Minister successively in Dunfermline (Scotland), Newport (Mon.) and London.

A man of genial manners, warm affections, and vigorous mind.

A powerful and eminently successful preacher of the Gospel, and an eloquent advocate of every philanthropic and benevolent cause, whose deep interest in the young and whose helpful sympathy with many brethren will be long and gratefully remembered.

ERECTED BY MEMBERS OF HIS CONGREGATION AND FRIENDS AS A TRIBUTE OF ADMIRATION AND AFFECTION.

revived and renewed—renewed as is the face of the earth in spring, renewed as the strength of a man recovered from dangerous sickness, and revived as when one is raised to life from death!

those whom already Thou hast raised from the dead! Save Israel, O Lord Jesus!—save Israel for the Father's sake!—save Israel for Thine own sake!—save Israel for Israel's sake!—and save Israel for our sake: "*for what shall the receiving of them be, but life from the dead?*"

VEN. W. M. SINCLAIR, D.D., ARCHDEACON OF LONDON.

Life from the dead! This, O Lord Jesus Christ, we ask of Thee—the new life which Thou alone givest, for Israel, and more life for

MORE PRAYER WANTED FOR ISRAEL.

ALL these eminent Preachers of the Gospel, and eloquent pleaders for the generous support of the work of our beloved Society, we have found to be one in the conviction that our great want is more earnest prayer.

In mechanical science, high value is set on an instrument which has a great amount of active power, is easily worked, economizes time and materials, is adaptable to various purposes and is durable. Now, in spiritual mechanics, so to speak, where it is not matter but mind that is wrought upon, there is an instrument which stands out prominently for these very properties, and that instrument is prayer. It has immense motive power:—"Frail art thou, O man! as a bubble on the breaker; weak and governed by externals like a poor bird caught in the storm: yet thy momentary breath can still the raging waters; thy hand can touch a lever that may move a world." It is easily worked: for a little child can pray. It economizes time: for in a moment, on one winged desire, prayer can reach the throne, and an answer the footstool where we are; it economizes materials: for no temple is needed nor any prepared place; only let there be the speaking lips, and when they cannot shape the words, then a look, a sigh, a breathing thought is prayer. It is adapted to various purposes: for in everything by prayer and supplication we are to make our requests known unto God. It is durable: for all his life through, the Christian can pray—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters Heaven by prayer."

What, then, may Christians not achieve who can rightly use this mighty influence? But especially, what may they not perform, when they bring this power to bear upon the accomplishment of a great purpose such as the conversion of the Jews? O then, as the old watchword was, "To your tents, O Israel," let the new watchword be, "To your knees, for Israel," and soon "All Israel shall be saved," and through Israel the entire Gentile World. May we all remember those weighty words of Archbishop Leighton, "They forget a main part of the Church's glory that pray not daily for the Jews' conversion"; and may we cease not to pray to the Lord, "till He establish and till He make Jerusalem a praise in the earth."

"And He shall live, and to Him shall be given of the gold of Sheba:
And men shall pray for Him continually:
They shall bless Him all the day long.
There shall be an handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon;
And they of the city shall flourish like grass of the earth.

His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in Him:
All nations shall call Him blessed.
Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be His glorious name for ever;
And let the whole earth be filled with his glory.
Amen and Amen.
The prayers of David the son of Jesse are ended."

Why ended? May it not be because more than this he could not ask? The splendour of Christ filling and thrilling all is the glorious goal beyond which we have no wish to go. This includes the uttermost of desire and the uttermost of duration. When this is realized, prayer may be exchanged for perpetual praise and the sighs of supplication for the unending Hallelujahs of the Heaven of Heavens.

DR. FÜRST AND PROFESSOR PALOTTA.

(With Portraits.)

MR. ALEXANDER FÜRST'S connection with the Society began in November, 1855, the time he reached London. He was then received into the Rev. R. H. Herschell's Home for Jewish Inquirers, and afterward led to Christ.

HIS BAPTISM.

His baptism took place in Trinity Chapel, Edgware Road, on the evening of the Lord's Day, October 20th, 1856.

The spacious chapel was filled by an attentive audience. The Rev. D. A. Herschell began by reading the Scriptures and prayer, after which the Pastor, the Rev. Ridley H. Herschell, delivered a discourse of great power on Isa. vi. 13: "So the holy seed shall be the substance thereof." Mr. Fürst, who had been for some time under the care of Mr. Herschell, and instructed by Mr. Gellert, one of the Society's missionaries, gave a touching account of the way by which he had

been led to the knowledge and love of the Saviour. The Pastor then baptized him in the name of the Father, the Son, and the Holy Spirit.

The Rev. D. A. Herschell addressed the young soldier of the Cross in a manner never to be forgotten by him, closing by a very earnest and searching appeal to those who had witnessed the solemnity.

A hymn and prayer terminated the hallowed and simple proceedings of the evening.

It is worthy of record, and matter for devout gratitude to God, that at this time nineteen of the seed of Abraham had been

REV. A. FURST, D.D.

baptized in Trinity Chapel, some of whom had become ministers of the Gospel and others missionaries to Jews and Gentiles.

Mr. Fürst began his work in London as the assistant of Mr. Gellert, who was of great use in introducing him to Jewish homes.

In London he laboured for nine years, and won many souls for Christ. Then he was appointed to go to Stettin, in Prussia, his native land. Before leaving, he was ordained at Coverdale Chapel, Limehouse, on Wednesday, the 25th of September, 1867. In Stettin, as in London, and afterwards in connection with the Free Church of Scotland Jewish Mission, Dr. Fürst enjoyed many tokens of the Divine blessing.

A few years ago he returned to his parent Society, and became a valuable unpaid helper of the late Rev. P. E. Gottheil, at Stuttgart.

The Story of the Gift of a Shilling to a Poor young Jew.

"THAT SHILLING!"

BY DR. FÜRST.

I had one day to call at the British Society's office in Great Russell Street, to see Dr. Gill, the Secretary. The office then was on the ground floor, and in the passage there was a bench on which a young, tall handsome man was sitting, evidently waiting for somebody or something. I saluted him and entered the office room and found, fortunately, Dr. Gill there. He told me that in the passage was a poor Jew, and he gave me a shilling for him. I went to him gave him the shilling, and entered into conversation with him. I asked him what countryman he was, what occupation he had, and the cause of his wretched condition. He replied that he had come from Croatcen to London to find some place in an office, but was unsuccessful in all his endeavours, and as his money was exhausted he was already obliged to sleep in the parks. I expressed to him my deep-felt sympathy with him in seeing him in such a wretched plight, and soon turned our subject to religion and Christianity in particular. He listened attentively and remarked that in his country Romanism is the prevailing religion, which he, as a Jew, did not like. But, he continued to say, if evangelical Christianity is such as I represented it to him, he only regretted that his present condition would not afford him time nor leisure to search after it. Hearing this I replied that if this be his only difficulty it could be easily and quickly removed. Here is my card, take it to Palestine Place, hand it over to Dr. Ewald and all will be right for you. He took the card cheerfully and thankfully and left me. Weeks had passed away since we met, and in the multiplicity of my engagements I had no time to call upon dear Dr. Ewald. But one day I had to talk to him about another Jew, and accordingly I called on him. I had first to pass the inquirer's room before I could reach that of Dr. Ewald's. When I was in the inquirer's room up stood my young Jew, the future Professor Palotta,

and saluted me. "You here, Mr. Palotta?" I asked in the joy of my heart. "Yes," he replied; "I went on the same day straight from your office to Dr. Ewald, and have ever since been here." When talking with Dr. Ewald, he said, "I must thank you for sending me Palotta, for he seems to be a very nice young man, and he has great intellectual powers, we shall try to make something of him." He was baptized, sent to college, became a Jewish missionary, was as such, active first in Belgrade then in Jassy, where he resigned his post in 1871, and settled down in Vienna, where he became professor at a commercial college, and he died in 1891, much regretted by all who knew him, Jews and Christians. Since I saw him at Palestine Place I had only seen him once, and that in Strasburg a few years before his death. He was on his way to the Paris exhibition, sent there by his Government to study the educational department, and stayed over Sunday at Strasburg, where he preached for me to my English congregation. It was a great treat to me to meet him once more, and when I asked whether he remembered the shilling, yes, he smilingly replied, "that shilling" and pressed my hands.

Two incidents from Mr. Palotta's Journal.

DESIRING TO HEAR MORE OF JESUS.

"In Jassy, I delivered a message from a proselyte to his Jewish relatives. Their conversation showed that they thought it a disgrace that one of their family should be a missionary. (The Jews here call all our proselytes missionaries.) 'You ought,' I told them, 'to be happy that one member at least of your family has found the saving truth. Think how you will meet the terrors of the judgment of God, on the great day of account. Now your relative, if he be sincere, can look forward even to that awful day with steady hope, for his sins are forgiven him. They are blotted out by the blood of Him whom you ignorantly reject.' Such language was new to this family, and it affected them strangely. They showed much desire to hear more of Jesus, and pressed me to make frequent calls. I accepted that invitation, and have had delightful opportunities of putting before them the reason of the hope which is in us."

WILLING TO PAY FOR A NEW TESTAMENT.

"Several Jews were looking at the New Testament, among them an old man, who eagerly exclaimed, 'Oh the good Book! Let me have it, I will pay you for it.' That moment another Jew rushed fiercely at us, threatened us with his stick, and shouted, 'I have authority over this people, and they dare not touch your books. And as to you, make off from this town. We are all rich and religious Jews, with long beards and you will get no honour here.' I reproved and endeavoured to quiet him, fearing this scene might cause some dangerous commotion. But whilst I was thus engaged, Mr. Adler sold, close by, two New Testaments under our very eyes. The old man went off, throwing regretful looks at the precious books, and firmly clutching the tracts he had received.

Another Jew, whilst expostulating with our assailant, was also induced by me to buy a New Testament."

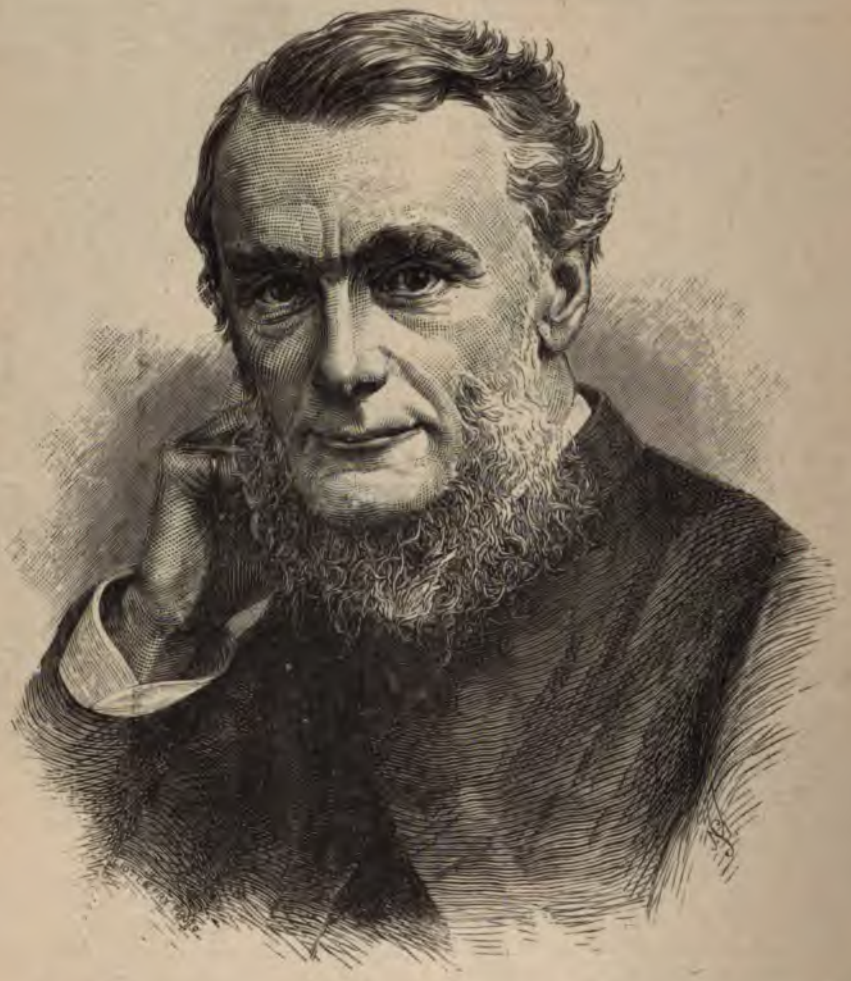
Professor Palotta was for years and up till his departure a most invaluable voluntary agent of the British Society. In 1891, peacefully and triumphantly he passed away during the singing of his favourite hymn:—

"Safe in the arms of Jesus," &c.

A dear Christian lady who knew his work and his worth said "The death of Professor Palotta is a great loss to the whole Evangelical Church in Vienna."

"That Shilling," given by the British Society to young Palotta, in his great need, has turned out to be a splendid investment. Heaven will be all the richer for it throughout eternity.

PORTRAIT OF THE RIGHT REV. EDWARD BICKERSTETH, D.D., LORD BISHOP OF EXETER.



Dr. Bickersteth Connected with the British Society since 1856.

IN an old Minute Book, marked 3, we have found the following Resolution, which was passed at a Meeting of Committee, held on the 19th of March, 1856, when there were present, Marcus Martin, Esq. (in the chair), Sir Culling Eardley Eardley, Bart., Rev. James Smith, George Yonge, and others:—

"On the motion of Sir Culling Eardley Eardley, it was agreed to invite the Rev. Edward Bickersteth to become a member of the Committee; and the Treasurer was solicited to present the request of the Committee."

MORE MISSIONARIES AND CONVERTS.

REV. B. F. JACOBI, KONIGSBERG.

(With Portraits, &c.)

THROUGH the instrumentality of our venerable missionary, Rev. B. F. Jacobi, many Jews and Jewesses had been brought into the Christian fold. Nearly all of these were in good positions in life. Simon, the Lord Chief Justice of Germany, is one of Mr. Jacobi's spiritual sons.

SAVED FROM SUICIDE AND LED TO CHRIST.

The following is an example of his method in dealing with his brethren for their spiritual and eternal well-being.

"The other day, when I was taking a walk, I met a German Jew, who was wending his way home to a neighbouring village. In the course of conversation, the Jew bitterly complained of some heavy family trouble. I tried to console him, and in handing him a New Testament I asked him to read it diligently, and pray to God for the Holy Spirit that he may understand and benefit by it. Then I told him of a Jew who was so deeply in debt that he was unable to sleep, and he resolved to put an end to his life by shooting himself. He went out into the forest with this intention. He took his revolver out of his pocket, in which he also carried a New Testament which had been given to him. Just as he

REV. B. F. JACOBI.

MRS. JACOBI.

MISS JACOBI.

was about to present the revolver for the fatal shot, he noticed his New Testament on the ground. He stooped to take it up, and in doing so it opened to him at Matt. xi. 28, and his eyes were fixed upon the words: 'Come unto Me all ye that labour and are heavy laden, and I will give you rest.' These words fell like balm upon his wounded spirit. He returned home thanking God for his deliverance. He began to do his duty bravely, and was soon able to surmount his difficulties. The Word of God became his constant companion. Having realized that Christ came into the world to save sinners, and therefore to save him, he was baptized, and went on his way rejoicing in Him who had become all his salvation and all his desire. The Jew left me greatly interested and comforted."

KONIGSBERG.

For the Young.

TOUCHING DEATH-BED OF A HEBREW-CHRISTIAN CHILD.

Since the passing of the law relating to mixed marriages, it has often happened that husbands and wives have been unequally yoked. I have before me now a striking instance of this fact.

The husband was a Jew and his wife a Christian, who used to attend Divine service in my church. These two had one daughter, about ten years of age. Many of the children of the place was attacked by measles and among them was this child, who became dangerously ill. She was a Christian child, with no fear of death, and happy at the prospect of going soon to be with her dear Saviour. By her side sat her disconsolate father, to whom she said—

"Father, when I go to heaven and my dear Saviour will say, 'Annie, why does your father hate Me?' what answer shall I give Him?"

The father was greatly troubled at his little daughter's question, and turned his face away from her. For a little while a great struggle was evidently going on within his soul; then he turned his face again, and in a voice soft and low he said—

"Annie, my dear child, tell the Saviour that I love Him. I did not love Him before, but I do love Him *now*."

THE LATE REV. SAMUEL ISAAC GREEN.

ONE OF THE SOCIETY'S SPIRITUAL SONS IN VICTORIA.

A Specimen of his Letters.

RICHMOND, VICTORIA,
December 16th, 1879.

MY DEAR SIR,—I have long wished to send you a few lines, but my time is so fully taken up with the work of a large Church that it has not been easy for me to do so. I must not, however, delay any longer. I dare say you know my name. I am one of the children of your noble Society. I was brought to the Truth in the year 1859. Since that time I have passed through many changes, and have found the Lord present with me through them all.

I have now been in the ministry about 13 years. I studied at Camden College, Sydney, New South Wales, and for nearly four years I have been pastor of the Congregational Church here. I succeeded the Rev. W. R. Fletcher, M.A., now of Stowe Church, Adelaide. No one could wish for a kinder people or a nobler band of Christian workers than I have; and it is my daily prayer that God will use me for their good and His glory.

REV. SAMUEL I. GREEN,
The Hebrew Pastor, The British Society's Spiritual Son and Representative, Australia.

I have every reason for thankfulness. We seldom hold a Church meeting without some addition to our numbers.

I need not tell you that I take the deepest interest in the work of your, I ought to say our, Society. The six copies of the *Herald* you kindly send me are, I assure you, well distributed; I send some to Queensland, two to New South Wales. I could use more if I had them. I have a Missionary Prayer Meeting in the Church once a month, and I generally read a portion of the *Herald*.

If I had the time a good work might be done among my people. They number very largely in Melbourne and in all the cities and towns of the colony, and the other colonies too. But I regret we have no direct agency in existence for the conversion of the Jews. Now and again I hear of a Christian man or woman who takes a special interest in their salvation, but that is not often. You may ask the question, Do you do anything? I may answer yes and no. I put myself in the way of my brethren as far as I can. I have little time for anything outside my Church; but whenever I can get a conversation with a brother after the flesh you may be sure I try, with God's help, to bring him to see his sad and lost condition without Christ. As for systematic work among my people, that I cannot do as long as I am the Pastor of a Church.

I have just now a very interesting case of a young man under consideration. He is the son of a wealthy Jew in the colony. He assures me that he could go back to his father's house, nay, that his father had offered to pay his passage from Melbourne; that his sole reason for declining to do so is, that at his father's house he could not pursue his inquiry into the Truth as in Jesus. Since he mentioned the matter to him once, and his aged father threatened to turn him out of the house if the subject was named to him again, he has been with me three times. I have done my best to certify myself as to his sincerity. The more I see of him the better I like him. I hope before long I shall be able still further to confirm my impression. He was in my Church on Sabbath last and was most attentive and earnest throughout the service.

I send you herewith a Bank draft for £7, being in part amount of subscriptions from friends who take the *Herald*; and £1 5s. from a children's class that I conduct.

I wish it were more. I hope I shall be able to let you have another remittance during the coming year. I shall do my best. Should you, my dear sir, be able to find time to send me a line I shall feel very thankful to you.

I pray that the Head of the Church may long spare you, and enable you so to guide the affairs of our noble Society that it may in the future extend the Redeemer's cause with yet greater success than it has done in the past.

With kindest regards,
I am, my Dear Sir,
Yours in Christ,
SAMUEL I. GREEN.
Rev. J. DUNLOP.

Mr. Green was an able and faithful Christian minister and a distinguished soul-winner. He was our excellent representative in Australia for years, and until his death. During his last days his bodily sufferings were severe, and in his weakness and pain a Jewish Rabbi came to him, and did all in his power, without success, to induce him to return to the synagogue. Mr. Green, whose Christian peace had remained unruffled all through the trial, at last sang the song of triumph:—"*Who* shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution," &c., &c.

As Mr. Green's end was drawing near he summoned his family to his bedside, and asked them to sing a part of his favourite hymn, "Rock of Ages." When it was finished he exclaimed in rapture, "GLORIOUS!" and soon after, more than a conqueror, he ascended to his eternal rest and reward.

REV. H. PHILIP, M.D., D.D.

FORMERLY MEDICAL MISSIONARY IN PALESTINE, AND THEN IN ITALY.

(*With Portrait and Illustrations.*)

Extracts from his Journals, with Remarks by the Editor and a Letter by Dr. Gray, of Rome.

PALESTINE.

1862-3.

"Two sons of Jacob were brought to the Truth, and baptized by me in the course of last year. They continue to be steadfast in their profession, and I trust are growing daily more unto perfection in the risen life of Christ. They are at present inmates at the Model Farm, where they support themselves by hard work in the agricultural pursuit; and my prayer is, that God may soon add more of such men to the number of converted Israelites. Besides my labours here in Jaffa, I have made several missionary tours, to Beyrout, Khaiffa, Hebron, and Jerusalem; and everywhere I found some ready to listen to the message of salvation.

REV. H. PHILIP, M.D., D.D.

"The dispensary is a great acquisition to my work here. The numbers of Jews who apply for medical advice and medicines, and with whom I have occasion more quietly to converse than either in their homes or places of business, vary very much. But, on the whole, on an average during the year, I believe I can state that there are from eight to ten Jews and Jewesses every day. Some of them sit down at times and give me opportunities to converse, or for reading parts of the Word of God with them. But while I have had there some interesting cases, I cannot speak of any awakening as issuing in conversion. The seeds of the Word of God are sown, some may fall on stony places, but I have no doubt that some

also fall in a good soil, and will spring up in God's own time. I devote generally four hours a day to the work in the dispensary, and several hours for visiting the sick in their own houses. My patients, afflicted with various diseases, have been about eight hundred during the last year, of these about two hundred and fifty were Jews, Jewesses, and Jewish children resident; about one hundred and fifty Jews from various parts, passing merely through here; about two hundred and fifty Christians of various denominations, and the rest Mahommedans.

THE ARCH OF TITUS.

"The Model Farm is another aid to the mission of great importance. The two Jews whom I baptized at this institution were the first Jews that ever were baptized at Jaffa. There they are trained with the example of a Christian life, and regular worship morning and evening. But besides the converted Jews, who are inmates at this institution, there are almost constantly unconverted Jews from Jaffa, employed in manual labour, and they afford many opportunities for conversation, during the time of their labour, as well as during the hours of rest between labour.

"I hold regularly an English service every Sunday morning. Sunday evening we have a short service in Hebrew, at the Model Farm, and after this I give to the converts an exposition, in German, of some part of Scripture. And though our fruits may not be many for the present among Israel, yet

RELIEF OF THE ARCH OF TITUS.
When the Emperor's son on his return from Jerusalem, entered Rome in triumph, the Jews as prisoners of war and slaves, were obliged to go before him carrying the Sacred Vessels of the Temple and the Golden Candlestick.

THE OLD FISH MARKET, GHETTO, ROME.

we may be sure that when our work is done with prayer, in faith and love, the time will speedily arrive when we shall see the glorious spring, followed up by the much more glorious harvest, of that long winter during which life is springing up in Israel, though hidden from our sight."

ITALY.

1866-7.

"In the course of the year I have had religious intercourse with several thousands of Jews, in Leghorn, Rome, Pisa, Florence, Bologna, Ravenna, Farrara, Padua, Venice, Verona, and Mantua, all of whom had their attention directed to the great centre, Jesus Christ, and Him crucified. I have circulated 3 Hebrew Bibles, 13 New Testaments, and 340 Epistles to the Hebrews and Romans. During the war I circulated 1,200 Epistles to the Romans, Acts, and the Gospels of Matthew and Luke, among the Italian soldiers, and supplied a friend at Spezzia with 1,000 of the same, for distribution. Also several thousands of Tracts have been given to both Jew and Gentile. My reception as a Missionary to the Jews has in general been very friendly; and, though they were always ready to oppose the Truth, and sometimes most violently, yet they always showed me the greatest personal respect. I believe, with deep gratitude, we can observe that our preaching has not been in vain, and that our labours among the Jews have evidently produced a favourable change. Many are disposed towards the Truth, and their views of Christ and Christianity are far different to what they were; all of which show progress in the great work of God, though it may be but slow. I have had a few patients, from time to time, and have assisted in several cases of surgical operations. In most of these I had an opportunity of speaking a word in season to the sufferers, directing them to the Great Physician."

CHURCH OF THE QUATTRO CAPI, NEAR THE GHETTO.
Above the door there is a large fresco of Christ on the Cross, and beneath it in Hebrew and Latin, Isaiah lxv., 2: "I have spread out my hands all the day unto a rebellious people," &c.

SERVICES AND SEWING CLASSES IN THE GHETTO, IN ROME.

When Robert Hall was once passing through a wilderness, and saw the desolation relieved only by a solitary willow, he exclaimed: "*There is nature hanging out a signal of distress.*" Such was the position of our beloved brother, Dr. Philip. He was for years the only Missionary to the Jews in Italy. In the Ghetto he conducted services on Sundays and Wednesdays, attended by fifty or sixty. Miss Philip, aided by Christian ladies, had sewing classes, attended by a hundred Jewesses. While they were engaged plying the needle, the Scriptures were read and explained. Many of them were led to confess Jesus as their Messiah and Saviour. Dr. Philip had daily intercourse with Jews. In spite of the want of suitable mission premises, he could write: "On an average we have every week *two hundred to whom we preach* the Gospel, and prove to them that Jesus is the Christ: with the exception of a few Roman Catholics these are all Jews."

For the Young.

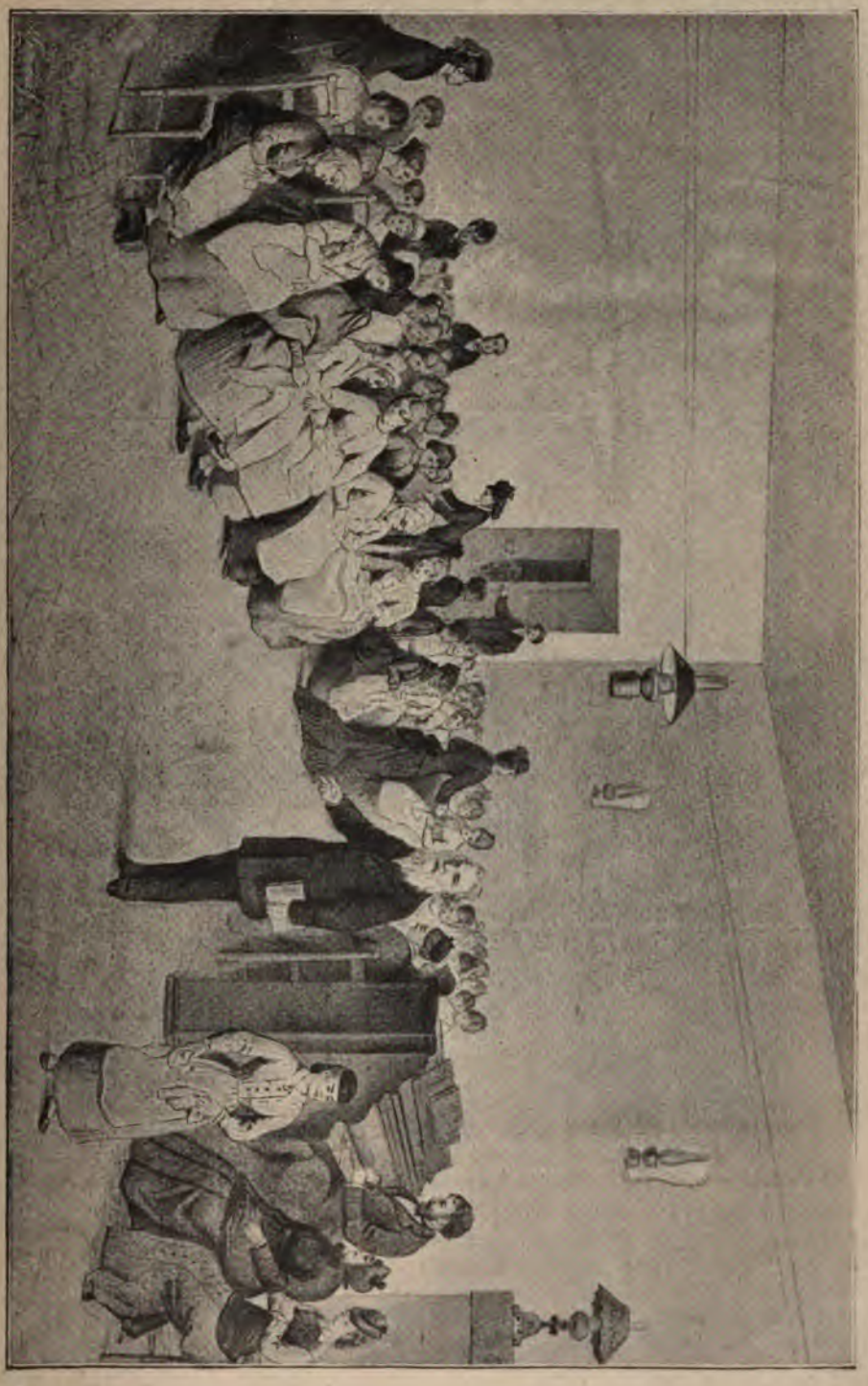
A JEWISH GIRL IN THE GHETTO WHO HAD FOUND JESUS.

"One pretty girl, about nine years of age, came running to me; her beautiful large

black eyes, as bright as they could be, and such a loving smile, saying, 'You never give me a book to read; do give me a little book —I can read very well.' I examined her, and found that she could read very well, so I gave her *Jessica's First Prayer* (of which I had just bought a copy at the depot to give to a Christian woman), and told her to read it carefully, and that I would come back the next day, to hear if she knew what she had read. I went back the next day; she saw me from a distance, and came again running towards me, with her lovely smile, and said: 'I know all about Jessica,' and, on asking her, I found that she knew every sentence of that useful tract. Oh, that God might bless it to her! was my prayer at that moment. 'Now you must give me another book,' she said, so I gave her a copy of the *Lebensbrod*, and told her to read a passage of it every day, and think over what she had read, and that I would ask her from time to time, to see if she was reading it, and remembered what she had read. She promised to do so. I came back every day, and found that she knew pretty well what she had read. One day I found her standing beside her mother, who was sitting upon a chair sewing, and her father and two little brothers cleaning old clothes and sorting rags. The parents smiled at their child and then at me, and the mother said, 'Ask him.' But she was very bashful that morning, until I caressed her a little, and begged her to ask me what she wanted. At last she took courage, raising her bright eyes, and said, 'Who is this here,' turning up page 288, Isaiah liii. 5), 'Who was wounded for our transgressions, who was bruised for our iniquities?' 'Jesus,' I said. 'Well,' she said to her mother, clapping her hands, and with an air of triumph, 'Did I not tell you that it was Jesus?' Then the father said: 'They explain the whole Bible with Jesus and Jesus.' 'Yes,' I said, 'we do so, because we believe that the whole Bible is full of Jesus, who is the true Messiah.' Oh that I could have drawn away this little daughter of Israel, to bring her up for the same Jesus whom she had found."

PALAZZO CENCI, GHETTO, ROME.

CHURCH OF ST. ANGELO,
Which was specially built for the purpose of forcing the Jews to attend sermons denouncing Judaism, and for which they had to pay an annual tax.



SEWING CLASS OF JEWISH WOMEN IN THE BRITISH SOCIETY'S PREMISES, ROME.

JEWS AND JEWESSES IN THE GHETTO CONFESSING THEIR LOVE TO CHRIST.

"What do you think of Christ?" I asked a cobbler, who was toiling away, tearing old shoes in pieces. After a good while, he replied, "I wish I could believe in Christ as you do, and then, perhaps, he would help me and my poor family." "Have you ever asked His help?" I said. "No," he replied. "Well, then," I said, "how can you expect Him to help you if you do not ask Him?" I then read to him John xv., 16. "I know," he replied. "I wish I could believe all that you say, you teach us better things than our rabbis; they teach us nothing; they never come near us." He sighed deeply, and said, "I wish we were all Christians, I think all here in this Ghetto would be better than they are now."

"What do you think of Christ?" I asked one of our women. She rose from her work of patching up an old carpet, came close to me, and whispered in my ear,

"*I love Jesus;*"

then laying her index finger on her lips, as if imposing silence, she resumed her seat.

I put the same question to many more, and received replies which showed that our preaching Christ among them has not been in

ST. PAUL'S HOUSE, ACCORDING TO DR. PHILIP AND OTHER AUTHORITIES,
Where Paul preached, and the first Christian Church in Rome was formed.—*Acts* XXVIII, 12—31.

vain. By means of missions a great change has been effected in the minds of the Jews. Many have already been gathered in, and many have been brought near to the Kingdom of God.

VIA RUA, THE PRINCIPAL STREET IN THE GHETTO, ROME.

A JEWESS DYING AS SHE HELD THE HAND OF DR. PHILIP.

"A middle-aged woman called Hannah, who attended for several years our meetings for women, was not in a favourable state of health for a long time, and was at last obliged to keep her bed. I often saw her and did what I could for her. Her regular medical attendant at length declared her case to be hopeless. One day when passing through the street, several women called me, saying that Hannah was very poorly, and very anxious to see me. I went at once, and found her doctor with her. She was very weak, and apparently sinking. I gave my best advice in order to prolong the dying flame of life. As she pressed my hand, she pointed with her index finger upward, and then towards her pillow. I went away to fetch a little jam, and when I returned in about an hour, I found her near her end.

THE CORSO.

The main street in Rome, about a mile in length, along which with donkeys and mules the Jews *had to run*, with only a scarf round their loins, and with a rope round their necks.

THE THEATRE OF MARCELLUS.

These grand remains of the Theatre of Marcellus, which was built in honour of his young nephew, show that the Ghetto must have been at one time a quarter of Rome of great importance.

With the index finger of her one hand she again pointed upward, then towards her pillow; and with her other she held my hand with a firm grasp till she expired. After the legal forms about her death had been made out, the few friends present began to remove her. Then under the pillows were found a few sewing materials, a small linen bag containing a few coppers, some pieces of jewellery of little value, and a New Testament, with the words written in it, 'To HANNAH, 25th December, 1876.' I believe that when we join the ransomed multitude around the throne we shall behold there many Jewish souls whom we had little or no hope of ever seeing amid the splendours of Heaven."

THE DEPARTURE OF DR. PHILIP.

Our friend, the Rev. Dr. Gray, Presbyterian minister, of Rome, to whom we are deeply indebted for the beautiful illustrations of the Ghetto given here, wrote as follows:

"Dr. Philip passed away without a struggle. He literally fell asleep. The scene witnessed at his grave was a most affecting one. Besides the large number of representatives from the various Evangelical churches of the city, there was a considerable number of Jews from the Ghetto present, to whom the Rev. W. Meille, Waldensian pastor, addressed a few simple and touching words in Italian, after the preliminary service had been conducted by myself. Mr. Meille had laboured alongside of him very assiduously when he was in Rome some years ago. Mrs. Sanders, who had so effectively helped her father in his work, was also present, having had the satisfaction also of ministering to him in his last illness.

"Last Friday evening we had a very interesting and successful 'Memorial Service' in the Meeting Room. Mrs. Burtchaell gave very effective help in getting the people, having been the one also to suggest that such a service should be held. There were some seventy Jews present. The audience, along with the various friends present, might have numbered ninety or one hundred. Having been asked to take charge of the meeting, I read, after the preliminary exercises, part of the 11th chapter of the Epistle to the Romans. The Rev. W. Meille, and the Rev. Sig. Laura then addressed the meeting, after prayer had been offered by Dr. Vernon. There was a manifest interest created, and on its being put to those present whether they wished a similar service this week, a general desire was expressed to that effect. Another meeting for Friday has been arranged in accordance with this desire. Aided by Mrs. Burtchaell I have charged myself with the arrangements. We purpose keeping up a weekly service with the help of the various evangelists in the field, and so keep the position occupied, until the Society shall have indicated its purpose as to a successor to Dr. Philip. Even if the Society should not see its way to send out another agent, we shall not allow the field to be abandoned, but endeavour to establish a weekly Evangelistic service in the Ghetto, under non-denominational superintendence. We are greatly encouraged to this by the meeting of last week, and shall find valuable aid meanwhile in the interest and work of Mrs. Burtchaell."

MR. NEUMANN,

FORMERLY THE MASTER OF A LARGE SCHOOL IN THE DANUBIAN PROVINCES, AFTERWARDS AND STILL A FAITHFUL MISSIONARY IN HAMBURG.

A Specimen of his Method.

CONVERSATION WITH A JEW ON THE INCARNATION.

DURING the feast of Tabernacles I called among others on M. D., to whom I presented a New Testament long ago. After some remarks he took the Testament down from his book-shelf and said: "Recently I have read the first chapter in John's Gospel, and found that it is entirely cabalistic and mystic to me."

This gave me an opportunity of explaining

I. The eternity of the Divine Logos, or Word of God, which the ancient Jewish divines also declare to be a divine essence, the dispenser of light and life. "By the Word of God the heavens were made, and all the host of them by the breath of His mouth." Psalm xxxiii. 6.

II. The incarnation of the Logos: "Out of thee (Beth-lehem) shall He come forth (be born) unto Me that is to be the Ruler in Israel, whose goings forth have been from of old, from the days of eternity. Micah v. 2.

All this was new to him, and he listened to it with interest. I showed that the incarnation was an Old Testament doctrine; that the coming of the Messiah is plainly set forth for our instruction and reception; that, therefore, it is our bounden duty to believe it for our soul's salvation.

"Such a grave matter requires thought, much thought, time, and study," was his answer. "I will reread this chapter, and more in this Gospel, which is of greater interest to me than the others."

MR. NEUMANN.

"Do it," I replied, "and may you find in it the precious pearl."

Mr. and Mrs. Neumann have been the instruments of bringing many Jewish men, women and children to believe in Jesus, and to sing on their way to the "green pastures" and "the still waters" of the heavenly Canaan, such songs as—

Jesus is our Shepherd,
Wiping every tear;
Folded in His bosom,
What have we to fear?

Only let us follow
Whither He doth lead;
To the thirsty desert
Or the dewy mead.

Jesus is our Shepherd:
For the sheep He bled;
Every lamb is sprinkled
With the blood He shed.

IMPORTANT TESTIMONY TO THE SOCIETY'S WORK IN 1862.

THE SOCIETY'S MISSIONARY AT THE EXHIBITION.

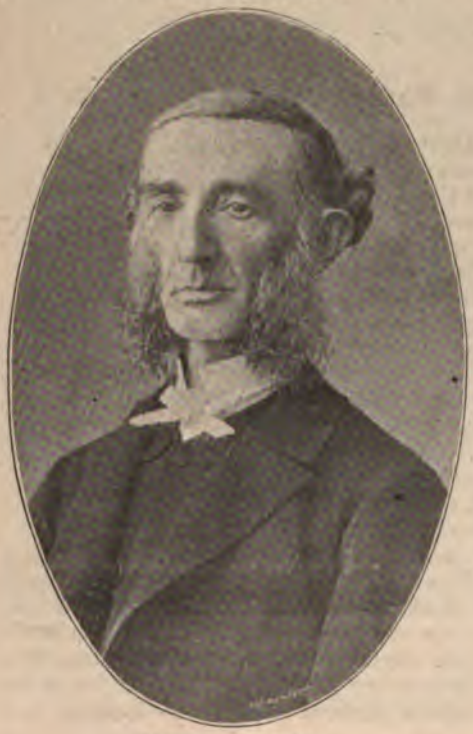
DURING the November afternoons, when the stream of visitors came away from the Exhibition by gaslight, the eyes of many thousands were attracted, as they poured forth from the eastern entrance, by a pretty little erection which had been on the same spot ever since the 1st of May, but had never been so much noticed as now that it was fronted with a brilliant illumination. There was a mystery about it, which occasioned many inquiries and speculations; and some who did not take the trouble to ascertain its real nature, passed it with the vague idea that it was one of the ever new contrivances for puffing and selling. A little observation, however, convinced one that something worthy of a closer inspection was going forward; and as soon as the eye had time to take in the inscriptions on the front, the matter became satisfactorily explained.

In seven different languages were printed the words: "Believe on the Lord Jesus Christ, and thou shalt be saved." Beneath each quotation of this passage was the name of the country in whose language it was rendered, and above it the flag and arms of the particular nation. In the centre was old England, and on either side of the land of Bibles were France, Germany, Sweden, Italy, Spain—and then, over the compartment furthest on England's right, there was a *blank*, and above that the Hebrew word "*Israel*," with the Gospel promise in Jewish characters. Israel has no country; and in the gathering of the nations, the most ancient of them all could only be known by the name which of old time God himself gave them, preserved in the sacred letters.

And this one word ISRAEL was enough. Without coat of arms or banner, or name of fatherland, it caught the eyes and hearts of the scattered ones, and drew them to the spot. No less than two thousand Jews, from almost every part of the world, called at the Hebrew division of the Bible-stand, and

THE LATE DR. ZUCKERKANDL,
Rustchuk, Turkey.

MRS. ZUCKERKANDL,
Formerly of Rustchuk, now of London.



REV. L. ROSENBERG,

MRS. ROSENBERG,

Medical Mission, Adrianople.

asked for copies of the Word of Life. A large number of them, on being informed that the books were not sold, but freely given away, expressed themselves as unwilling to receive them without making some return, and accordingly deposited in the offering-box contributions which assisted the work of love. It was pleasing to think how God was, by this means, employing this extraordinary people as missionary agents. Jews from every European territory, as well as from Palestine—from Africa, Australia, India, and even from China—took away portions, and in many cases the whole of the New Testament, and by this time have conveyed them to regions where probably no ordinary missionary has penetrated, but where the interests of commerce give the ubiquitous Israelite facility of access.

It may interest our readers to know, that while the Bible-stand was originated and sustained by the private liberality of a few noble-hearted Christian men, who thus availed themselves of the International concourse to circulate gratuitously in seven languages three millions of copies of the New Testament, the distributor in the Hebrew department was a missionary of the "British Society for the Propagation of the Gospel among the Jews," who by this means found an opportunity of spiritual conversation with multitudes of his brethren. With many of them he had repeated interviews; and he has good hope that not a few have been led to embrace the Truth as it is in Jesus.

This is one of the several ways in which the above Society has recently extended its operations, and no one who has observed its useful course of labour can help rejoicing in its success.

FEMALE MISSION TO THE JEWESSES.

Among its newest agencies is one which may well command special sympathy, a *Female Mission to the Jewesses*. The Jewish mothers and daughters have been sadly neglected, and it is time that Christian women concerned themselves as to what becomes of their Jewish sisters when they part from the world, where no one has cared for their souls, to the awful realities of eternity. Alas! for these children of the race whose Marys and Marthas, "and Joanna and Susanna, and many others ministered unto *Him* with their substance." Alas! that they should be permitted to grow up from infancy to womanhood without even hearing of Jesus, except when His name is blasphemed, and to pass away from us without a ray of light in their last hour! It is a relief to know that someone is caring for them; and we can only say we wish the Society may be enabled to employ not merely one solitary Christian woman among the thousands of Jewesses living within our own neighbourhoods, but a sufficient number to reach every Jewish sister to whom access can be gained. It will be a blessed day for Israel when the most beautiful of all forms of influence—the hallowed power of pious motherhood—comes to be established among them.

THE WORK AMONG THE YOUNG.

Another interesting branch of Evangelical effort among the Jews is found in the Christian schools, maintained in regions where the Jews have none of their own. It is delightful to witness the effect of the Gospel on the hearts of children, and we recently observed a pleasing proof of this in a letter from a missionary schoolmaster in Wallachia, whose young Jewish scholars have for several months carried on a monthly "Missionary Concert," at which they give their offerings, in a box consecrated to the object, towards the evangelization of the heathen.

THE WORK IN ITALY.

Those who have concerned themselves with the affairs of Italy, will also have noticed that a most important work is being done among the Jews of that country. In Leghorn they have welcomed the missionary, and it seems that he not only has access to them in their dwellings and in the synagogues, but in his own house, where many constantly visit him; and large congregations are now assembling every week, sometimes twice or thrice, to hear the public preaching of the Gospel, specially addressed to them. We congratulate the British Society on the blessing with which God has crowned their Italian mission, and only regret that we have not space for further reference to the fields of labour occupied by their twenty-five missionaries. It has gratified us occasionally to hear of the admission of converts, under its auspices, into various metropolitan churches; and it was a truly animating and affecting scene when, a few weeks ago, a densely crowded congregation assembled in Finsbury Chapel, to hear a solemn confession of Christ from

the lips of a son of Abraham, who declared himself a follower of Abraham's faith.

THE WANT OF FUNDS.

We cannot, however, conclude this brief notice without expressing the deepest regret that, according to statements in the *Jewish Herald*, of last month, the Society is in difficulties for want of funds. It appears that the enlargement of the mission agencies in Palestine, on the Continent, in Italy, and in London, during the last three years, has entailed so much unforeseen expense, that the Committee are now on the eve of withdrawing some of their missionaries, unless a liberal and immediate augmentation of the income can be obtained. It is to be hoped that the challenge of the treasurer—who offers an additional £10 for every £100 specially contributed in this emergency—will meet a generous and speedy response.—*Evangelical Magazine*, January, 1863.

REV. PAULUS CASSEL, D.D., BERLIN.

TRIBUTE BY REV. M. NACHIM.

127, HIGHBURY QUADRANT, N.
February 5th, 1887.

MY DEAR MR. DUNLOP,—It was quite a treat to me to listen to a lecture which the Rev. Professor Paulus Cassel, D.D, of Berlin, delivered in the Athenæum (Highbury), on Saturday, January 29th.

The Destruction of Jerusalem.

The subject was, "The Witnesses of the Destruction of Jerusalem." In his own inimitable way the lecturer described the historical circumstances which led to the destruction of the Jewish state, and the ruin of its capital, with its palaces, fortifications, and temple. He described the effect of the

awful scenes of the war on the Romans, the Jews, and the Christians who had witnessed them; and pointed out in a most touching manner the connexion between the rejection by the Jews of Jesus, as the Messiah and Prince of Peace, and the calamities which came upon them. The aged orator held his audience of Germans, Jews, and Hebrew-Christians spell-bound by the magic of his eloquence, from the beginning to the end of his discourse.

His Life and Work.

A very brief biographical sketch of this renowned German scholar may be interesting to our readers.

Paulus Cassel was born of Jewish parents in Glogau, in the province of Silesia, on 27th February, 1821. He first attended a Catholic, and afterwards an Evangelical Gymnasium in Schweidnitz. Then he went to Berlin, where he devoted himself to the study of history, of which he soon became master. In 1855 he embraced Christianity, and was for several years the Librarian of the Royal Library at Erfürt. From 1863 to 1867 he was connected with our Society. In 1866 he was elected member in the German "Abgeordnetenhaus" On 5th of January 1868, he became pastor of "Christus Kirche," in Berlin, where he still continues his Master's work. In connexion with this church he has a Sunday School with 60 teachers, and 1,000 children. In addition to his pastoral and literary work, of which many volumes have been published, he laboured with great success among his Jewish brethren as a missionary. Last year he published a pamphlet in which he gives some outline of his work as a missionary. On page 33 he states that between the years 1880 and 1885 he was privileged to baptize sixty Israelites. In conversation with Dr. Cassel, I learned with much pleasure that besides the number already mentioned, he baptized in the year 1886 twenty-two Jews, some of whom are doctors, authors, and merchants, and with one exception all the converts have proved true to their profession. During the next four years he baptized 111 converts.

REV. M. NACHIM,
Formerly a successful Missionary in Botushany, Roumania, afterwards and now in London.

Interesting Anecdote.

Some years ago, Dr. Cassel was journeying from Berlin to Magdeburg. When he arrived at the station, a venerable Jew, after giving instructions to his servant to take his own luggage to the hotel, turned to Dr. Cassel and said: "Allow me, doctor, to carry your luggage." When he saw that Dr. Cassel hesitated, he said: "You have carried a much larger burden for our nation, surely, therefore, I may carry this little burden for you."

From the above authentic statements and also the reports of different Societies, our own included, I cannot understand how any person can question the success of mission work among the Jews.

When saying farewell to Dr. Cassel on Friday last, he requested me to convey his kindest regards to you, in which I cordially unite, and remain

Very sincerely yours,

M. NACHIM.

Dr. Cassel passed away, after great suffering, on December 23rd, 1892. His last words were: "*Wo ist denn das Himmelreich?*"

THE REV. LEON ZUCKER,

MISSIONARY IN LONDON.

BY REV. S. D. HILLMAN.

(With Portrait.)

THE REV. LEON ZUCKER has been for about 30 years an agent of "The British Society," located the whole time in the Metropolis, and devoting all his energies to the advancement of the cause of Christ amongst his "brethren according to the flesh." A native of Cracow, in Poland, he became involved in early life in the memorable Hungarian Revolution, which took place in 1848, was wounded, taken prisoner by the Austrians and confined in an Austrian prison, the injury inflicted during the conflict, and the hardships connected with the subsequent confinement, greatly impairing his health. In 1853 he left the home of his childhood and youth, and made his way, as a political refugee, to England, where representatives of oppressed nationalities have ever found a safe asylum. Before his departure for this country his mother, a devout Jewess, and devotedly attached to the Hebrew faith, having heard of efforts being made in this land to proselytise, warned him and pleaded with him, with tears, to beware of the Apostates; and which elicited from him the assurance that were all the Jews in the land of his exile to become Christians, he would never yield: that the Christian creed was an insult to his understanding, and its practices (in the Roman Catholic form of it, the only form with which he was then familiar) ridiculous and idolatrous.

REV. LEON ZUCKER.

Soon after his arrival in this country he met with a former schoolfellow, who persuaded him to accompany him to a Christian Mission Hall, and with a view to gainsay and to scoff. The missionary read passages and paragraphs from the Gospels, the contents of which filled him with surprise and wonder. The expositions given of certain of the prophecies, and the earnestness and loving spirit of the speaker, made a solemn and favourable impression. The young Hebrew felt that he could not scoff, but that he must reflect upon what he had so unexpectedly heard. On leaving the hall he felt excited, and hardly knowing what he did, he almost mechanically accepted the New Testament. His friend began to reproach him in view of the strange turn things had taken, and to which he could only reply, "I went in to confound the missionary, but he has confounded me." Two full years of earnest searching followed this incident before the mental difficulties were overcome, and before the inquirer felt that he could submit to the trial of being cut off for ever from his family and his nation. At length, under the teaching of the Rev. Ridley Herschell, he found peace with God, and gained courage and inspiration to openly avow Christ before men.

Then followed an earnest desire to make known the Gospel of the Lord Jesus Christ to his fellow-men. He knew that sceptics were accustomed to hold discussions on Paddington Green, so he resorted thither

and ventured, in very imperfect English, to reply to their statements, and evidence was soon given that his defence of the Faith was blessed to some of his hearers. The desire to preach the Christ, whom he had been taught to blaspheme, now became absorbing, and with a view to this he was introduced by his esteemed and honoured pastor, Mr. Herschell, to New College, Hampstead, and was admitted in September, 1855, as a student for the Christian ministry. The writer of this sketch was admitted to the college at the same time, and then commenced a friendship which has strengthened with the lapse of years, and has been the source of mutual joy and helpfulness.

During his college course, extending over five years, a movement was originated by which some of the students took charge of village churches, preaching regularly to the same people, and gaining experience for the after-work of life. The Congregational Church at Twyford, in Berkshire, was thus committed to Mr. Zucker's charge, and he laboured there for about two years and with considerable acceptance. The congregations increased, the chapel was renovated and improved in appearance, and much *good and abiding work* was done. At the close of his college course, Mr. Zucker was invited to the pastorate of the Congregational Church at Westerham, in Kent. There, also, a fair measure of success was secured, although the predominating influence of the Established Church, and other causes, rendered the work extremely difficult. It was during this pastorate that the conviction grew in his mind that it was his duty to devote himself to missionary work amongst his own race, and that he might thus hope to accomplish more for Christ and man than by continuing as the pastor of a Congregational church. He took counsel with the writer and other friends, and as the result offered himself to the Committee of the British Society, was cordially accepted, and entered, full of hopefulness, upon what has proved to be his true sphere of service and the work of his life. The Lord has abundantly blessed his labours, wrought under the auspices of this Society. Many a Jewish family has welcomed him into its midst, and many a Hebrew has been led, through his instrumentality, to give up all for Christ, and to confess Him openly before Jews and Gentiles. It may be recorded with deep gratitude to Him whose Divine Power sustains His own life in His servants, that among those who have been led to confess the Saviour, through the instrumentality of this missionary, there has only been one case which has occasioned the worker the sorrow of disappointment. The rest have continued to this day living and loving Christians, in trials often, undeterred by persecutions, glorifying the Saviour they had learnt to love.

The auxiliaries to all our Missionary Societies are glad, as opportunity offers, to see and to hear the men who are actually engaged in missionary work. In response to this very natural wish Mr. Zucker has, from time to time, been requested by the Committee and Secretary to travel as deputation, and, his missionary life extending over such a lengthened period, he has, indeed, journeyed all through the United Kingdom among the various nonconforming churches pleading this cause, his ardent enthusiasm and effective speaking securing him acceptance with the churches and increasing their interest in the work.

FOR THE YOUNG.

The Story of the Work among Orphans Carried on by one of the Missionaries.

1864.

AN ODD VOLUME BOUGHT AT A LONDON BOOKSTALL.

IT is now a good many years since a young Jew, fresh from Germany, where he had become a sincere believer in Jesus, through the instruction given him by a Christian missionary, was turning over some odd volumes at a London book-stall, marked "sixpence each," when he came to one that greatly puzzled him. Its chief contents were lists of all sorts of articles, including food, clothes, furniture, books, jewellery, pencils, paper, pens, maps—in fact, almost everything that a house can contain—interspersed with sums of money and passages of Scripture. In vain the young student, with his incipient knowledge of English ways and the English tongue, tried to interpret this strange medley, and the only thing he could make of it was that it constituted the diary of some

eccentric genius who combined economy with piety, and while keeping a careful record of his expenditure, thought fit to sanctify it by a copious sprinkling of Holy Writ. Curiosity compelled the purchase of the book, and on reaching his lodgings, its new owner hastened to submit it to his landlady for explanation, when, somewhat to his disappointment, he was informed that this extraordinary specimen of the current literature of her country was nothing more nor less than a yearly report issued by the founder of an asylum for orphans, and giving an account of the various gifts sent him from time to time by benevolent persons for the aid of his institution. This incidental circumstance, however, started in his mind many thoughts about the work which the pamphlet described, and awakened within him a strong desire, if God should open his way, to attempt something of the kind himself.

TWO POOR BOY-BURGLARS WATCHED BY THE SOCIETY'S MISSIONARY.

Some while after this, our young friend was engaged, by the British Society for the Propagation of the Gospel among the Jews, as a missionary to the Jews, and in that capacity he was sent to a town in the north-east of Prussia, where he found a population of thirty-eight thousand souls, and one Protestant church, the pulpit of which was occupied by an avowed Rationalist, that is to say an infidel, as the minister. In such a soil as this it is not strange that he laboured apparently with no success for one or two years, and he did not find more than one Christian who seemed to possess any spiritual life. One day he was greatly troubled by the discovery that a petty theft had been committed in his house, and on being informed that some suspicious-looking boys had been seen about the premises, he determined to keep watch for their reappearance. He had been sitting in his study later than usual, when he heard a slight noise, and on approaching the window, saw in the bright moonlight two little forms stealthily climbing up a low roof that projected beneath. The intruders being unconscious that they were seen, he had time to observe their movements, and to scrutinize their looks; and never since could he shake off the painful feeling that came upon him as he scanned the features of those poor wretched boys. Though but children they were the very impersonation of misery—hunger, craft, and fear, and precocious vice so mingling in every line of their pinched faces, and giving their keen, restless eyes such an unnatural and haggard expression, that he instinctively shuddered at the sight. At length the intruders found that they had been anticipated, and quick as thought, before any effort could be made to secure them, disappeared.

THE THOUGHT OF A HOME FOR ORPHANS.

The missionary retired for the night with heavy heart, and could think of nothing but these miserable, uncared-for creatures, who very likely had neither parent nor friend in the world. The next day he called on the chief magistrate of the town, to describe a scheme, which was unfolding itself in his mind, for a home where the fatherless might find a refuge, and he asked this gentleman if he would be willing to render his aid. The magistrate thought the idea an excellent one, and the motive most Christian; but as to the practicability of the plan suggested he could only express his doubts.

A HOME BEGUN IN THE MISSIONARY'S HOUSE.

So time passed on, and the project found no helpers. But one of the first converts given to this devoted missionary, was a Jewish widow, whose confession of Christ obliged her to flee the neighbourhood, leaving her three children for him to take care of. There being no other shelter for them, he took them to his dwelling, and it was not long before two others were brought him, with the entreaty that he would receive them also. The news soon spread, and one after another was added, till the number reached thirteen, and these being more than the proprietor of the house approved of, he received notice to quit, with the additional remark that he surely must be mad.

A HOME PROVIDED AND CALLED SALEM.

Another house was offered him, but on terms he knew not how to meet; and after a sleepless night, having to give in his decision at mid-day, he was still deep in anxious deliberation, when a gentleman was announced as desiring to see him. Most unwilling to be disturbed, he begged that his visitor would call again another time; but this would not do. The gentleman was going to leave the town by an early train, and pressed for an interview. Jealous of every moment for the final consideration of the grave matter now before him, he reluctantly consented, and soon saw that the hand of God was in this unexpected event.

The visit resulted in a spacious building, with suitable grounds, being placed at his immediate disposal, on conditions about which he could have no hesitation.

MANY ORPHANS TRAINED IN IT.

In the Institution thus founded, many orphans enjoyed the benefit of a good secular education, combined with affectionate Christian training. Such was the public appreciation accorded to the missionary who was a few years before taken to be a deranged enthusiast that not only were three schools in the town freely open, with all their advantages, to any children he chose to send, but the King gave a munificent donation to the funds of the Orphanage, and other members of the royal family and the court manifested their practical sympathy. Nor is this all.

Among the inmates of "Salem" there were twenty adult believers, several of whom were of the Jewish race. Our missionary, the main instrument in this noble work, knew of at least thirty-five sons and daughters of Israel who had come to the knowledge of Christ through his ministry, and one of them was met with in a remarkable manner.

At the time when the missionary was much discouraged by the seeming absence of success, he resolved to try what he could do to spread the Gospel by seeking out the Jews in other towns of the district, and in the course of a journey for this purpose, he was waiting in a railway booking-office to take his ticket, when a powerful man pushed before him to be first at the window. The tickets being taken, the travellers adjourned to the waiting-room, and here the stranger who had acted so rudely came up to him and apologized. A friendly conversation ensued, in which it came out that the missionary's new acquaintance was a Jew, and though he manifested a strong repugnance to the faith which the missionary declared, he sat by him in the train, and continued the discussion till they reached a junction, where they were obliged to part. Here the missionary left the carriage, and was standing on the platform, when a young man introduced himself, saying, "I believe you are a missionary?" "Yes. But how do you know that?" "A Jew that you have been travelling with told me so, and I ventured to speak to you, as I should be glad to make your acquaintance."

This young man was a Jewish student, and, in consequence of the meeting on that platform, he went to Bromberg, took up his abode in Salem, entered upon the study of the New Testament, and consecrated himself to God. It was a nobleman who knew something of this young man, who, on hearing of the benefits he was receiving in Salem, introduced the Orphanage to the notice of the King, and obtained the royal bounty above referred to.

Two Christian Jews from England, while on a Continental excursion, met at a railway station a gentleman who soon indicated by a few words casually dropped that he was a brother in Christ, and they were not long in finding out that he was a Jew also. Sympathies were exchanged, and the fellow-travellers saw no more of each other till a year had rolled away, when the last of the three came to London, called on one of the companion tourists, whose card he had kept, and told him that having been much prospered by God, he desired to devote some of his gains to the furtherance of the Gospel in Germany, and would be glad to hear of a place where he could help forward some evangelistic work. Bromberg was one of the places which the two friends from this country had included in their route, and it was at once mentioned. At that very moment the missionary had in his house a well-educated Jewish convert, whom he desired to employ as an itinerant missionary in the villages around, and when he little imagined how the object was to be realized, this unknown friend cheerfully committed to the treasurer of the British Society for the Propagation of the Gospel among the Jews a sum sufficient to support an evangelist, under the missionary's direction, for three years.

A Young Convert's Greatest Trial.

Towards the close of the year 1868, one of the British Society's missionaries in Germany was arrested and brought before the local authorities, on a charge of breaking the law by seeking to make proselytes from the Jewish faith. The authors of this proceeding had been annoyed by the circumstance that one of their relatives had become a Christian; and they not only endeavoured to get the missionary banished from the land but when they found that a little company of young men were diligently attending his instructions evening after evening, they violently dispersed the meeting, and threatened any who continued to visit him with

REV. P. DWORKOWICZ,
Warsaw, Breslau, Dresden, Prague, &c.

MR. E. WEISS,
Vienna and Pressburg.

REV. C. A. SCHÖNBERGER
Prague and Vienna.

REV. N. KAMERAS,
Vienna.

severe punishment. The missionary, after a very rigorous examination, was acquitted, and he thus describes the sequel:—

"About two days after the painful ordeal I had to pass through, as mentioned in my last, one of the young men who had been accustomed to meet with me, and who was turned out of his situation in consequence, called upon me in the evening in a most distressed state of mind, telling me that the Jews here had written home to his parents, and blackened his character in such a manner that his friends became furious, and sent him a most cruel letter, which he laid before me. The letter, after describing the sorrow which the news from Nuremberg had occasioned them, went on to say,—'Considering that you have become an apostate, and, by so doing, have brought shame and reproach upon yourself and family, and have blasphemed the religion of your ancestors, we disown and discard you from this day, and pray that the curse of heaven may follow your every step.' The young man with heavy sobs, said that he would have written to his parents, and told them that it was only malice which accused him of having become a Christian; that it was never his intention to become one, and that all he did was to engage in religious conversation, in which he felt very much interested, and that was no crime; but the letter stunned him so completely that he had no power left within him; and even now he was so agitated that he could not write, even if he felt inclined. He then told me that he was utterly at a loss to know what to do, for there was not the slightest likelihood of his obtaining any situation in this place or neighbourhood and he was entirely destitute of means to go anywhere else.

"After some reflection, I told him that, if he chose, he might stay with me till his mind had become calmer, and he could look out for something. He hesitated to accept the offer, for fear that it might greatly inconvenience me, and perhaps bring me into trouble; but I eventually overruled his objections, and he consented to remain with me. Not being able to accommodate him in our apartment, I hired a room for him near by, where he slept at night, but spent the day at our house. I studied with him the Word of God, and endeavoured to lead him to the only true source of all peace and happiness; but it was not until I was laid up, and preached to him the Word of Life from a bed of sickness, that the arrow of God's Truth penetrated his soul, and prostrated him as a humble suppliant at the foot of the cross. He passed through a severe mental conflict before he could fully acquiesce in the proffers of mercy held out to him in the Gospel of Christ; but he overcame, and is now the happiest of men. It would do your heart good to hear him talk of the love of God, and exalt that grace which to him was so free and glorious."

In a subsequent letter, dated February 1, 1869, the writer resumes his narrative:—

"Our young brother, Mr. ——, who is with me, and about whom I wrote you in my last, has, for nearly a fortnight, been laid up with fever; but you will rejoice when I tell you how nobly he has acquitted himself in a fearful trial that he has had to pass through. About three weeks ago, early one morning, a middle-aged Jew rushed into my room trembling with excitement, and calling out, 'Where is my son Joseph, my son Joseph, who is driving us to despair? Oh, tell me where I can find him!' I was so taken aback at the sudden appearance of the man, and so startled by his wild looks, that for a few seconds I could scarcely utter a word; but as soon as I had come to myself again, I tried to calm the poor man's mind, and inquired who his son was. 'My son Joseph,' he replied, 'who has turned meshumed (apostate), and you will probably be able to tell me where I may find him.' A sudden light broke upon me—was this the brother who was with me, and was just then breakfasting in another room? On asking his family name, the whole was plain to me. I was in a great dilemma as to what I should do; but after a few moments' reflection my resolve was formed. I went into the room where my young friend was, and having acquainted him with what had taken place, asked him whether he would like to see his father. He turned ashy pale, and in a trembling voice said, 'By all means, I will see my father; but not here; pray bring him to my lodgings.' A quarter of an hour after, I accompanied the father to the son's room, and the scene I then witnessed will not easily be effaced from my mind. I wanted to withdraw, but our brother beckoned me to remain. When father and son met, both stood speechless for some time, and then the old man, with great effort, and in broken accents, tried to speak. 'Is it true, my son, that you have denied the God of Israel, forsaken the faith of your ancestors, and turned meshumed?' 'Father,' he replied,

'will you patiently listen to me whilst I tell you what great things the Lord has done for me, how He has opened my eyes to see the gulf over——' The father, greatly excited,—'I will listen to nothing, but I want to know whether you have become a meshumed.' The son with firmness,—'If you will listen to no explanation, then I declare, in the sight of God and in your presence, that I have, as you call it, become a meshumed, that I have embraced the doctrines of the Christian religion, and found in them a peace, happiness, and joy which I never knew before; but, my dear father, you are in error if you suppose that by becoming a Christian I have forsaken and blasphemed the God of our fathers. Quite the contrary. It is the belief in Jesus as our promised Messiah that brings God near to us; that makes Him known to us in His glory, as our Father who seeks our happiness; that prompts us to love Him with a love and adoration to which, as Jews, we are perfect strangers.' The father, in great excitement,—'So you pretend to be wiser than our fathers, and to possess greater judgment than our great and learned men?' The son, meekly,—'I don't pretend to great wisdom or learning, but the Lord in His infinite mercy has made known to me the Truth, which our wise men, in their great wisdom, cannot find out; and have they not experienced the Truth of God's threatenings when He said,—"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"? And again,—"The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes."' The father, very impatiently,—'I have not come here to argue with you; but, tell me, have you been baptized?' The son, very reverently,—'I have not as yet taken that important step, but I trust that God will soon pave the way for me to do so.' The father, imploringly,—'Oh, then, there is hope! Come home with me, and renounce the error you have been beguiled into; come, and heal the wounds you have inflicted, and once more gladden the hearts which you have made to bleed. You shall be received again as our child, and every thing shall be done to render your life easy and happy.' The son firmly, but deeply moved,—'Father, I cannot retrace my steps! The peace of mind and happiness I now enjoy are of far greater value to me than all else; and I would a thousand times rather remain poor and despised than part with the great treasure I have found.' Upon hearing this the father, in great rage, spat in his son's face, and, as he rushed out of the room, pronounced a terrible malediction upon him. Our dear brother burst out into loud sobs and cries, and it took me some time before I could calm him. 'Thank God,' he at last said, 'that the great trial is over. I can truly say that I have never once regretted the step I took, nor has a shadow of a fear ever crossed my mind that I am deceived in my hope of salvation in Jesus; but this meeting with my father is the greatest trial I have had to pass through.' I read with him several appropriate portions of Scripture and then we thanked God on our bended knees for the strength given to make this firm confession."

THE SCHOOL IN LEMBERG.

(*With portraits of the Principal, Teachers and Pupils.*)

Extract from the JEWISH HERALD, for January 1877.

WE are sorry that our teacher, Miss Pick, finds the work much hindered by Popish intolerance. She has now 82 pupils in her school, 53 of whom are Jewesses, 19 Roman Catholics, 9 Protestants, and 1 who is the daughter of a dignitary of the Greek Church. She says: –

"They all attend the Bible class, but though, in general, they are fond of the Scripture lesson, I cannot be sure how far their hearts are touched by it. A few weeks ago we had a great sorrow, caused by the death of one of our pupils, a lovely Jewish girl of fourteen. Latterly we had observed a great change in her, and she showed much ardour in the Bible Class. The last time she was present at it, she seemed deeply impressed with our subject (Heb. xi.), and I heard her repeat to herself as she was going away. 'A city not made with hands.' Her illness was brain fever, and was very short. Her last words were, 'Mother, I am going home.'"

THE PRINCIPAL AND TEACHERS OF THE SCHOOL IN LEMBERG.

ABRAHAM JACOB PICK.

CATHERINE PICK.

The Young Jewess of Lemberg.

Far from England's pleasant land,
  Land so rich in Bible lore,
Groups of little children stand,
  Schoolmates on a foreign shore,
Led by loving teacher's hand
  Mines of learning to explore.

Many a little Jewish child
  Mingles with the busy throng,
By instruction's voice beguiled,
  Joins in Christian prayer and song!
Lisping out in accents mild
  Truths which to its creed belong.

One, a maiden fair and bright,
  In an Austrian city found,
Listened with a calm delight
  And an eagerness profound,
As the Truths, like rays of light,
  Pierced the clouds her spirit bound.

Native of the Hebrew race,
  Proud of lineage and birth,
Skilfully her thoughts could trace
  Paul's epitome of worth,
(Which nor time nor age erase),
  Due to noblest men on earth.

These her ancestors—whose fame
  Nerves the Christian's failing heart,—
Marvellous that each loved name,
  In *their* Scriptures have a part!
So she mused, yet seemed to claim
  The deeper power such words impart.

Homeward tripped the Hebrew maid,
  Thoughtful, murmuring as she went,
"Without hands a city made;"
  Questioning what the writer meant,
Dreaming not how soon all shade
  From the problem would be rent.

Soon a ministering angel flew
  With a message,—"Sister come,
For the Master calls for you,
  In his Mansions there is room."
Hush! Her words are faint and few
  "Mother, I am going home!"

Simple, trustful, dying speech,
  Of a Jewess, young and fair,
Let it comfort those who teach
  Little ones the wondrous care
Jesus takes our hearts to reach;
  Oh! may He find entrance there.

K. P. R.

PHILIPPINE PICK.

THERESE PICK.

THE SCHOOL IN LEMBERG.

REV. ISRAEL FRIEDBERGER,
Birmingham.

MRS. FRIEDBERGER,
Birmingham.

REV. THOMAS WIGLEY,
Superintendent, Manchester.

MR. HESSEL LEVINSOHN,
Missionary, Manchester.

THE HOME FOR AGED CHRISTIAN ISRAELITES, AND TWO OF ITS FIRST INMATES.

THE Home Ebenezer, Ferntower Road, London, N., was opened in February, 1875, through the instrumentality of the Rev John Wilkinson, the Society's Mission Deputy. Mr. and Mrs. Philipson entered it on the 8th of that month and there lived happily together for years; then Mrs. Philipson ascended from it to the better Home on High. Mr. Philipson lived on in it until the call came to him on the morning of Friday, June 19th, 1891.

THE HOME FOR AGED CHRISTIAN ISRAELITES.

Two days before the end we had a deeply

interesting conversation with our aged brother, when we cited some of the golden promises of the Word, and repeated once more the following confession of faith, to which he again gave his hearty Amen:

"In peace let me resign my breath
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

valley was indeed bright with the light of the Saviour's love. About half-past ten on Monday morning, June 22nd, a short service was held in the Home, conducted by the secretary of the British Society and Mr. Roeder, the superintendent, after which the body of our departed brother was removed to the Episcopal Church, Highbury New Park, where the service was very impressively

MR. PHILIPSON, AGED 95, AND TWO OF HIS GRANDCHILDREN.

A very few hours before the close of his earthly life we saw him for the last time. When we prayed that he might find the valley lighted up with the presence of Jesus, he said, very heartily, "Amen, Amen." Before our final parting I said, "Dear aged friend, I hope you are still looking unto Jesus?" With a very sweet smile he answered, "O, yes, I am still looking unto Jesus, and what's better, Jesus is still looking unto me." Our prayer was answered. The rendered by the Rev. Gordon Calthrop, M.A., a true lover of Israel, who had been not only the generous friend and spiritual guide of Mr. Philipson, but of all the inmates of the Aged Home, for many years.

At the request of Mr. Calthrop, the secretary of the British Society delivered a short address at the grave.

So passed from earth, at the age of ninety-five, our venerable friend, trusting in Jesus to the last, and leaving us to say, concerning

all, whether they be Jews or Gentiles who are in possession of like precious faith:

We are persuaded that if our departed brother, Mr. Calthrop could see his portrait

REV. PREBENDARY GORDON CALTHROP, M.A.

"There is no death; the stars go down
To rise upon some fairer shore,
And bright in Heaven's jewell'd crown
They shine for evermore."

associated with the Aged Home, and with his beloved and valued Jewish friend Philipson, he would smile approval.

FOR THE YOUNG.

The Story of the Fallen Leaf.

By one of the Society's Spiritual Sons.

THIS world is a beautiful schoolroom. The changing sky is its ceiling; the sun, moon, and stars are its lights; it is full of wise and wonderful things, and glitters all over with mirrors, which reflect the face of the great Teacher—God. Everything in it—even the least—has its lesson, if we will only listen to Him.

One day I was walking with my boy of eleven in one of the noble parks of Vienna, when we were joined by our landlord, a rich Jew. He had so much money that people called him a millionaire. He had overheard our conversation. I had been trying to obey God's command. "Thou shall teach my words diligently to thy children, and shalt talk of them when thou walkest by the way." The rich Jew said, "Why are you always talking to your boy about God and

heaven. If he reads, the Bible and prays he will never be a man fit for business." It was very painful for me to hear him speak thus before my boy, and I said, "I am sure I love my son more than you can. I do not want to make him miserable and useless, as you think, but to make him happy in loving God." Our landlord laughed and said, "look at me! I do not pray, nor trust in God. I trust in no one but myself, and see how rich I have become! No, no, boy, I am *Independent* (unabhangry)!" I had no answer ready to give this godless man. I did not know what to say to show him and my boy the sin and folly and misery of being independent of God. In my heart I silently asked God to give me an answer. At that moment a single leaf fell from the great tree under which we were walking, and fluttered to our feet. I tossed it aside with my walking stick, saying, "Independent (unabhangry)!" I said nothing more, but left the poor fallen leaf to speak to the man who thought he could get on so well without God. It seemed to say, "If you do not hang upon God, you must soon wither and perish like me." It put him to silence. Instead of boasting any more of his success and his wealth, he said not another word, though we walked together for another half hour.

Dear children, learn from this fallen leaf what a poor helpless perishing thing you are if you are not clinging to Christ. But there is one difference. The leaf could never be joined again to the tree, but you need not perish, for God is able to take you up, and make you one with Christ, that you may live with Him and be like Him for ever. I want you to pray too, that all the Jews, young and old, rich and poor, may learn this, and soon return to the Lord their God, and David their King, even Jesus the Son of David.

THE STORY OF THE GIFT OF A THOUSAND POUNDS FOR A MISSION HOUSE IN EAST LONDON.

(*With Portrait of the donor.*)

THE GIFT OF A THOUSAND POUNDS.

AT a meeting of the Committee, held on the 18th of July, 1877, one of the members brought before his brethren the need of a suitable mission house, in order to render more efficient the work of the Society in London. Very soon after that a Christian friend, unknown to us, and who would not give his name, came to the Office, and intimated his desire to give £1,000 for the very object prayerfully considered at that Committee Meeting. He said to us, "If I could I would make it more, but I cannot live decently on less than £100 a year; but more will follow after my death, which will not be long, as I am afflicted with several diseases." Again and again, though very poorly, he came to the Office to stir us up to do all that lay in our power to secure suitable premises as speedily as possible. At length the day and hour came for placing that noble sum in the hands of the Treasurer. The scene enacted in the Office was one of the most touching that had happened in the history of the Society. That humble and self-sacrificing lover of the Jewish cause came into the presence of four members of Committee appointed to meet him, and stood for a time somewhat confused, being totally deaf, and expecting to see only our Treasurer. Then with all the simplicity

W. P., THE DONOR.

of one putting a sixpence in the plate, he laid upon the table two five hundred pound notes, and said, "Gentlemen, I have perfect confidence in you." And but for the wish of the sub-committee he would have left without a receipt for the money. Every heart was deeply affected, and one, speaking for the rest, exclaimed, "Let us thank God for this gift, and ask from Him grace to enable us to discharge the significant trust we have just accepted." The prayer offered then with tears has been abundantly answered, not only in the purchase of the Mission House, but in gems won for the Crown of Christ.

When we think of the motive and manner of the lowly giver, combined with the matter and measure of his princely gift—the self-denial involved—we regard the event as one which was fitted to arrest the flight of celestial intelligences passing through our earth, and interested in the

THE MISSION HALL, CHURCH STREET, SPITALFIELDS.

salvation of Israel. We love to think of angels and ransomed spirits like Abraham, Isaac, Jacob, Peter, John, Paul, and above all the Lord Jesus, gazing upon that sight with supreme delight. Surely every Christian who reads this incident should see in it the Heart and Hand of the God of Israel, and be raised by it to a higher point of self-sacrifice, in order to carry forward in aggressive majesty the splendid enterprise of giving the Gospel to the Jews, and of thereby bringing [about the] time, when through them, according to the Lord's promise, the whole world shall be filled with His glory.

INTERIOR OF THE MISSION HALL, CHURCH STREET, SPITALFIELDS.

THE MISSION HOUSE PURCHASED AND OPENED.

The opening meeting of the Society's Jewish Mission House, Church Street, Spitalfields, took place on Tuesday evening, the 12th November, 1878. When tea was over, the Chair was taken by J. E. Mathieson, Esq., and there were present to support him representatives of nearly every Evangelical denomination. After singing "All hail the power of Jesu's name!" and an impressive dedicatory prayer by the Rev. W. Tyler, D.D., the Chairman read the 67th Psalm, which gives us God's order of blessing the world through the Jews.

EXTRACT FROM THE CHAIRMAN'S ADDRESS.

That old cry which sounded so harshly in the ears of the prophet Samuel, "Give us a King!" was not altogether a bad cry, inasmuch as there was in it some thought of the coming Deliverer. The Jews were not satisfied with their Judges, &c., and they shouted to Samuel, "Give us a King!" But with a King we do not find that they were content, for they never had one who reigned over them in righteousness. Centuries pass away, and they cry, "We have no king but Cæsar." Oh, what humiliation was in that shout! And now the shout is, "We have no king but Mammon!" But they must have a glorious King. Only such a King as Jesus is described in history and prophecy can satisfy the longings of the Jewish heart.

EXTRACT FROM THE SPEECH OF THE SECRETARY.

Suppose the debt we owe to the Jews put down at ten thousand pounds, received eighteen centuries ago, and unpaid until now; and suppose that amount put out to the best advantage during all that time, you, who can calculate, tell us how much we owe that people now! Bring down all the stars, and bring up all the sands, multiply the stars by the sands, and continue to do so for millenniums, and what have we? Figures in endless rows and countless numbers, and in them we have just an emblem of the debt we owe to the Hebrew people. I believe it was a sense of obligation like this, awakened by reading the *Jewish Herald*, which prompted a humble Christian brother, whose name we do not yet know, to visit our office some months ago, and put into our treasurer's hands two five hundred pound notes, to help to buy premises, in order to make our work among the Jews more efficient. It ought to be known also that he has since given two hundred pounds more, and this excellent Mission House, with its Hall and various rooms, is the grand result. In the language of the opening prayer, may it be a hospital where the diseased will find healing, and a lighthouse where the darkened will obtain light and life.

REV. E. O. C ROEDER.

That prayer, offered by the late Dr. Tyler at the opening meeting, has since been fully answered.

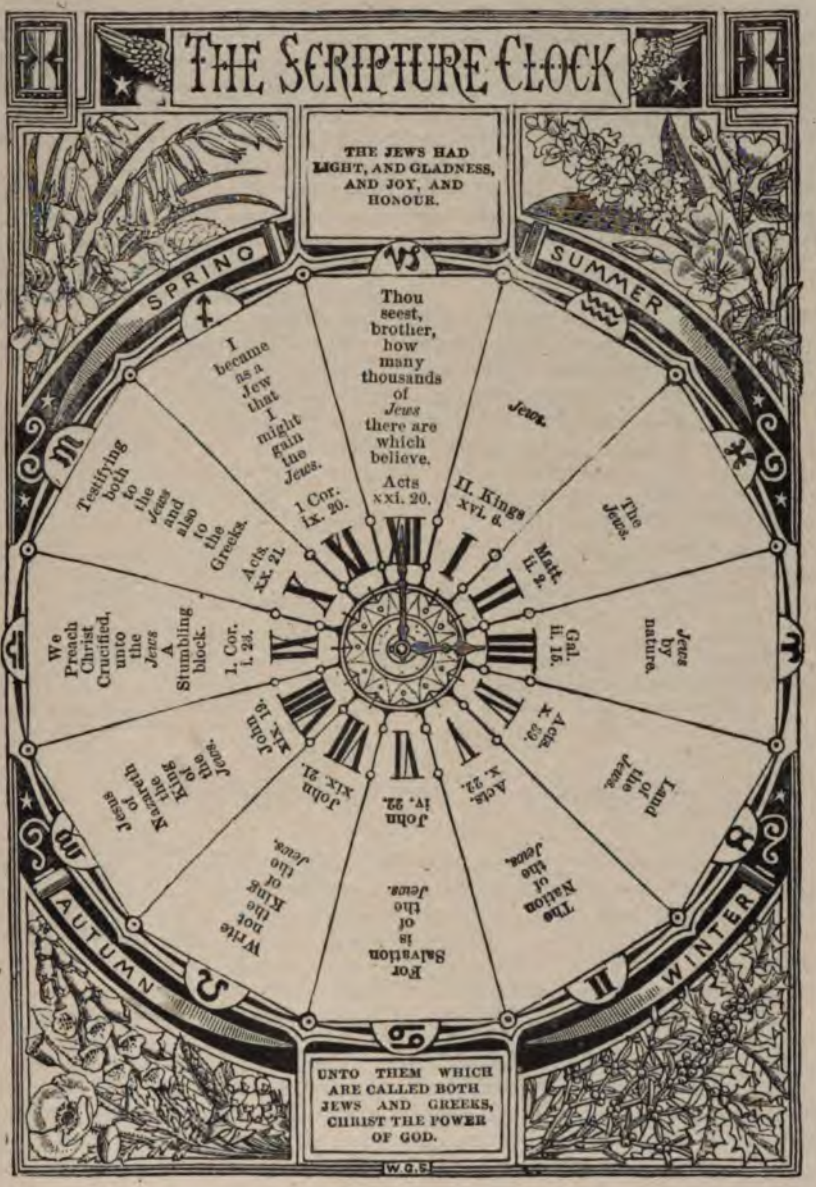
The Rev. M. Nachim and Mrs. Zuckerkandl were the first Missionaries connected with the Mission House; the Rev. E. O. C. Roeder, the present Superintendent, was the first convert.

OUR MEDICAL MISSION FOR THE JEWS.—THE FIRST OF THE KIND ESTABLISHED IN LONDON.

On the memorable night of the opening of the Mission House we began to pray that the Lord would send us a Christian doctor who would give medical advice and dispense medicine to Jews and Jewesses; and here, too, prayer was wonderfully answered. In March, 1879, we had the great pleasure of visiting our friend Dr. John Reid Morrison. After telling him what we wanted, he most kindly said that he would undertake the management gratuitously. Then we knelt down in his surgery, and he offered a most impressive prayer for a blessing upon the Medical Mission, now inaugurated for the glory of God and the good of His people Israel. And so the British Society's Medical Mission for the Jews may be regarded as the very first of the kind begun in England—a Mission which has been the means of physical and spiritual health to thousands of Jewish men, women and children.

Our noble brother, Mr. W. Paul Dobson, the giver first of the £1,000 and afterwards of £500 more, to make the debt upon the Mission House a vanished quantity, was greatly delighted and satisfied with the firstfruits, and asked us to unite with him most heartily in rendering all the praise and glory to "Him who loved us, and gave Himself for us."

In May, 1882, at the age of 72, he passed triumphantly home, trusting in "Jesus only."



REV. J. DUNLOP'S JEWISH CLOCK.

The Voice of the Clock.

JOHN BERRIDGE wrote, and pasted on his clock, the following lines:—

"Here my master bids me stand,
And mark the time with faithful hand;
What is his will is my delight,
To tell the hours by day, by night.
Master, be wise, and learn of me,
To serve thy God as I serve thee!"

So would we give the clock a voice, as it strikes the hours, and make it speak the words of God, concerning the Jews.

The Clock strikes

I. "JEWS."—"This word" says Dr. Eadie "first occurs in this passage (ii. Kings xvi. 6), and denotes the Judæans, or men of Judah, in contradistinction from the seceding ten tribes who retained the name of Israel.

The name Israelites was applied to the twelve tribes or descendants of Jacob (Israel) as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish Captivity, which terminated the existence of the kingdom of Judah; and thenceforward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided, viz., Jews and Gentiles." (Rom. ii. 9, 10.)

II. "THE JEWS."—Here the word "Jews" occurs for the first time in the New Testament. The Jews were regarded by the wise men, as a people, with Jesus as their King.

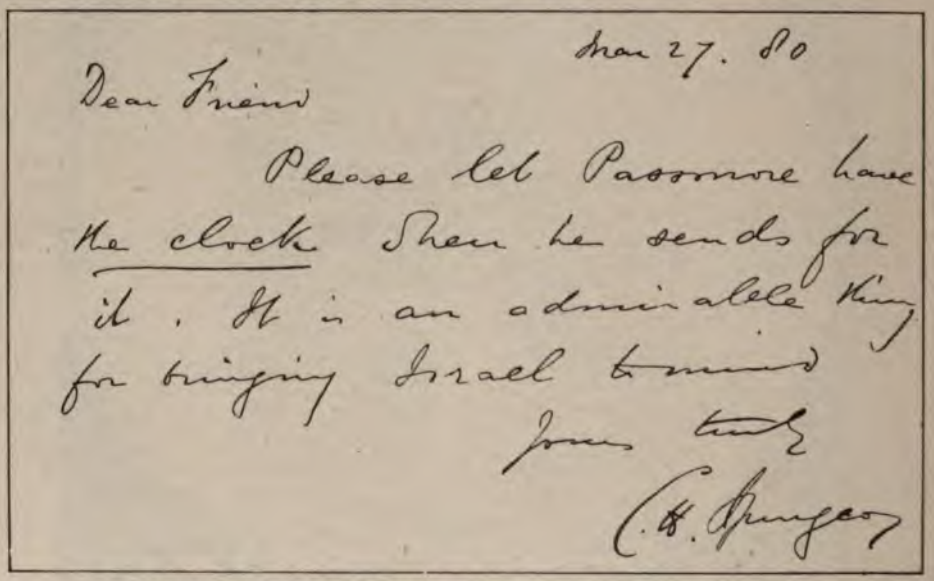
all kingdoms; that scattered like the dust, shall be bound together like the rock; that perishing by the sword, by the chain, by famine, by fire, shall be imperishable, unnumbered, glorious as the stars of heaven."

VI. "FOR SALVATION IS OF THE JEWS,"—The Author of Salvation, the first preachers of salvation, and the word of salvation, were all "of the Jews."

VII. "WRITE NOT THE KING OF THE JEWS,"—said Jewish Priests to Pilate. But Pilate neither would nor could alter what he had written.

The Clock strikes

VIII. "JESUS OF NAZARETH THE KING OF THE JEWS.',


Jan 27. 80

Dear Friend

Please let Passmore have the clock. Then he sends for it. It is an admirable King for bringing Israel to mind

Yours truly

C. H. Spurgeon

FACSIMILE OF A POST CARD SENT BY MR. SPURGEON TO THE SECRETARY.

III. "JEWS BY NATURE."—"Jews by nature," not by proselytism, Jews like Paul and Peter, have cast away their trust in the law, and have been justified by believing in Jesus.

IV. "LAND OF THE JEWS."—That land should be to us most interesting, as it was trodden by the feet, and hallowed by the presence of Immanuel.

V. "THE NATION OF THE JEWS."—"A nation that living shall die, and dying shall live; that trampled by all, shall trample upon all; that bleeding from a thousand wounds, shall be unhurt; that beggared, shall wield the wealth of nations; that without a name, shall sway the councils of kings; that without a city, shall inhabit in

IX. "WE PREACH CHRIST CRUCIFIED UNTO THE JEWS A STUMBLING-BLOCK." Seeing that the preaching of the cross excited the deepest hostility of the Jews, why did the Apostles preach it? Because there was no other way of bringing them to penitence, pardon, peace, and purity. While the preaching of the Cross was to many Jews a "stumbling-block," it was to many the stepping-stone from Earth to Paradise.

X. "TESTIFYING BOTH TO THE JEWS AND ALSO TO THE GREEKS."

XI. "I BECAME AS A JEW THAT I MIGHT GAIN THE JEWS."—These voices of the clock, teach us how to win the Jew for Jesus. While testifying of repentance toward God, and faith in Christ, treat the Jew as a brother.

As the clock strikes XII. we learn the grand result of adhering to this method.

"THOU SEEST, BROTHER, HOW MANY THOUSANDS (LIT., MYRIADS) OF JEWS THERE ARE WHICH BELIEVE."—Let the disciples of Christ adopt this method now, and the same result will follow. In it we have the prophecy of a golden time coming for God's ancient and beloved people.

"The Jews," said one, "have been sprinkled like millions of globules of quicksilver over the length and breadth of the world; every drop reflecting bright beams from the past, and mirroring forth the morning of a glorious future."

The Clock and the Society Commended by the late Rev. C. H. Spurgeon.

Our friend, Mr. Spurgeon, was kind enough to give our Scripture Clock the first place in his admirable Magazine "The Sword and the Trowel," for May, 1880, and with it the following interesting note:—

"This Clock was brought out in the *Jewish Herald*, which is the excellent monthly organ of the British Society for the Propagation of the Gospel among the Jews, and it struck us as worthy of a wider circulation. We commend it and the Society to the thoughtful minds of all believers. Has not the time come in which the Church will lay the seed of Israel more upon her heart?"

Give the Gospel to the Jew.

Give to him who gave the Bible;
Think from whence it came to you:—
Do you love your precious Bible?
Then restore it to the Jew.

Do you love your holy worship?
He preserved the Word for you;
Preach Immanuel, God's Anointed,
Preach the Gospel to the Jew.

Do you love your precious Saviour?
Jesus Christ was born a Jew,
What should be then your behaviour?
Tell of Jesus to the Jew.

Do you love to cling to Jesus,
Just because He died for you?
Do you know that He'll receive us?
Give such knowledge to the Jew.

God will grant His Holy Spirit:
Let the Gentile teach the Jew
Each believing, shall inherit,
Life eternal.—Love the Jew.

Think how much you are indebted
To the poor benighted Jew;
Bless him, and you shall be blessed,
Tell of Jesus to the Jew.

THE RABINOWITZ MOVEMENT.

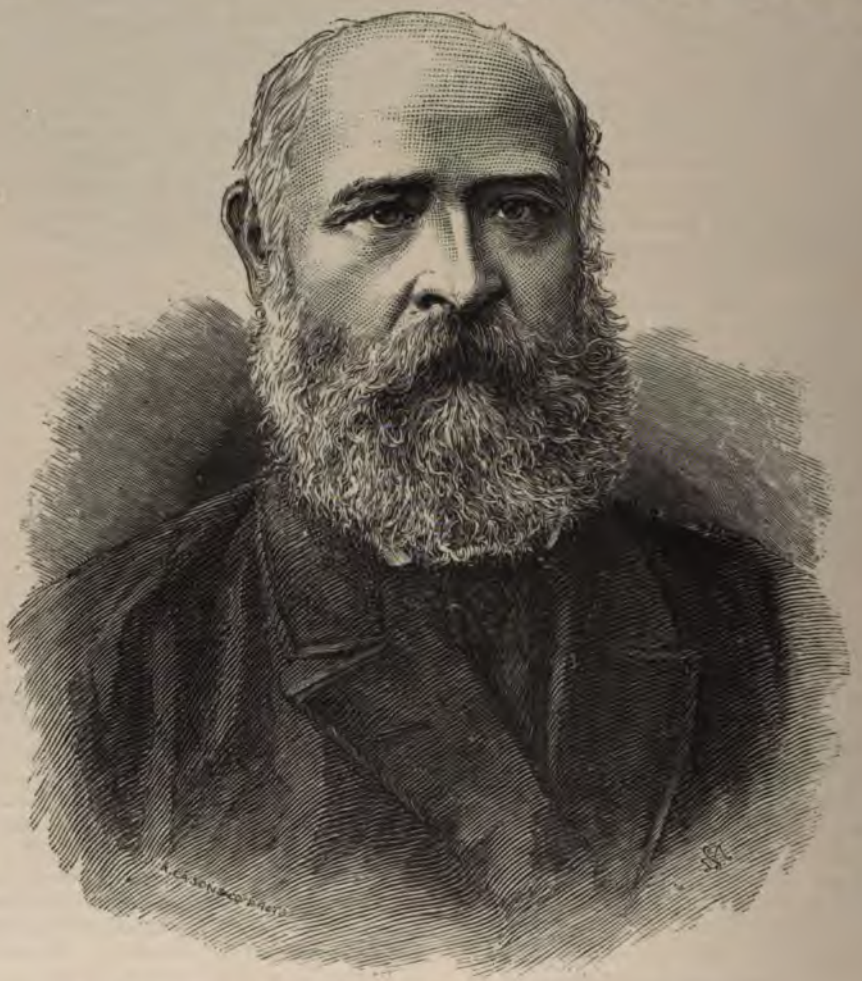
(*With Portraits.*)

THE first account of this movement was given in England by us, at the Forty-first Annual Meeting of the British Society, held at Exeter Hall on Tuesday evening, May 13th, 1884, when our friend Sir George Williams ably occupied the chair. Full particulars of the origin and progress of the movement will be found in the *Jewish Herald* for 1884—5, volumes VI. and VII.

There are generally several links in the chain which leads to the conversion of a soul and the formation of a church. In the case of the woman of Samaria there were at least fifteen. In the case of Joseph Rabinowitz there were several. A group of links may be found in his visit to Odessa, where he met with our missionary and had presented to him a portrait of the Saviour as given in the Old and New Testaments. A second group of links may be found in his residence in Kischinew, where he breathed a Christian atmosphere, through the presence there of Pastor Faltin and his flock; and where during his long and useful pastorate many Jewish converts had confessed Christ by baptism. Had there been no British Society's missionary in Odessa, and no London Society's agent in Kischinew, Joseph Rabinowitz might not have been converted. In his visit to Palestine, we find the last cluster of links in the chain, which resulted in his spiritual birth and public confession of Christ. Standing on Mount Olivet with the New Testament in his hand his eyes were opened to see Jesus as the great want of his soul and of the souls of his brethren; and ever since his vision of the Saviour has been growing clearer and fuller.

Again. The formation of the Hebrew branch of the Christian church would not have taken place at the time it did, had not the Treasurer, the Secretary, and one of the missionaries of the British Society been divinely led to visit Kischinew, near the end of March, 1884. It was because of their visit then, that the meeting was held on March 26th, in Pastor Faltin's schoolroom

at which the new Church was begun, and the new movement inaugurated. At the close of the Conference, M. Rabinowitz turned to the Secretary of the British Society, and gave him the following simple story, with a sublime spiritual meaning which may be called—



JOSEPH RABINOWITZ.

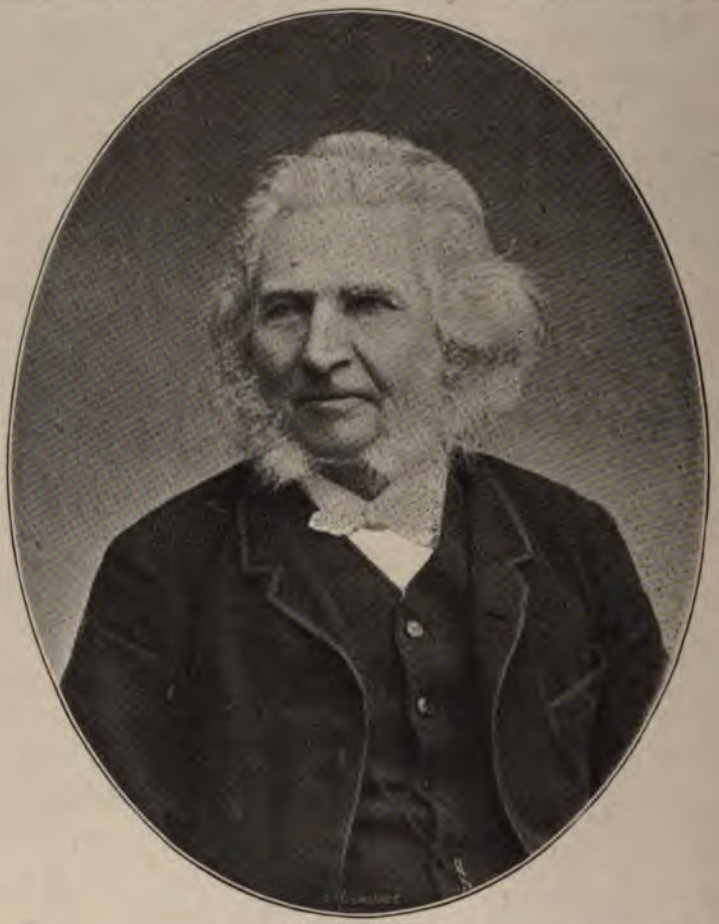
The Parable of the Wheel.

A few foolish people driving in a four-wheeler happened to lose a wheel. Finding that the car moved along heavily, they looked about and found that a wheel was missing. One of the foolish men jumped down and ran forward in search of the missing wheel. To every one he met he said, "We have lost a wheel, have you seen a wheel? have you found a wheel?" One wise man at last said: "You are looking in the wrong direction. Instead of looking in front for your wheel you ought to look behind." That is exactly the great mistake the Jews have been making for centuries. They have forgotten that in order to look forward aright, they must first look behind aright. The four wheels of Hebrew History may be said to be Abraham, Moses, David, and Jesus. The Jews by looking in front, instead of behind, have failed to find their fourth wheel. Thank God, that "the Sons of the New Covenant" have found the Supreme Wheel—Jesus. Abraham, Moses and David are but beautiful types and symbols of Jesus. They were, and still are, the repositories of His energy; they were, and are still, moved and managed by Him, as truly as are the Cherubim and Seraphim. Thank God, we have found

JOSEPH RABINOWITZ STANDING ON MOUNT OLIVET.

ישוע אחינו our Brother Jesus, our All, "who of God has been made unto us, wisdom, righteousness, sanctification, and redemption;" from whom alone we have found divine light, life, liberty, and love, for the great Here and the greater Hereafter. And now with bright eye and jubilant heart, we are looking forward to the pulsing splendours of His appearing.

This parable was to us the crown of the parable, the new movement was inaugurated, which as we have said, was first noticed in England by us, then by the London *Times*, and the chief journals of many lands; which has been placed before the world in a pamphlet entitled, "The First Ripe Fig," by our departed friend, Professor Delitzsch, which has been specially referred to in an admirable address, entitled, "The Everlasting Nation," delivered and published by our late



PASTOR FALTIN.

Conference. As the acorn has wrapped up in it all the possibilities of the monarch of the woods, so this parable has in it that which can make the soul to grow like the oak until it is so perfect that it repeats and reflects the great arch of the sky overhead. In one word, this parable has in it the Divine and human evolving energy of Christ, which is destined to fill the world and eternity with the highest life and bliss.

Thus by Christian praise, prayer and Honorary Secretary, the Rev. Dr. Saphir; a movement which has spread not only to other parts of Bessarabia but even to the Capital of Russia; and which we hope will go on, along with the Lichtenstein and kindred movements, till through Israel, all shall know Jesus and His redeeming love

"Till the blissful tidings float,
Far o'er vale and hill;
Till the sweetly echoing note
Every bosom thrill."

REV. GEORGE FRIEDMAN,
Our Missionary in Wilna, Pastor Faltin's spiritua son, who was associated with him for years in Mission work among the Jews in Kischinew, and was present with us at the Conference which inaugurated the Rabinowitz Movement.

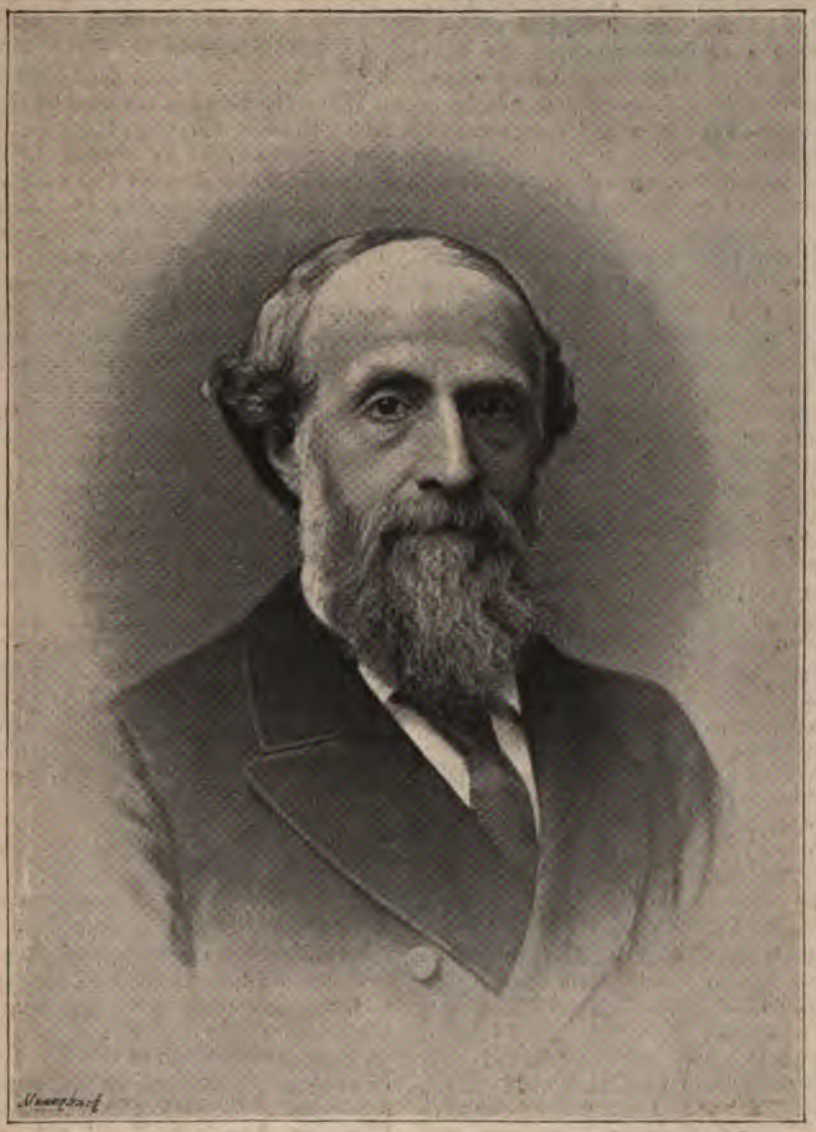
DR. P. FROHWEIN,
Wilna, Mr. Friedman's able colleague. Our Wilna Medical Mission has been a great success. Through its instrumentality thousands of Jews and Jewesses have had the Gospel proclaimed to them, and many have been healed in body and blessed in soul.

IS THERE NO ROOM FOR THE WANDERING JEW?
Yes: there is room in the Heart of Christ and there ought to be in every Christian land and Church.

ARCTIC OCEAN
SWEDEN
FINLAND
GULF OF BOTHNIA
WHITE SEA
Archangel
ARCHANGEL
VOLOGDA
PERM
SIBERIA
OURAL MOUNTAINS
ONEGA
L. Onega
L. Ladoga
ST PETERSBURG
ESTHONIA
LIVONIA
Riga
COURLAND
BALTIC SEA
NOVGOROD
Valdai Hills
TVER
YAROSLAV
KOSTROMA
VIATKA
PSKOV
KOWNO
VITEBSK
VLADIMIR
NIJNI NOVGOROD
KAZAN
UFA
GERMANY
WILNA
SMOLENSK
MOSCOW
MOGHILEV
KALOUGA
TOULA
RIAZAN
PENZA
SIMBURSK
SAMARA
ORENBURG
Warsaw
Grodno
Minsk
GRODNO
MINSK
Lublin
Brest
POLAND
Cracow
AUSTRIA
VOLHYNIA
TCHERNIGOV
OREL
TAMBOV
SARATOV
R. Volga
KOURSK
VORONEJ
Kiev
Berditchev
KIEV
POLTAVA
KHARKOV
DON COSSACKS
PODOLIA
BESSARABIA
R. Bug
R. Pruth
EKATERINOSLAV
KHERSON
Tschiniew
Odessa
TAURIDA
S. of AZOV
Crimea
TURKEY
BLACK SEA
KOUBAN
CAUCASUS MTS
STRAVOPOL
TER DISTRICT
ASTRAKHAN
Astrakhan
CASPIAN SEA
(To Orenburg)
B.J.S. MAP OF
RUSSIA
SHEWING
PALE OF JEWISH SETTLEMENT
L. Wilday del

SIR GEORGE WILLIAMS,

THE FOUNDER AND PRESIDENT OF THE Y.M.C.A., AND FOR MANY YEARS THE VALUED FRIEND OF THE BRITISH SOCIETY.



George Williams.

HIS GRAND ADDRESS AS CHAIRMAN OF OUR FIRST JUBILEE MEETING.

"JUBILEE morning must have been a very glad morning in the olden time. The sound of the silver trumpet must have thrilled the hearts of millions of people. What did it mean? Freedom from bondage, freedom from death, return to their own

possessions, all the difficulties of the past gone, brought back to their homes reinstated. Now this is your Jubilee day—a grand day for you all. I congratulate the Secretary, and the Committee, and all the friends who have been working in this excellent Society during the past fifty years. What blessings must have come to hundreds and thousands of the sons and daughters of Abraham during the past fifty years. I remember fifty years ago—I was comparatively young. (*Laughter.*) I had just come up to the Metropolis from the West of England. In 1841 I came from the West of England. I had been in London just one year when this Society was formed, and have been here ever since. (*Cheers.*) Now, I have observed a little of your growth from time to time. I have heard of you, and have known some of your most excellent agents, and something of the great work they have been doing for their dear Lord and Master. Now, as Gentiles, how indebted we are to the Jews. What could we have known of the Creation, but for the Holy Scriptures? What should we have known of the constitution of the Christian Church? What comfort the Scriptures, which have come to us through the Jews, have been to our hearts! Only think: what should we have done without the Scriptures? What noble examples we have set before us in the Scriptures of some of the Jews; and there is one great advantage, too, we have their defects pointed out to us to warn us, as well as their good qualities to guide us. (*Cheers.*) Now, beloved friends, we are familiar with the Old Testament saints—Abraham, Isaac, and Jacob—oh, what a list of splendid men we have in the Word! Then, how often we have sung the sweet songs of David. What should we have done without the Jews? For, to crown all, have they not given us a Saviour, a precious Saviour, a dearly beloved friend—surpassing every other friend that we can possibly have in this world? Now, this dearly beloved Saviour I am sure is with us to-day to comfort, encourage, and strengthen our hearts, and to prepare us for another period of time and work. I am very glad it has happened to me to be with you on your Jubilee day—(*cheers*)—and if I had a silver trumpet, and could play it, I would make it sound out so that it should gladden all our hearts. (*Renewed cheers.*) However, we have many silver trumpets on the platform, and therefore we shall have a really good Jubilee service." (*Cheers.*)

CONCLUDING PASSAGES OF HIS BEAUTIFUL ADDRESS TO THE MEMBERS OF THE Y.M.C.A. AT THE BEGINNING OF ITS JUBILEE YEAR, 1894.

When the English stormed the heights of Alma, the officer bearing the colours carried the flag somewhat in advance of his troop. He planted the flag on the rampart. The captain thought the flag in danger, so he called out to the ensign—"Bring back that flag to the men." And the ensign—he was a young man, full of dauntless courage, and his eye sparkled with the fire of enthusiasm—answered: "What! bring the flag back to the men? Never! bring the men up to the flag." That is the spirit we want, and the spirit which, I rejoice to believe, prevails among the members of the Y.M.C.A.

Dear Brethren, a vast and immeasurable future lies before us. It is bright with promise. It is big with opportunity. The world is our territory. We have, as Associations, only touched the fringe of our possibilities; they are boundless. There are multitudes of young men yet to be won for Christ. Shall we not be in earnest for their salvation? Shall we not as Associations rise to the occasion and respond to the call—so clear and distinct—to definite effort for the conversion of the unsaved? This is the centre around which all our operations should revolve.

During the revolutionary changes of the last fifty years human nature has remained unchanged; the mighty forces of evil still prevail. The Gospel of Jesus Christ is the only remedy for sin, and Christ is the only satisfying answer to all the complex questions of human life and destiny.

Let us labour on in abiding recognition of these immovable realities. Let us seek to be worthy of the age in which we live, and of the work committed to our trust, and I am persuaded that the "Young Men's Christian Association" will not only maintain the glorious traditions which mark its history, but will effect an impression for God in the twentieth century far transcending the most blessed achievements of the past.

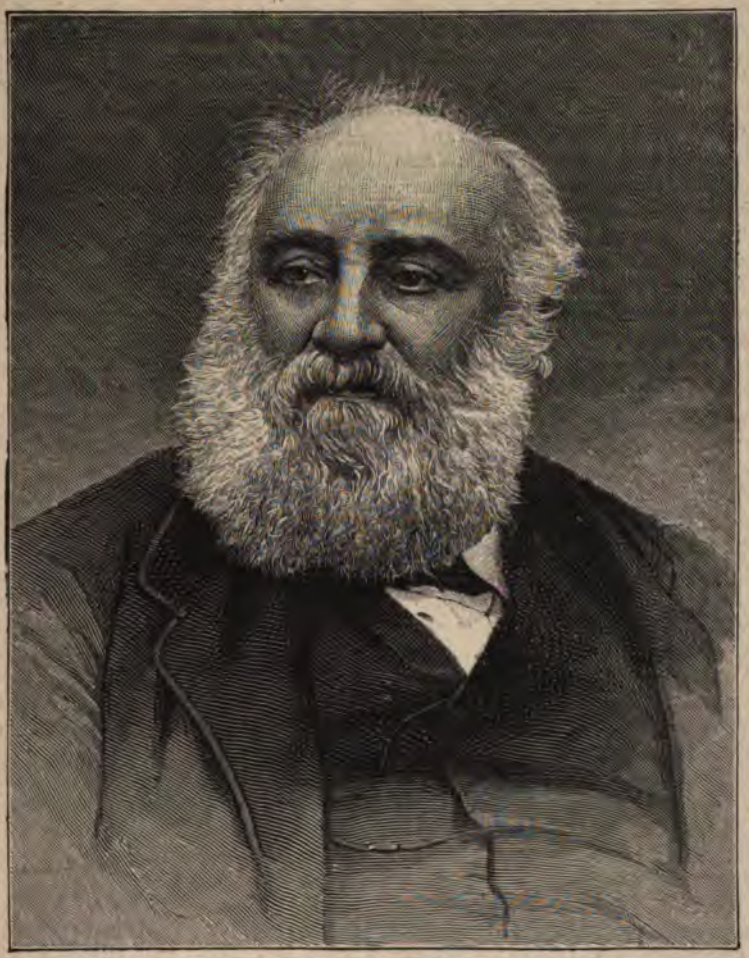
The Lord bless you each with a true Jubilee blessing in all the relationships of life, and grant you, as He only can, a very bright and happy New Year.

THE COMMITTEE'S RESOLUTION OF SYMPATHY WITH THE RELATIVES OF OUR LATE PRESIDENT.

THE members of this Committee deeply regret to record the death of their long-tried and esteemed friend, W. G. Habershon, Esq. His desire for the salvation of God's ancient people, and his unwavering attachment to this Society were conspicuous; whilst his zeal, fidelity, good judgment, kindly bearing, and devotion endeared him to those associated with him.

The Committee desire to express their sincere sympathy with the relatives in this sad hour of bereavement, and affectionately commend them to the loving care and gracious support of that Saviour who remains ever the same.

J. HILES HITCHENS, D.D., *President.*
J. DUNLOP, *Secretary.*



THE LATE W. G. HABERSHON, ESQ.
Born 24th February, 1819. *Died 13th August*, 1891.

REV. J. HILES HITCHENS, D.D.

MINISTER OF ECCLESTON SQUARE CHURCH, AND PRESIDENT OF THE BRITISH SOCIETY.

(*For Portrait, see Frontispiece.*)

ECCLESTON SQUARE CHURCH is a substantial building, with seating accommodation for over thirteen hundred persons. More space has been given in front of the pulpit, a new dais, Communion-rail, Communion-table, and chair have been supplied. The pendent gas-lights have been replaced by two of Strode's sun-burners, and a new and powerful organ has been introduced, which is ably presided at by Mr. H. Evans.

It is hardly necessary to say that on the pastor of a church like that at Eccleston Square a great responsibility rests. Standing in the very midst of fashionable Belgravia, it is most important that Nonconformity should here have a powerful representative, and Dr. Hitchens is wise in keeping to his own pulpit, and making it a rule to decline the many and pressing invitations which reach him that he should occasionally preach in other churches.

There are large Sunday Schools in connection with this Church, and about four hundred children, of a superior class, are in regular attendance; the staff of teachers numbers forty. Dr. Hitchens takes a great and abiding interest in the young people of both sexes, and his sermon on the evening of the second Sunday in each month is specially addressed to young men. But Dr. Hiles Hitchens not only preaches to young people, he writes for them; and the following extract from an article from his pen, although published three or four years ago, may not be out of place here: "There are multitudes of young men in society called 'Christians' to whom the title does not strictly belong. With some the term 'Christian' is nothing more than a geographical description to which their horse or dog has as good claim as they. With others the word is used in a nominal sense, and is claimed not because they were born in a land upon which the light of the Cross has fallen, but because they now and then observe some merely external ritual. There are young men called 'Christians' who in principle are infidels, and who in practice pursue a course wholly hostile to the career of Jesus. There are young men called 'Christians' who are foremost in the world's gayest pursuits, whose ways and words will not bear close investigation, who are guilty of gross frauds, who are habitually deceptive, truthless, intemperate, and malicious. 'Such persons,' says John Howe, 'are called Christians just with as much propriety as you would call a picture of a man—a man; though, perhaps, not altogether with that propriety either, for a truly good picture is more like a man than such persons are like real Christians.' Whilst lamenting that our holy religion has suffered, and is suffering, so grievously in the estimation of men because of such characters, we yet rejoice that there are in society bands of truly consistent followers of the God-man—young men who possess the power of godliness as well as the form, to whom religion is a vital and vitalizing principle, and to whom the name 'Christian' justly belongs."

Beyond this, it may be said that the Young Men's Association is doing a useful work. It has as patron, his Grace the Duke of Westminster, and among its vice-presidents are the Venerable Archdeacon Sinclair, D.D., W. Burdett Coutts, Esq., M.P., and R. C. Antrobus, Esq., L.C.C. There are also in active work a Band of Hope, Library, Soup Kitchen, Maternity Society, Tract Society, Dorcas Society, Benevolent Society, auxiliaries to missions both abroad and at home, Clubs for Cricket, Cycling, and Swimming, and a reading room is open twice a week.

THE REV. J. HILES HITCHENS, D.D.,

who is one of the best-known and most highly-respected ministers in this country, commenced preaching before sixteen years of age, and his talent in that direction being marked by his friends, he entered the Western College, Plymouth, where he studied under the Rev. Dr. Richard Alliott. His first pastorate was that of the Church at Peckham Rye, to which he was appointed in January, 1858, and where he soon became widely known. The practice of utilizing theatres and other places of amusement for religious services was at that time in its infancy, but Dr. Hitchens, seeing in it the glorious possibilities of which it has since proved the possession, gave it his warmest

commendation, and threw himself heart and soul into the experiment. He preached in most of the theatres of London, and, in addition, proved himself an able and popular lecturer on historical and biographical subjects. Lecturing several times at the Metropolitan Tabernacle for the late Mr. Spurgeon, at the Birkbeck Institute, Surrey Chapel, and various institutes in the provinces. During the time that he was the pastor of the Church at Peckham Rye, Dr. Hitchens made his first literary effort, and published a volume of sermons, entitled, "Words from the Watch Tower."

Dr. Hitchens was not destined to continue his ministry in London. This work seems to have brought him into prominence, and it was not long before he found himself invited to take the pastoral charge of the Church in Luton, Bedfordshire, where a handsome building

ECCLESTON SQUARE CHURCH, BELGRAVIA.

had just been erected. Acting on the advice of the late Dr. Vaughan, and others, Dr. Hitchens accepted the offer made to him, and in the course of a little while he had the satisfaction of seeing the church, which has accommodation for over twelve hundred persons, filled at all the services. In Luton Dr. Hitchens found that there was much to do besides the actual duties of his pastorate, and all movements, for the good of those among whom his lot was cast, found in him a most ardent supporter. Among other matters in which he interested himself was that of the postal-service; and it was mainly owing to his efforts that the new post-office was obtained, and increased deliveries and dispatches secured.

After a pastorate at Luton extending over four-and-a-half years, the Rev. J. Hiles Hitchens was asked to return to London, the scene of his first ministerial labours, and he again assumed the duties of a London pastorate, January, 1871, when he preached his first sermon as the pastor of Eccleston Square Church.

Concerning Dr. Hitchens as a preacher, a religious journal some three years ago said: "To see and hear Dr. Hitchens in the pulpit is to see and hear him at home; vested in Geneva gown, he looks all the Puritan, and he speaks with an ease and dignity which always command the ear of a large and intelligent congregation." While a contemporary said of him some time since, that "in person, voice, manner, and matter he is the very beau-ideal of a popular preacher."

But in addition to performing the duties appertaining to a large and important pastorate, Dr. Hitchens finds time to indulge in his favourite pursuit of literature. In addition to contributing to several periodicals, he is the author of some twenty books and pamphlets. Mention has already been made of the first of these, and among the others will be found "The Face of the King," copies of which were graciously accepted by the Queen and the Prince of Wales; "Jesuits: their History and Principles;" "Ritualism, and Our Duty in Relation to It;" "Ecce Veritas," which has been well described as a "masterly work"; "The Penalty;" "Bible Waters;" "The Young Men of Scripture;" "A Ministering Angel;" and "Perfect Through Suffering;" all of which may truly be characterized as super-excellent.

In 1863 Dr. Hiles Hitchens was elected a Fellow of the Royal Society of Literature, and in 1886 Hon. F.S.Sc. (Lond.).

Dr. Hiles Hitchens first spoke on the platform of the British Jews' Society in Willis's Rooms, on Tuesday, May 10th, 1865. He has been several times pressed to enter the Established Church, once with a promise of a living, but declined, feeling he could serve the One Master more freely outside the Established Church. As a member of the Evangelical Alliance he has been, and is, on friendly terms with the neighbouring Evangelical Clergy: Dean Bradley, Canon Fleming, Archdeacon Sinclair, the late Dean Stanley, and others, having frequently attended and taken part in meetings at Eccleston Square, whilst several clergymen of the Established Church have officiated for Dr. Hitchens. In 1887 he was chosen Deputy Chairman of the London Missionary Society. He is President of the South West London Sunday School Union, and is a member of the Committees of the Protestant Alliance, the National Protestant Congress, Christian Evidence Society, the Christian Instruction Society, and Zenana Medical College.

Extract from the President's admirable Address at the Jubilee Meeting, held in Exeter Hall, in May, 1893.

A gentleman said to me this week, "You are going to preside at the Jews' meeting, I see. Why don't you let the poor Jews alone? They are a most unpopular set of people." When that remark was made to me I was reminded of an incident that occurred not long since at one of our railway stations. You know that it is customary for people having season tickets in their pockets to pass the barrier without showing them, but on the occasion to which I allude there was stationed at one place a ticket-collector who stopped everyone who passed and said, "I wish to see your ticket." Of course, a strong opposition was displayed on the part of the season-ticket-holders, and one gentleman said, "I say, young man, you will make yourself very unpopular with the crowd." "That may be so," said the collector, "but I wish to be popular with my superintendent." And so some of us feel in relation to this work for the Jew. It may be a very unpopular work in which we are engaged, but it is not the popularity of the populace that we seek; we want to be popular with the great Head of the Church, with the Superintendent, with Him who said, "Go ye and teach all nations, beginning at Jerusalem." (Cheers.)

DR. SAPHIR'S PLEA FOR THE BRITISH SOCIETY'S MISSIONARIES COMMITTEE AND WORK.

THE Christian minister, with his services and pastorate, and organizations of activity, may have anxieties and more work than he is able to overtake; but, after all, it is very easy; it is very pleasant. It contains each day in itself the stimulus and impetus for the next day. But it is different with the missionary. And then such a missionary—labouring in loneliness, sighing, praying, waiting, discouraged, desponding—gets a letter saying that the people in England want to be encouraged. Why do they want to be encouraged? They are very comfortable indeed. They do not require any encouragement. It is he that requires the encouragement. Next to him it is the committee that require encouragement. They have to give their time and their thought to the work, to devise the right means; and their hearts should be filled with courage and with hopefulness to enlarge their operations—to watch for new doors of usefulness, and to enter on new enterprises. We look to the Christian congregations throughout England. We plead for greater interest in Israel; for more simple faith in Jesus, as Israel's Messiah; for more faith in the promises of God; and, above all, more of that

THE LATE REV. ADOLPH SAPHIR, D.D.
Hon. Secretary and Vice-President.

love of which we have read this evening (1 Cor. xiii.); then God would still more abundantly bless us; our work would progress; and we ourselves should not merely have the joy of seeing the good that is done, but there would be a spiritual influence returning back into our hearts, into our families, and into our congregations. If all the congregations in England, who hold the Truth as it is in Jesus would see that it is their duty to take up the Jewish mission as well as the mission to the heathen, and would devote to the Jewish mission a portion of their energy and of their contributions; and, above all, give it a place in their affections and their prayers, might we not expect an abundant blessing? May God grant it.

REV. JAMES H. RIGG, D.D.,

Hon. Secretary and Vice-President. A noble representative of our Methodist friends in Great Britain Ireland, on the Continent, in America, Canada, Australia, &c.

A DEPARTED HON. MEMBER OF COMMITTEE, THE LATE REV. WILLIAM TYLER, D.D.

(With Portrait.)

WILLIAM TYLER was born in June, 1812, at Hoxton. His father, Mr. Wm. Watt Tyler, was an engraver, a prominent man in that locality, and became senior deacon in the "New Tabernacle," Old Street Road. What seems to have been the son's chief work was the establishment of schools—day and ragged. But in the free library of Bethnal Green he leaves a perpetual monument of his enlightened interest in the welfare of the people, and of his personal munificence.

THE LATE REV. WILLIAM TYLER, D.D.

Dr. Tyler, who was for many years one of our Hon. Members of Committee, was deeply interested in our Mission Work in Spitalfields, and had shown his sympathy by his presence at our meetings and by his kind words and deeds. On September the 8th, 1890, he administered the ordinance of baptism to a Jewish father and mother and their three children, the fruit of the labours of our devoted missionary, Mrs. Zuckerkandl.

Dr. Tyler had been failing for some time from the effect of internal cancer, but was able to be out only three weeks before his death. His mind was clear to the last, and his end came in peaceful sleep.

In accordance with Dr. Tyler's wish, expressed a few days before his death, Dr. Kennedy preached the funeral sermon on Sunday, December 28th, 1890.

Dr. Tyler was an earnest and evangelical preacher, whose mind was ever on the watch for souls, that he might win them to Christ. Could he speak to us once more, we may well conceive of his addressing us in the words of Paul, the Christian Jew: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, etc."

The following sonnet by Matthew Arnold, refers to Dr. Tyler:

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looks thrice dispirited;
I met a preacher there I knew, and said,
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he; "for I of late have been
Much cheer'd with thought of Christ, the living Bread."

REV. W. L. ROSEDALE, LL.D.,

Who was one of the Society's first able Missionaries and Mission Deputies, and who has been for many years a valued Member of Committee, and an honoured Vice-President.

DR. J. E. NEUMAN, THE BRITISH SOCIETY'S TREASURER.

(With Portrait.)

JACOB ELIAS NEUMAN is the grandson of the most eminent Rabbi of the eighteenth century; one so distinguished, that he is universally known and spoken of in Jewish circles as "the great Elias."

His grandson and namesake, the subject of this sketch, was born on the 9th of July, in Neustadt, in Russian Kurland. He received his classical education first at Dorpat, then at the Prussian University of Breslau.

In 1845, under the guiding Hand of God, he came to England, where he was led to Christ by one of the devoted missionaries of the British Society, the Rev. W. L. Rosedale, LL.D., who has been for many years officially connected with it, and whose interest in its prosperity still burns with a pure and steady flame on the altar of his heart. An admirable likeness of him is given on the preceding page.

MR. NEUMAN'S BAPTISM.

Mr. Neuman was baptized at Trinity Chapel, John Street, Edgware Road, on Thursday evening, May 12th, 1847, in the presence of a large congregation. With great solemnity, the Rev. John Stoughton, of Kensington, administered the ordinance, and a very impressive address was delivered by the Rev. Ridley Herschell, to various classes of hearers, and specially to Mr. Neuman and his Jewish brethren who had been baptized before, about 20 of whom were gathered round the pulpit as round a fountain, from which they drank great draughts of the Water of Life with gratitude and gladness, and afterwards went on their way rejoicing.

HIS TRAINING AT BRENTFORD.

At a meeting of the Committee held on Monday, 4th October, 1847, on the strong recommendation of Dr. Rosedale, it was resolved that he should receive a Christian training, with a view to his engagement as a Hebrew Christian missionary, and that for three months he should be placed under the instruction and superintendence of the Rev. W. C. Yonge, of Brentford. To the home of Mr. Yonge he went, and there he soon learned much of the Divine gentleness which makes men great; much of the height, and depth, and length, and breadth of the Divine Love as revealed in that golden Word, John iii., 16, and in the character and conduct of Mr. Yonge, who was a true under-shepherd to the great and good Shepherd, who laid down His life for His Jewish and Gentile flock. A farmer was asked, "How is it that you manage to rear such fine sheep?" and his reply was, "I take care of my lambs, sir." Mr. Yonge took the greatest pains in guiding and guarding, feeding and folding the Jewish and Gentile lambs placed under his care. By him, Mr. Neuman was led into the green pastures, and by the still waters of Gospel Truth, and began to grow into the distinguished Christian, and the disinterested missionary he now is.

INTERESTING ITEMS FROM ONE OF MR. NEUMAN'S REPORTS.

During the year 1852, Mr. Neuman revisited, for the first time, the land of his birth, and afterwards wrote:—"Oh, could but a Gentile Christian, a follower of Jesus, enter into the mind, and feel the heart-beatings of a converted Jew, what he thinks of his Messiah, how he loves his Redeemer, and how grateful he is to those who were the instruments of leading him to the Holy One of Israel, I am certain that he would not only long to see the number of the converted increasing, but would also put aside all doubts, and at once inquire, 'How can I be useful, and in what way can I be instrumental to make that increase a reality?' I fully believe that the time is coming when Christians will look upon past days with much regret, that they should have overlooked, in the midst of all their zeal, the mournful state of Israel's captivity. But I rejoice to know that God has not cast off Israel, and that Jesus, though despised and rejected by His brethren, is still their friend and their compassionate brother.

HIS NATIVE LAND REVISITED.

"During my recent travels in Germany and Russia, I have seen much improvement in the religious state of the Jews. I am, perhaps, able to form this judgment accurately as regards my former acquaintances. When I compare their views and belief some years

ago with what they have now become, I find the difference very great. Not that they have advanced in any radical principles, but they are labouring in earnest to find something real; they have become dissatisfied with the mere garb of religion, and look for a body and soul.

DR. J. E. NEUMAN.

"Those who are acquainted with the statistics of the Jews, know that more than half the number in Russia are 'Chasidim' (the pious or devout). A great number of them are in Poland, Austria, and even in Prussia. The principle of their system is devotional, and the leading doctrines are, 1st, Faith the only guide to Truth; 2nd, The necessity of a mediation between God and man, by a righteous man, who, when called by God, receiving supernatural gifts, stands in the capacity of an intercessor, and who has a right to demand implicit obedience to his doctrines and directions, not only in matters of religion, but in other affairs; 3rd,

Sanctification the only means of justification. This system has the tendency to undermine the strict observance of Talmudical precepts, and indirectly to impair the precept which makes the study of the Talmud a part of the service of God; it was, therefore, vehemently opposed by the adherents of the verbal law. I have observed that the principle of that system has extended very far, and is now prevailing among all classes of Jewish theologians; and faith is now a point dwelt upon by a great number of Jewish preachers. But above all, I was happy to find that many have been awakened to inquire after the right way of justification in the sight of God. Not only speculatively, but because of an uneasy conscience, they long to find peace in the all-important assurance of being reconciled to a holy and just God. These are they who have never heard or read anything about the Christian religion; but I have also come in contact with those who are not ignorant of what real and true Christianity teaches; and some are even acquainted with the effects, general and particular, which these doctrines produce, if cherished and followed. Still, there is a want of the sincere milk; they have drawn their knowledge from other sources than from the Word of God, consequently they are without real nourishment to make them grow in the knowledge of God.

PREACHING TO SIX HUNDRED IN HIS NATIVE TOWN.

"I may state that the number of Jews with whom I renewed my former acquaintance, and with whom I have had regular correspondence on matters of religion, are twenty-eight, besides sixteen to whom I spoke of the eternal Truths of the Gospel. Whilst residing in my native town, I declared Jesus and His salvation to an audience of not less than six hundred persons; and according to the information I have received since, I have reason to hope that the seed sown has taken root in the hearts of many; although my own relatives still consider me as being in error, yet instead of hatred towards me, I have many proofs that they do still feel for me as their own.

LABOURS IN LONDON.

"My labours in London during the past year have, I believe, been blessed by the Lord. Among the thirty-five respectable Jewish families to whom I have access, eighteen appear to grow in the knowledge of God, and find pleasure in reading the New Testament. Among the poor, I am also acquainted with several families, the greater part of whom occasionally attend Christian worship. During the past year I have held forty-seven meetings for reading and explaining the Scriptures: five of my Jewish brethren have regularly attended them, concerning whom I rejoice to know (though they themselves perhaps are not aware of it), that they are gradually moving from unbelief, and drawing nearer to God. Thus I praise the Lord for the past, and pray that the future may bring His blessing upon my own soul, and upon my feeble labours."

Of a very respectable Jew he writes: "I explained to him the prophecies on that subject, when he appeared to be satisfied, and said, 'I think it would be better for me *to pray to God*, that if Jesus is truly the Messiah, He may help me to believe in Him, and if not, that He should make me firm in rejecting Him.' I was much struck with the earnestness and simplicity with which he spoke, and I hope the Lord will pour upon him the Spirit, and that he may be answered to the saving of his soul. Another case will illustrate the promise that there will come a time when God will be 'inquired of by the Houses of Israel to do it for them.'

"Mr. F——, who was led to think of the life to come by the death of a child, and to whom I spoke much on the subject of Christianity. The last time I saw him, he told me that he felt sometimes inclined to *inquire* of God the way he should go, and whether he should look to Jesus as the One mighty to save (and he added, I do not think God would refuse to hear the utterance of His sinful and ignorant creatures). I was thankful to hear such words from a man who several months ago did not like even to converse about religion."

DR. NEUMAN'S RESIGNATION AND REVIEW OF HIS WORK.

Dr. Neuman having arrived at the conclusion that he could best serve the Master by the consecration of at least part of his time and energy to private tuition, placed in the hands of Mr. George Yonge, the first Secretary, a letter dated 24th October, 1854, from which we give here the following extract:—

"Although I hope never to cease preaching the Gospel to my dear people, and, as long as grace will be given to me, to declare to them the power and love of God in Christ

Jesus, yet I cannot now expect to work upon the order and regulations which every society justly requires. I shall, however, always be happy to consider myself still connected with them in their prayers and efforts on behalf of my Jewish brethren, and shall occasionally communicate to you, as their secretary, my experience and observations among the Jews to whom I have already preached the Gospel, or those whom I may mention as new acquaintances. I hope ever to cherish that esteem and affection for the British Society which it so justly deserves; specially ought I to look upon that Society as the instrument in the Hand of God in bringing to my own soul the saving knowledge of the Cross. You will also have the goodness to tell the brethren that I feel very thankful for the support I have received from them upwards of six years; and I know they will be glad to hear that the Lord has been exceedingly gracious to me in every way, especially in my work in His vineyard; that He has blessed my feeble efforts beyond all expectation; and that I have now more than two hundred immortal souls as the objects of special prayer, and can look upon them as so many fields in which I, by the help of God, have been able to put the seed of the everlasting Gospel; and though I can truly say that I have sown with tears, yet now I can see the fields green, and have great hopes to behold them, ere long, reaped by the Lord of the harvest, to the glory of His name, and the joy of angels and of us all."

In this letter, we have the repose of Christian faith, the struggle of Christian love, patient working and waiting; we have Christian humility, gratitude, hope, self-sacrifice, blessedness. By this letter, Dr. Neuman did not really terminate his connection with the Society's work. It simply meant the renunciation of remuneration. For since then, he has never ceased to obey the Heavenly Father's practical and pressing command: "Son, go work to-day in My vineyard." Since then, his whole life has been spent in trustful tearful efforts for others; and in doing so, he has reached a moral perfection of which he himself is unconscious. Many a time we have inhaled from him as from a rare flower, the aroma of holiness, and have seen his face shining Moses-like, when he knew it not. We have in him one of the finest illustrations of the Divine law:—

> "Tears bring forth
> The richness of our natures as the rain
> Sweetens the smelling briar."

Christian tears and endeavours for the salvation and perfection of others for Christ's sake, will elicit a fragrance, a melody, and a beauty that will never pass away. Surely, such lives are not only worth living, but their value is incalculable. Having sown in tears, with the Great Sower, with Him they shall reap in joy. Having suffered with Him, they shall reign with Him. The crown of life, they shall wear by-and-by, shall be, like His, a jewelled crown, without a sprig of cypress, and without a thorn; a triple crown, of glory, honour, and immortality.

> "The purest, brightest, crown of life,
> Is ever made by toil and strife;
> The tears now shed from Christ-like eyes,
> Are priceless pearls in Paradise."

F. YEATS EDWARDS, ESQ., ACTING TREASURER.

(*With Portrait.*)

FREDERIC YEATS EDWARDS was born in London on the 1st of July, 1842, the year in which the British Society was formed.

When he was eight years old his father died. A boy was once asked the question, "Who made you?" and gave the striking answer, "I am not made yet, and I expect to have a hand in making myself." From our knowledge of Edwards the man, we can easily imagine such a reply coming from Edwards the boy, at the age when his father was taken from him by death.

At eight he was not yet made, and since then, by prayer and persistent effort, he has had a hand in making himself. Not only praying parents, father and mother and wife and children, but others, have also had a hand in making him the Christian man, the good son, the affectionate husband, the loving father, the faithful friend, and the disinterested worker he has become.

From eight to thirteen he lived on the Continent, where he acquired such a knowledge of French and German that they became like English to him, and which he

has found most helpful in his missionary and other journeys abroad.

In January, 1855, Mr. Edwards and his only brother returned to England and were placed under the care of Dr. Neuman, whose influence so powerfully moulded his character that he became at the early age of thirteen a subscriber to the funds of the Society and an enthusiastic friend of Israel. After following the usual curriculum of a classical education, he studied under Dr. Neuman with a special view to the Christian ministry. Dr. Neuman had early introduced him to Mr. George Yonge, and this was the commencement of a friendship which will be continued throughout eternity. In 1857 and 1858, Mr. Edwards spent several months studying German at the university town of Jena, and in 1859, visited Neûchatel in Switzerland, where he came in contact for the first time with those true friends of Israel, the genial and gifted Pétavel family.

F. YEATS EDWARDS, ESQ.

On the 18th April, 1866, along with Dr. Neuman, he became a member of committee; and from 1879 to 1888 he was the able and faithful treasurer.

He has also rendered the Society valuable service by gratuitously advocating its claims throughout Great Britain and Ireland, and by visiting and cheering our excellent missionaries at their stations abroad.

Mr. Edwards preached his first sermon in Brunswick Baptist Chapel, London, on the 14th September, 1865, and many a time he has preached since with visible tokens of success.

THE REV. JOHN DUNLOP.

By the President, Rev. J. HILES HITCHENS, D.D.

(*With Portrait.*)

KNOWING so well the estimable Secretary of our God-honoured Society, I am constrained to write a short account of him for the Memorial Volume, being confident that, left to himself, Mr. Dunlop would be silent about his past experience, labours, successes, and usefulness. Goldsmith well wrote: "Modesty seldom resides in a breast that is not enriched with nobler virtues." Possessing excellences of character which in their combinations are rare, our Secretary is a modest man and maintains the "golden" silence about himself. Believing that there are times when, for the information and encouragement of others, the gold should be exchanged for silver, I venture to speak, confident that the readers of the Memorial Volume will be glad to know somewhat about one who is the very soul of our Society's work, and without some notice of whom this volume would be incomplete.

Mr. Dunlop was born in Ayrshire in 1836. As the child of pious parents he early gave himself to Christ and Christian work. When about twelve years of age he devoted himself to writing sermons and commentaries, thus giving indications of the bent of his thoughts and taste. He soon was pressed into conspicuous service as secretary of the Juvenile Missionary Society, and leading member of the Young Men's Mutual Improvement Society connected with the United Presbyterian Church, Glasgow. The accomplished Editor of "Word and Work" and "The King's Own," referring to Mr. Dunlop, in Exeter Hall at our Jubilee meeting, said: "My first acquaintance with your Secretary, Mr. Dunlop, was about thirty-eight years ago, in a debating society which used to meet in a vestry in connection with the United Presbyterian Church in Glasgow. No one who attended that society could be ignorant as to who Mr. Dunlop was or what he was. The poetry and the exhibition of force were characteristic of him then. When he was absent all was flat, stale, and unprofitable; when he was present all was bright, fresh and stimulating. He, indeed, was the living force and power of that society." With fine openings before him, and the prospect of being a successful merchant, he yielded to the conviction that it was his duty to sacrifice all for Christ's work. A visit to Ireland, during the great revival there, led to renewed consecration to the Lord. On returning home Mr. Dunlop devoted himself to open-air preaching, and Heaven so blest his labours that, in conjunction with one or two kindred spirits, he was instrumental in kindling a spirit of revival by which some thousands were saved. After invaluable courses of training at two Universities Mr. Dunlop was ordained at Dumfries in 1863. His earnest labours there told injuriously upon his health. His popularity spread so that in 1864 two churches presented him with unanimous invitations to take their pulpit as pastor. The call from Carlisle and that from Ringwood were in his possession at the same time. He was led by many circumstances to feel that God pointed him to the latter place. To Ringwood he went, and there he found his excellent wife; there he had the joy of healing a breach which had long existed in the church; there he was instrumental in building and paying for a beautiful new sanctuary; there, being then a believer in the work among the Jews, he raised the contributions of the church to our British Society from £11, in 1865, to £20, in 1872; and, last of all, there he was used of God to the ingathering of many souls. From June, 1876, till November, 1877, Mr. Dunlop advocated the claims of our Society in connection with the principal auxiliaries in Great Britain and Ireland. In December, 1877, he was elected secretary *pro tem.*, and in March, 1878, he was fully installed secretary, which office he has held until now, and will, we trust, retain for many years to come. Few know the amount of work which he accomplishes. Early and late he is at

his post. When secretaries of other societies are resting quietly at home Mr. Dunlop is often found plodding away at his office. The missionaries of the Society, and the friends who call at the office, always find a welcome. Words of sympathy for those in sorrow, of gratulation for those in circumstances of joy, and advice for those in difficulty, may always be expected from him. To cold officialism he is a total stranger. His heart is large, his head is clear, and his hands are ever ready for deeds of kindness. He has frequently visited our Continental stations and cheered by his presence and counsel our workers there; whilst at home, as a deputation, he is everywhere welcome. I have known many secretaries of religious and benevolent societies of whom I could speak in high terms: but I never knew a more self-denying, whole-hearted, conscientious, earnest, and devout secretary than the Rev. John Dunlop. Honour to whom honour is due! May God long preserve his health and strength and continue his official relationship to our Society!

REV. J. DUNLOP.

CONCERNING THE PORTRAITS OF THE TREASURER, ACTING TREASURER, AND SECRETARY.

THE portraits of Dr. Neuman, Mr. Edwards, and Mr. Dunlop, appear together by special request; and we are bound to admit that there is a fitness in this arrangement; for the three in faith, and hope, and love, have been working shoulder to shoulder for many years, for the promotion of the same glorious cause; and when the British Society, one of the noblest institutions ever founded, was assailed and threatened with extinction by the three great forces of evil described in the Word, the three stood together in the strength of the threefold yet one love, peace and joy of Father, Son, and Holy Spirit, and did what they could to repel the foe. And now we have the joy of seeing the British Society, under the esteemed President, Dr. Hiles Hitchens, not only "continued," but "going forward" with renewed energy and zeal, in the path set before it 50 years ago, and doing a grander work for the glory of Christ and the good of Israel than it has ever done in the past.

Many a time we have written at the close of an article or chapter, "Will be Continued," and we are persuaded that the British Society with Christ in its centre and at its circumference, too, "Will be Continued," until its grand work is accomplished.

If our beloved Society had only done for Dr. Neuman and for no other Jew, what Andrew did for his brother Peter, *that*, we think, would be sufficient to justify not only its existence, but all its expenditure of material and spiritual power for fifty years. Dr. Neuman, the son of the British Society, is not only the spiritual father of Mr. Edwards and other Gentile Christians, but of many hundreds of Christian Israelites. We believe that through his instrumentality in his native land, Russia, and other countries, *thousands* of Jews have been led to accept Christ as their Messiah and Saviour.

In conclusion, if that be the result of Dr. Neuman's conscious influence, what shall we say of the unconscious, which is far greater, and what shall we say of the unconscious influence which *all* of *us*, the least, as well as the greatest, are exerting night and day all our life through, either for good or evil, either for the saving or the wrecking of souls? An eminent Scottish preacher and soul-winner has painted for us the following striking picture of unconscious influence:—

"There comes a noble ship, a London merchantman, with precious cargo and most precious lives aboard. The storm is up, the lightning flashes, the thunder rolls, the deep sea yawns, the waves roll mountains high, the storm-ship groans and creaks and quivers through the waters: but there is no fear (for 'tis a good strong ship), if they could only sight the lights? Where are these lights! We ought to sight them hereabouts, or have we lost our way? Ah! there they are! red and white, and red again. All right! The ship goes safely on her way, saved on the part of those that in the lighthouse there have been the means of saving it unconsciously. Their duty is to do the work that has been given them to do, and leave results to God—to trim the lamps, adjust the lenses, cleanse the mirrors, and set and keep in motion the revolving wheel of fire. For if they fail to do so, through feasting, or through slumbering in the night, so that the lamps have gone out, and the revolving wheel of fire has ceased to move, what then? There comes another noble ship, a British man-of-war, or transport ship, with many hundred soldier and sailor lives aboard; the storm is up, the lightnings flash, the storm-ship groans and throbs and shudders through the water; but 'tis a good strong ship: no fear if they could only sight the lights! Where are the lights? Breakers ahead! is shouted from the prow. That cannot be, for where the breakers are, lights ought to be! Breakers ahead! Crash goes the ship, and hundreds of precious lives are in the sea, and in eternity! Who is to blame? You in the lighthouse there—you should have showed the lights! It will not do to say you did not know that such a ship was looking out for them. Your duty is to do the work that God has given you to do, and leave the results to Him. The ship is lost wholly through fault of yours; and none the less that it is lost through you unconsciously."

May the Divine Spirit help us all to do our duty as Christians, "to shine as lights, literally, as lighthouses;" to trim the lamps, to keep the celestial fire ever burning and revolving; and thereby make us His instruments of saving myriads of Jews and Gentiles, each of whom outweighs in value a million million of the noblest ships full of the costliest gems of earth and sea.

OUR VISIT TO AMERICA & CANADA IN 1886 BEARING FRUIT NOW.

BETWEEN the years 1883 and 1885, a voice seemed to say to us, "Send a Deputation from the British Society to America and Canada." Then next, a louder voice reached us from Toronto and Montreal, which we began to obey by leaving Liverpool for New York, on the 19th of August, 1886, in the steamship *America*, under the able and gentle command of Captain Grace. When we arrived in New York, and found that nothing could be done there for a month, most of the leading ministers being absent, just then very sweet voices reached us from Oakland, California: "Please come to us and plead the claims of Israel." Having responded to these voices, we have ever since had the strongest grounds for the conviction that *these* were the voices of God's ministering angels, and that the calls we obeyed were calls from Heaven.

God's care over us may be compared to a sun, a shield, a wing, and a pillar. His pillar of cloud and fire went with us from London to Liverpool, and from Liverpool to New York. That pillar was with us as we crossed the great American Continent, and climbed the lofty rocky mountains, by day and by night, right on to San Francisco and Oakland, where we were entertained by friends as near the angelic as any friends could be this side of Heaven, and where through them doors of usefulness were opened for us on every side. That pillar was still with us as we passed across the Pacific Ocean in the good ship *Mexico*, to Victoria; and in the *Princess Louise*, to Port Moody. It was still with us, as we moved on by the Canadian Pacific railroad as through "a great sea of mountains" to Winnipeg, and from Winnipeg to Montreal, and from Montreal to Niagara Falls, and from the majestic Niagara Falls, along the side of the beautiful lake Ontario to the lovely city Toronto, where our success reached its climax by a crowded meeting held in Knox Church, and an overflow meeting, also crowded, in the adjoining Hall; at the close of which a collection on behalf of the British Society was taken up amounting to 237 dollars.

Some of the Things we Discovered by our Tour of Inspection.

In the first place, we discovered the vastness of America and Canada. There is room, and there are resources for a thousand millions of healthy, active men and women, boys and girls. The call of the Americans and Canadians is: "Come over and help us to possess the land; come and build up for yourselves and your children happy homes." Again, we discovered that there are many noble ministers and other servants of Christ in America and Canada, most willing to co-operate with us in our efforts to give the Gospel to the Jews. In New York, in San Francisco, in Oakland, in Montreal, at Niagara Falls, and in Toronto, it was our privilege to be entertained in some of the sweetest homes, and by some of the choicest spirits on earth.

Once more. We discovered that there are myriads of Jews on the other side of the Atlantic, accessible to Gospel influences; and yet very little has been done for them. Our dear friend, the Rev. Jacob Freshman, and his beloved partner, were doing a noble work in New York, but what were they among so many? We were persuaded that there ought to be fifty like them labouring in the same field. In New York we found not less than 270,000 Jews; in Salt Lake City, 3,000; in San Francisco, &c., 40,000; in Montreal, Toronto, Winnipeg, &c., 10,000.

We have reason to believe that our visit prepared the way for the establishment of the Toronto Mission to Israel, whose esteemed president is our friend William Mortimer Clark, Q.C., and for the wonderful work now being carried on, in New York, on the one hand, by Mr. Herman Warszawiak, and, on the other hand, by Dr. Herman Paul Faust. We most heartily commend the workers and the work in all the transatlantic mission fields, and among them these two eminent Hebrew Christian Evangelists, who have been the instruments of leading hundreds of Jewish souls to Christ. The intelligence has just reached us that Dr. Faust's Hebrew Christian Mission was begun on October 27th, 1892, and the following is a summary of the results up to date:—

Families visited...	3,717
Tracts and papers distributed ...	15,832
Bibles and parts distributed ...	2,682
Children gathered into School...	650
Adults gathered into Bible Class	2,420
Prayer-meeting, average ...	100
Hours spent in visitation ...	1,192
Meetings attended	617
Attendance at the meetings ...	41,428
Number of inquirers found ...	5,944
Number asking assistance ...	13,628
Number assisted	1,934
Candidates for baptism ...	14
Under instruction	60

INVASION OF OUR MISSION HOUSE BY THE AMERICANS.

ON Saturday, July the 26th, 1890, the Mission House at Church Street, Spitalfields, was the scene of a most interesting and unusual meeting, which will be long remembered by all present—Jews as well as Christian workers. Mr. Roeder invited the regular attendants of the Mission House to a tea, previous to closing the Hall for the much-needed holidays. While tea was being served, the workers present were agreeably surprised to see several strange visitors. There were six Christian ministers and the noble wife of one of them, all from the other side of the Atlantic. Our beloved Secretary arrived very early, and was soon followed by two detachments of these friends, some of whom had made Mr. Dunlop's acquaintance when visiting America and Canada.

The meeting in the Hall was delightful; but the need of larger premises was very much felt. After a hymn had been sung, Mr. Dunlop engaged in prayer, read a portion of Scripture, and gave a most telling address.

After another hymn, Mr. Roeder addressed his brethren in German, and was followed by the Rev. Dr. McTavish, of Toronto, who said:—"I can assure you, dear Mr. Dunlop and friends, that I feel it a great pleasure to be here, and able to address a few words to you. I must confess, I did not always take an interest in the Jewish cause; but since I became a closer student of God's Word—and especially since I came to Toronto, where Mr. Dunlop had awakened an interest in Jewish mission work, and also from reading the *Jewish Herald*, which he kindly forwards to us—my interest has very largely increased. And after what I have seen to-day, I will go back to my country and be able to tell my people how wondrously God is working amongst His Ancient People. You do a great work here, bringing the Jews to Christ who is our All. If they read the Scriptures, sooner or later, they must see Him. Away yonder in the States there is a wonderful picture. It is the record of the declaration of American Independence. When you first go towards it, you only see letters, words, and sentences; but when you get closer to it, you see not words, but a face—the face of George Washington. It is just so with the Word of God. You begin to read it, and at first you see nothing but verses; but as you read on, you see on every page the face of Jesus. I am sure that the grand aim of your leader is so to unfold the Word, that you may see Jesus in the Law and the prophets, from Genesis to the Revelation."

Rev. R. P. Mackay, M.A., said:—"Since we left home, we have seen a great many interesting things—by land and by sea. In New York, on the only night we spent there, we visited the Florence Mission in Bleeker Street. This mission was started in commemoration of a little girl named Florence, by her father, who was himself converted through her death. There we saw a large meeting of the lowest in that great city. Many testimonies that night illustrated the power of the Gospel to save to the uttermost. That, to me, was the most interesting thing in New York. This meeting is the most interesting scene in London. There are different reasons why I should be interested. There is, in the first place, the painful fact that the attention of the world has been directed to London East, and to this very section, by the horrible murders recently perpetrated here. Then there is the visit of Mr. Dunlop to Toronto. He addressed my church, as well as others; and created a real enthusiasm for his work. But, above all, is the fact indicated by the text on the wall before your eyes—'Salvation is of the Jews.' Jesus, our common Saviour, was born of the Jews, and that gives you an honoured place amongst the nations. When I go home, if I tell my people anything about what I have seen, I will certainly tell what I have seen here; and that I have had the honour of speaking a few words to a Jewish audience, and so far putting my hand to the great work—'To the Jew first.' I have just to say to you, what I would say to any audience—If we have accepted Jesus, let us live near to Him. Our power is in abiding in Him. You have a great work here, as we all have wherever we may be—We have great resources in Him. For our own comfort, and for the salvation of our brethren, let us walk with Him, and He will honour us. May God very abundantly bless Mr. Dunlop and Mr. Roeder, and all connected with this Mission."

Rev. John Neil, M.A., said:—"Dear friends, I am glad to be able to say here, that the visit paid to our country by Mr.

Dunlop deepened our interest in missions to the Jews. A young man connected with my church in Toronto, who was quite indifferent about mission work and cared nothing for missionary addresses, has become quite enthusiastic since listening to your Secretary. Mr. Dunlop's address, he remarked, was the most interesting he had ever heard. Since our arrival in this great city, we have been going about sight-seeing and visiting all kinds of places. We have been in the Metropolitan Tabernacle, and heard that great preacher, Mr. Spurgeon; we have been in Westminster Abbey, in St. Paul's, in the House of Commons, where we heard that great statesman, Mr. Gladstone; but none of these has given me a tithe of the pleasure I feel to-night at this Jewish meeting. Our party having become separated, I had great difficulty in finding the place; but after wandering about for some time from one street to another, not having the address, I am so thankful that at last I was directed here, so that I am able to tell you of the great joy I feel at being amongst you. May the Lord bless you all, and may He open the eyes of Israel to the glorious Gospel of Jesus Christ."

The Rev. WILLIAM PATTERSON said:—"I do not wish to detain you long, but I must say how thankful I am to God that I am here to-night, so that I might see with my own eyes how mightily God is working amongst Israel, and how He is blessing the work of the British Society. Nothing else has given me so much joy here in London, as coming to this Mission Hall; and I trust that the workers here will be still more blest in bringing the Jews to the knowledge of their Saviour."

Rev. JAMES GRANT said:—"Although I did not understand the language in which Mr. Roeder addressed you, I heard the words 'Jesus Christ'; and I am sure that Christ is faithfully preached by him to you in your own tongue. I can only repeat what my brethren have already said. I must express the great joy it gives me to be actually present at a Jewish meeting. Of course, we have read in your interesting *Herald* about your work, and we listened to the eloquence of Mr. Dunlop, when he visited us in order to plead your cause; but still one can scarcely realize it, except he enjoys the privilege of being present at a meeting like this. I will go back rejoicing, and my people will rejoice with me, when I tell them what I have witnessed to-night. We will try to strengthen and help you in this work as much as we can, and the Lord will bless us. I love the people of God for their own sake, but also for my sake, as I read in God's Holy Word, 'They shall prosper that love thee,' and I want to have a share in that blessing. May the God of Israel be with you."

Rev. M. GLENDENNING, of Kansas, said:—"I am not ashamed to admit that my feelings have so overcome me that I am scarcely able to give expression to my thoughts. Seldom in my life have I been so powerfully moved as when your Secretary, brother Dunlop, told me in that little room upstairs of the opening of this house nearly twelve years ago; how that, just as they had on their knees dedicated this house to God, a knock was heard at the door and your Superintendent entered to learn about Jesus and His love. I could not restrain my tears. And then, when I came downstairs into this Hall, and saw this gathering of Jews addressed by him, I had to sit down; it was almost too much for me. I praise God for His goodness and for His wonderful ways. My heart has always gone out in love to the Jewish people. At home, whenever I meet a Jew, a brother according to the flesh of our dear Saviour, I feel that I must embrace him; and now I am worshipping in a congregation of Jews who love Jesus. Our Canadian brothers are in the majority; but the United States, which I represent this evening, must not be outdone in this love for the Jews. May God bless you, Mr. Dunlop, and your Society, and prosper the great work carried on here."

Rev. H. R. GRANT said:—"It gives me peculiar joy to be present with you this evening; and I am sure when I reach home, and converse with my dear mother about my travels, nothing will give her so much pleasure as to hear about my visit to this Mission House. She loves the Jewish people so much, and of course I have imbibed some of this love. To bring Christ to His own, is the duty of every Christian, and I cannot conceive how any lover of Christ can neglect the duty of helping this Society, which has as its great object the bringing of Israel to Jesus. It reminds me of a story I once heard of a little boy at the Sunday School, who was asked to repeat the verse, 'Suffer little children.' He said, 'Suffer little children,' and stopped. He tried again and again, but got no further, until at last he said, 'Suffer little children—to come to me—and don't let the big folks

drive them away, for Jesus wants them.' Is it not so with us? We must not put hindrances in the way of our Jewish brethren coming to Christ. He wants them; and may we all do our part in bringing them to Him."

After singing again, Mr. Dunlop spoke a few words to the workers, and closed with one of his hymns, entitled "The Lord is near." Mr. Roeder prayed in German, and the meeting was concluded with the Benediction.

A REPLY TO THE NEW CHIEF RABBI.

THE following article appeared in *The Christian Commonwealth*, June 11th, 1891 :—

In the interview with Dr. Hermann Adler, which we published last week, the Chief Rabbi said :—

"I do not believe that Christianity is making any headway among Jews. We know very well there is a Society for Promoting Christianity among the Jews, which has its head-quarters in Palestine Place, and which may succeed in entrapping some few famished starving Jews who come over to this country and have no means of livelihood; but we hardly ever hear of anyone who has joined Christianity from conviction."

In regard to this statement we have received the following letter from the Rev. John Dunlop, secretary of the British Society for the Propagation of the Gospel among the Jews :—

To the Editor.

DEAR SIR,—First of all allow me to congratulate you on the success of your journal. We have it through our bookseller regularly, and regard it as worthy of a place in every Christian family, both at home and abroad. In reply to Dr. Adler's remarks on the "Jews and Christianity," I beg to send you the abstract of my report, from which you may easily answer his statement. We have 24 missionaries, who are converted Jews, working in various fields in England, Germany, Austria, Turkey, and Russia; and during the last few years there have been hundreds of converts.—I am very cordially yours,

JOHN DUNLOP.

96, Great Russell Street,
Bloomsbury Square, W.C.
June 5th, 1891.

The June number of the *Jewish Herald and Record of Christian Work among the Jews*, which Mr. Dunlop has forwarded, is almost wholly occupied with a report of the 48th anniversary meeting of the Society, held in Exeter Hall, on the 13th ult., and presided over by Colonel J. T. Griffin, president of the Baptist Union, who said the Society's record for the past year is "a marvellous report of work attempted and accomplished." We quote a few of the passages from the Secretary's report :—

London.

"Mr. Lazarus has been in the mission field for nearly 40 years. Jews are now scattered all over the city. Many of them now hold Jesus in high esteem, regard Him as a great Reformer, the Prophet of Nazareth, the Saviour of the world. Mr. Lazarus adds: 'Through the preaching of the Gospel many of all classes constantly leave the synagogue, join themselves to the Christian Church, and show by their life and conversation their faith and hope in Jesus as their all in all.'"

Mr. Nachim, another London agent, says:—

"I was invited to visit a Jewish family when several relatives were present. After spending a couple of hours in religious conversation, before leaving I was requested to engage in prayer. Mrs. B. asked her husband to lock the door in order that we might not be disturbed, and at the conclusion of the prayer all joined me in saying 'Amen.' It may be interesting to the friends of Israel to know that not one of the members of the family has confessed Christ by baptism, and yet we have reason to regard them all as sincere Christians. We are convinced that there are many such families in Israel who, through circumstances best known to themselves, have been prevented from making a public profession of their faith in Christ, and yet whose names may be written in the Lamb's Book of Life."

Manchester.

"Our missionary, Mr. Hessel Levinsohn, informs us that our Mission Hall had been visited by thousands of Jews. During one month there were 379 Jewish visitors, and all these were spoken to of Christ as their Saviour. Mr. Levinsohn asked eight Jews who had for some time regularly attended

his Bible-class, 'What think ye of Christ?' All with one accord said, 'Christ is the Messiah according to the prophets.' Then one of them took a pencil, and in the presence of the others showed that Daniel's prophecy of the 70 weeks must have been fulfilled in the coming of Christ. 'That,' said he, 'explains why my Rabbi and my father had forbidden me to read Daniel, chapter ix.'"

Koenigsberg.

"Mr. Jacobi gives an interesting account of the baptism, first of a Doctor of Medicine, and then of a Doctor of Law, and says:—'Many Christians fall into the error of believing that only poor Jews become converts to Christianity. Among the number of Jews which I have had the privilege of baptizing, not one was in adverse circumstances. They all held good positions, and our University has in every department Proselytes, among whom there are are many wealthy men. More than this, their lives testify that they are indeed sincere believers in Christ.'"

Vienna.

"Mr. Kamaras says:—'Since Mr. Schonberger left Vienna for London, I have instructed five persons, who have been received into the Protestant Church by baptism. Another is still under instruction, and will, God willing, be baptized after Easter.'"

Wilna, Russia.

"Mr. Friedman, of the Medical Mission instituted by the British Society in this country, says:—'Many sons and daughters of Israel, who had never heard of Christ before this mission was begun, now believe in Him and read His Word with joy.' Lately four converts had been baptized, and during the year about 24,000 patients had been treated by Dr. Frohwein."

Baptism of a Jew.

May 15th, 1891.

DEAR MR. DUNLOP,—Mr. B. made his public confession of faith on Sunday last at the Congregational Church, South Norwood. We had a very interesting service, of which I will send you a full account shortly. Meanwhile, please publish this notice. With very kind regards, and wishing you every blessing,

I am, yours very truly,

LEON ZUCKER.

In the course of his speech at the annual meeting, the Rev. F. W. Brown said:—

"I have had considerable experience in connection with the work of this society in the West of England. I have the honour of being one of the secretaries of the Bristol and Clifton Auxiliary, and I have also had opportunities of becoming acquainted with other branches of this grand society in the surrounding neighbourhood. I must confess that the more I have seen of the deputations and of the agents of the society, and the more I have come into personal contact with them, the more highly have I esteemed them, and the more thoroughly have I believed in their work. I, therefore, know something of the society, its labours, its methods, and its successes."

We have also received the following letter from the London Society for Promoting Christianity amongst the Jews:—

DEAR SIR,—Our committee, as a rule, do not notice paragraphs in the public Press, but in reply to your kind letter of inquiry I may say that the fourth law of the society is strictly enforced, which declares, "It shall not be the object of this society to grant temporal aid to adult Jews out of its general fund." Christian charity may be, and indeed is, extended to poor starving fellow creatures, in Jewish missions, as in all Christian missions following the Master's footsteps, but in our case it cannot be drawn from the fund nor used for the purposes of proselytizing.

Moreover, no Jew is baptized in London unless he has been first examined under the authority of the Bishop of London. We have received upwards of 80 of his lordship's certificates of permission in the last three years. So that the question of a candidate being genuine does not rest with the society nor its agents.

Yours faithfully,

W. FLEMING.

16, Lincoln's Inn Fields,
June 8th, 1891.

We leave our readers to determine whether the foregoing is a sufficient reply to Dr. Adler's remarks.

MEMBERS OF COMMITTEE AT THE BEGINNING OF THE JUBILEE YEAR.

REV. W. CUFF.

F. YEATS EDWARDS, ESQ.

J. W. FLOWER, ESQ.

GEORGE HILDITCH, ESQ.

Chairman of Committee:
REV. J. HILES HITCHENS, D.D.

REV. W. H. KING.

REV. DR. MAC EWAN.

REV. DR. WICKSON

REV. W. WINGATE.

REPRESENTATIVE MEMBER OF COUNCIL AT THE COMMENCEMENT OF THE JUBILEE.

AS A PREACHER AND LECTURER.

"AS a preacher," wrote the Rev. Urijah R. Thomas, in *Sunday Words*, "Mr. Brown is always fresh and forceful; extemporaneous in delivery, every sermon gives due sign of fitting preparation. He is a master of alliteration, and with a copious vocabulary is vigorous and fluent. Evangelical in doctrine and fervent in spirit, he has always been welcome in the many anniversary services of the neighbourhood, as well as esteemed and useful in his own pulpit." We may add to this none too flattering meed of praise that Mr. Brown has proved himself a lecturer of marked and versatile ability. The *repertoire* of lectures he has given includes between thirty and forty subjects upon historic, scientific, and biographic matters.

REV. F. W. BROWN, M.A., OF CLIFTON.

AS A WRITER

he has also done yeoman service. He possesses a ready pen, free and flowing, and of wide and varied powers, and he has used it to good purpose. In association with the Rev. J. H. Jellie, he has written, amongst other things, a very able and exhaustive "Preacher's Commentary on the Book of Leviticus," and another upon the "Book of Jonah." The latter is entirely from his own pen, and both appeared in the pages of the *Homilist*, to which Mr. Brown has been a frequent contributor. The *Pulpit Analyst* and the *Homiletical Quarterly* have shared in Mr. Brown's literary labours, and for many years he was a valued contributor of numerous poems and articles of a Biblical character to the *Sunday School Times*. His writings have also graced the *Christian World Pulpit*. But although thoroughly devoted to literary work and every effort connected with his pastorate, Mr. Brown has found time for, and has not hesitated to take, his full share in the public, educational, and philanthropic movements of the city. Amongst the secretaryships he holds are those of the Bristol and Clifton Auxiliary of the British Society for the Propagation of the Gospel among the Jews, the Bristol District Free Church Union, the Bristol Congregational Ministers' Federal Association, and last, but not least, the Bristol United Free Church Ministers' Fraternal, which embraces all the denominational bodies. He is also connected with the Bristol Protestant League, established for curtailing the encroachments of Ritualism, and is president of the Hotwells branch. He is likewise an active member of the committee of the Clifton Dispensary. Few men have greater capacity for establishing friendships than Mr. Brown. His entire nature bubbles over with cheerfulness, which opens, like spring, all the blossoms of the inward man. Not that old Care has foregone having a stout fling at him; but he has always endeavoured to look upon the bright side of things, evidently believing with quaint Dr. Wolcot—

> "Care to our coffin adds a nail no doubt,
> And every grin so merry draws one out."

Extracts from an admirable Biographical Sketch, by REV. FREDK. G. WARNE, *the able Editor of The Bristol Christian Leader.*

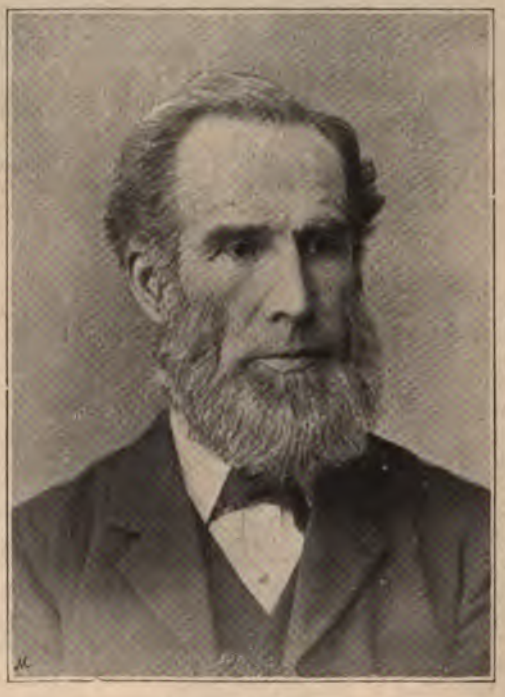
THE LATE MR. J. W. SMITH,
Accountant for upwards of 30 years.

MR. H. J. WESSON,
Present Accountant.

God's glory be my aim,
From morn till night the same,
A bright and blessed flame,
My God knows.

I've sought the kingdom first,
The best and not the worst,
For righteousness I thirst,
My God knows.

My daily bread I'll get,
As I have got it yet,
Then wherefore should I fret?
My God knows.



Of morn I'll take no heed,
For all that I may need
Will come in gracious speed,
My God knows.

And now I look up where
There's neither pain nor care,
And all are true and fair,
My God knows.

At length, on wings of prayer,
While breathing Heavenly air,
I shall be lifted there,
My God knows.

MR. HENRY BISHOP,
Assistant, who has been in the Society's service for 45 years.

FOR THE YOUNG.

Little Sarah.

"A LITTLE CHILD SHALL LEAD THEM."

THE following letter of our venerable friend the Rev. W. Wingate, and the touching story of the holy life and triumphant departure of his beloved child, "Little Sarah," show us that—

> "God moves in a mysterious way
> His wonders to perform:
> He plants His footsteps in the sea,
> And rides upon the storm;"

that He often hangs upon the smallest wires the heaviest weights; that He who turned "the darkness of night into the light of the morning" at the creation of the world, when His "morning stars sang together and all His sons shouted for joy," is still "doing wonders;" "doing wonders" by the fall of man; "doing wonders" by the death of Christ; "doing wonders" by the afflictions of His children; and "doing wonders" by their translation to Paradise.

May the Divine Spirit take the letter and the story and use them for the conviction, conversion, consecration and consolation of many, both aged and young, who will thereby "Glorify God and enjoy Him for ever."

Letter of Rev. W. Wingate.

"MY DEAR MR. DUNLOP,—'Little Sarah' the Lord has used to be a blessing to many children and adults. My first marriage was in 1834, and Sarah was my only child. The sudden removal of her mother to glory God used as the means of my conversion, and little Sarah's translation to the heavenly mansions while I was preparing for the Jewish mission at Berlin, snapped my last link in the domestic chain which bound me to this world, and set me free for the Jews. 'Little Sarah' was written by her aunt. She is in glory now with 'little Sarah and her mother,' all dear, devoted Christians. It was, after publication for private use, caught up by Rev. Andrew Bonar, and published and circulated largely amongst Sunday-schools in Scotland. When I went to Hungary it was translated into German and circulated there. It has been for years out of print, but if you feel it may still be of service, I give you full liberty to do what you feel best for the great cause. Send it back when you have done with it, as it is now our only copy. The Lord continue to bless the work and strengthen you for your many calls on mind and body. "Yours truly,

"WM. WINGATE.

"100, Talbot Road, Bayswater, W.
"*27th May*, 1893.

"P.S.—It was my dear wife who sent you 'Little Sarah.' Till she asked me to write you to return it, I did not know you had it."

Little Sarah.

In the month of February, 1838, it pleased Him, who doeth all things after the counsel of His own will, to remove from me a much loved sister, who left but one little daughter, not then two years old.

My brother-in-law took up his abode under my father's roof, his child being thus committed to my care.

For three years and a half, I was permitted to watch over this little plant of the Lord's planting; when, on the 24th of August, 1841, after a short illness, she also was unexpectedly removed to the mansion prepared for her in her Father's house. The same stroke which had deprived this dear little one of an affectionate mother, had been blessed by God for the bringing of her other parent to the knowledge of the Truth as it is in Jesus. He was chosen in the furnace of affliction; and to his instructions, his earnest wrestling prayers on behalf of his child, may, in a great measure, be attributed the early sowing of the precious seed of the Word in her heart.

The promise is, "Whatsoever ye shall ask, *believing*, ye shall receive." It was a subject of instant prayer with him, that Christ might be early formed in her heart, "the hope of glory;" and, blessed be God, the prayer was answered—out of the mouth of this babe the Lord did perfect praise.

The influence exerted in the nursery also tended to impress her with the value of eternal things. She was gentle, playful, and affectionate—for a child so young, more than usually thoughtful—remarkably free from that deceit which is naturally bound up in the heart of every child; in her it might be said, "there was no guile." If a command was given, or she made a promise, you might rely with confidence on her obeying the one, and fulfilling the other. Adhering to the strict path of rectitude herself, she checked

the slightest departure from it in others, exacting from all scrupulous adherence to what they had promised. Her temper was quick; from infancy she occasionally gave way to almost ungovernable fits of passion, much increased by a naturally nervous habit of body. This gave me much uneasiness; often when all my efforts to calm and subdue her failed, I would sit down and weep, not knowing whether to use the rod, or to persevere in the use of gentler means.

When obliged to punish her, she submitted as knowing that she deserved correction. Even when in the height of passion, she would acknowledge she was naughty—that she knew she was grieving God, and vexing me; but she couldn't be good—she must cry. It was seldom, and with reluctance, I resorted to this; but it never failed of its effect.

Her conscience was quick and tender, the fear that God would not forgive her gave her great concern. Assured again and again, that if she confessed her fault and sought forgiveness, she would receive it, still it was long ere she would believe this. She would still cry, she was so very naughty, God couldn't forgive her. She had grieved Him—He was angry with her.

One evening, after having been naughty during the day, she, of her own accord, prayed that God would forgive her evil temper; and, on rising from her knees, said, "I know we've all wicked hearts, but I don't see aunt M——and you naughty, just as I'm naughty." When I sought counsel of her papa how to proceed, he generally encouraged me not to be faint-hearted, saying, that if I was truly seeking that she might early become a subject of Divine grace, I could not but expect a war in her soul.

Earnestly did I entreat the Lord that she might be enabled to overcome this sinful temper; and it is worthy of notice that these fits, during the last winter, were much less frequent; and, for several months previous to her death, her peculiar meekness and gentleness attracted my attention, while the future was still hidden from my view.

Watching for her soul, as one that must give account, I hailed with joy and gratitude the many tokens given of the Lord's work being carried on in her soul; and I reflect upon them with all the more satisfaction, that the dear object of my solicitude is now no more. They form sweet resting-places, when the heart is sad and weary.

When scarcely three years old, running one winter day to her papa's room, she saw the sun reflected brightly from the opposite windows, she came back saying, "the Lord's a sun and shield." I was much pleased at the connexion of ideas in her mind, that seemed like the faint dawn betokening the coming day.

During the course of the same winter, a little conversation took place, which strengthened this expectation. Spending an afternoon with one of her uncles, while sitting on his knee, she looked up, and, with a sweet smile, said, "Do you know, uncle, there's such a sweet little verse in my bible? and it's 'God is love.'"—"Aye, is there?" he said. "Yes, uncle; but it's such a sweet little verse, 'God is love.'"—"Does God love you, then?"—"Oh yes. God loves all good people."—"Then, are you good?"—"Oh no, I'm a sinner; but Jesus died on the tree, and God loves me for Jesus' sake."

She always received instruction willingly. Her memory was good, so that what was once learned was seldom forgotten. Latterly the pleasure she seemed to take in her scripture lessons was so evident, that I several times took notice of it to my sister. Whenever I called her, she would put her little hand in mine, and, with a light step and joyous look, accompany me to the room where I was wont to instruct her. So eager was she, that I had rather to check than excite her desire to learn. It was generally when so engaged, that conversations took place between us, which convinced me she was under the teaching of the Spirit, and really apprehending the truths she was taught. When about four years old, repeating her verses one Sabbath evening, this one occurred, "He that believeth in me shall never die," John vi. 26. I asked in whom she was to believe? She replied, "in God." I said yes; but say, "Jesus Christ."—"Oh," she answered, "Jesus is God; wait, and I'll say my catechism, and you'll see 'God the Father, God the Son, and God the Holy Ghost, these three persons are one God'; so you see Jesus is God, and why do you say that to me?" Some weeks afterwards, coming into the dining-room, as usual, after dinner, she ran forward to her grandpapa, saying, "Well, grandpapa, I'm going to tell you stories." Seating herself on a little stool beside him, she related the history of Cain and Abel—the flood—Joseph being sold by his brethren—Moses being placed in the ark of bulrushes—our Saviour's birth—the angels appearing to the shepherds—the wise men offering their

gifts—his betrayal by Judas—crucifixion—burial—resurrection. Desirous to know how much she remembered, I continued my work without interrupting her, yet watching with much interest her manner when so employed—her little cheek flushed, her hands clasped together, sometimes laid on my father's shoulder, to attract his attention. "Do you know, grandpapa," she continued, "Jesus died for wicked sinners, that we might go to the good place?" I then said, "Who are wicked sinners?" "I'm a wicked sinner, and you and papa were all wicked." Her grandpapa said, "But you're good"; "Oh! no," she replied, "I can't be good; I'm wicked—God must give me His Holy Spirit—I must pray—God's Holy Spirit is in my heart just now, when I'm telling you these good stories. Do you know, grandpapa, what my verse says, 'God is love;' and, if ye love Me keep my commandments.' There's just ten commandments." She then repeated several of them, and proceeded to the history of St. Paul. I said he was shut up in prison for Christ's sake. Misunderstanding me, she said, "Oh no, it was wicked men shut him up, and they couldn't do it for Christ's sake. He was a bad man once; but after he was good, do you know, grandpapa, what he did? he went and preached Christ. These men shouldn't have been wicked; they should just have gone and preached Christ too."

About a year after this, instructing her in the meaning of the words—"My Spirit shall not always strive with man," I took notice of the death of a little child, which had taken place under our roof but a few weeks previous. She asked, "Was God's Spirit striving with everybody in the house?" I said yes, "And was he striving with everybody in the whole world then?"—"No," I replied. "Oh!" she quickly and seriously answered, "but God's Spirit is everywhere!"

Death, and the happiness of the redeemed, were her favourite topics. The former had no terrors for her. She never spoke of it with a sad look, but merely as something necessary to be undergone, ere she could enter heaven, to which she looked as her proper home. So frequently did she express her desire to reach it, that I almost trembled, lest it might be the will of our Father in heaven early to transplant this little blossom to the paradise above.

Often she would say, "When will Jesus come for me? I wish to be in heaven. I could wish to be there just this minute. Aunt S———, what would you say, if Jesus were to come for me first?" I would answer, "I would rejoice to know she was with Jesus; but I would grieve to lose her, I would miss her so very much." "What! Aunt———, would you grieve, even if He were to take me to heaven?"

Sometimes, what it was to come to Jesus, and believe in Him, seemed to puzzle her. She would ask, with great earnestness, if I thought she loved Jesus, urging me again, and again, saying, "But do I really believe in Jesus, Aunt———?" Stories of little children who had died in the Lord, always excited a lively interest. Of young and old around her she would ask, whether I thought they loved Jesus; and if she would see them in heaven.

An evasive answer might silence, but never satisfied her. Of her papa she would frequently speak, as one who she knew loved God.

Nurse having one day sent her to knock at his door, she soon returned, saying, "Oh! I couldn't knock just now, I hear my papa praying. I wish I were like papa!" "And what would that do to you?" said nurse. "Oh! if I were like papa, I would have more of God's Holy Spirit, and love Him more and more."

She seemed to understand something of the value of prayer. Once during a smart illness of a few days, when sorely distressed, she looked up, and, with an imploring look, said, "Oh! pray for me!" At another time, under a severe fit of toothache, she said, "I wish to kneel down, and ask God to make my tooth better!"

Her father having resolved to spend some months on the Continent, I took her to G——, to see him embark. The noise and bustle alarmed her—she began to cry—soon quieted. She sat so long silent, taking no notice of anything around her, that Nurse asked, "what she was thinking of?" She replied, "I've just been praying to God all the way!" When we met her papa, he took her in his arms. At once she burst into tears, clung round his neck, and, with convulsive sobs, cried, "I don't wish papa to leave me; I don't wish papa to go away." Her father was much moved; but ah! little did he think he was never to hear that sweet voice again—that it was for the last time he clasped his beloved child in his arms. Ere his return, she slept in the silent dust—her happy, ransomed spirit having joined the company of the redeemed in heaven.

It was but a short time after this departure

that my sister, going one evening into the nursery, after she had been put to bed, began to mention to Nurse some circumstances connected with the death of a Christian friend, who, ere she departed, dwelt much on the happiness of meeting us again in heaven. A motion was heard in Sarah's bed; she then called, Aunt M———, Aunt M———. The Aunt went to her, when Sarah bursting into tears, exclaimed, "Oh! aunt, I'm so afraid I won't be a Christian!" My sister said, "Why do you cry, my dear? All that I was saying was very joyful; if you ask God for His Holy Spirit, He will enable you to become a Christian."—"Oh! I know all that quite well, but I'm just so afraid I'll not be a Christian! Aunt———, when I'm older, I don't want toys or playmates, or anything, I just want to know more and more of that blessed book!" My sister seeing her so excited, said, "Well, my dear, if you love Jesus, you will try and go to sleep; that's what you should do now; and I and Nurse will leave the room for a little." They did so. After about twenty minutes' absence, returning, and finding her still awake, Nurse asked why she cried. "Oh!" she said, "I heard all that Aunt M——— was saying, and I was so afraid I wouldn't be a Christian; but although I haven't been out of my bed, I've been praying to God in my heart, and saying over that little hymn—

'And now another day is gone,
I'll sing my Maker's praise!'"

She reverenced and loved the Sabbath. On awaking, her first remark usually was, "Nurse, this is God's Holy Day." Nor was she slow to check the profanation of that day by others, either doing so openly, or coming close up to me, would say, in a low voice, "Aunt M——— should not do that, this is God's Holy Sabbath!" At public and private worship, she was always serious; and when any passage with which she was acquainted occurred in the exercises, she would repeat it to me afterwards.

The time drew near, though I knew it not, when this much-loved treasure was to be snatched from our embrace, and that by a stroke so sudden, so unexpected, that we heard it in our Saviour's words, "Behold, I come as a thief."

On the Evening of Sabbath, 22nd August, 1841, she seemed slightly indisposed, was restless during the night; and her illness increasing, medical aid was called. The principal feature in her illness was a heavy sleep, from which it was difficult to rouse her, but when roused she was quite conscious of everything around her, and able to answer any questions that were asked.

From eleven o'clock on Monday night, she became more restless, we never left our watch beside her bed, yet without any fear of immediate danger; alas! we knew not death was already at the door.

A little before eleven on Tuesday morning, the painful truth was too evident that her time was come. With anguish of heart we looked on until, "natures conflict o'er," she calmly and softly fell asleep in Jesus. The Saviour she had loved on earth had now received her unto Himself, that she might be with Him "to behold His glory" no longer seeing through a glass darkly, "but now face to face."

During her illness she made no mention of toys or playmates; her whole thoughts appeared to dwell on the Word of God.

From daybreak on Tuesday morning her lips were constantly moving. Sometimes she spoke aloud. While standing beside her, the stillness of the night was broken by hearing her repeat a well-known verse, "I will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

These words sent a thrill through our hearts. Shortly afterwards she began to repeat parts of hymns and paraphrases, also various texts of Scriptures. At nine o'clock one of her aunts* came in to inquire for her, and took her hand; we heard her murmer in a low gentle voice, "A fair good night to my dear papa! A fair good night to my dear papa! A fair good night to my dear Aunt S——, dear Aunt S——!" She then, in a louder voice, repeated the fifth hymn.—

"The hour of my departure's come,
I hear the voice that calls me home."

When I heard the voice of my dear child, I was troubled in spirit; could it be, thought I, that she was about to depart, and that she did hear her Saviour's voice calling her hence? We wept in silence, but did not interrupt her.

She then began the forty-third Paraphrase,—

"You now must hear my voice no more;
My Father calls me home."

This had been a great favourite; she stopped at the last verse, and remained silent

*About seven weeks afterwards this Aunt also entered into rest, receiving beforehand foretastes of glory.

for some time. By-and-by she asked, might she say her Bible verses? Not just now, I said, I will hear them again—fearing she might exert herself too much. I, however, saw her lips still in motion. The following lines, great favourites with her papa, she several times repeated,—

"When little Samuel awoke,
And heard his Maker's voice,
At every word He spoke,
How much did he rejoice.
Oh blessed, happy child, to find
The God of Heaven so near and kind."

After this she remained quiet, until about ten o'clock; suddenly she turned. I asked, did she wish a drink? Without answering me, she, with an energy I shall never forget, began the eighty-fourth psalm. At the second verse, she stretched forth her little arms, her voice waxing louder as she exclaimed,—

"My very heart and flesh cry out,
Oh, living God, for Thee!"

Her soul seemed already winging its flight on high; her voice failed about the middle of the psalm, but gathering strength as she proceeded, she rested not until she came to the last verse. Again she began the forty-third Paraphrase, taking up the last four lines which she had previously omitted, next, the fourth hymn,—

"Blest morning, whose first dawning rays
Beheld the Son of God
Arise triumphant from the grave,
And leave his dark abode."

She seemed to be triumphing over death—so visibly was she at that moment dwelt in by the Spirit. Texts of Scripture followed each other in rapid succession,—"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of God." "Be thou in the fear of the Lord all the day long."

I stood listening with breathless attention, eager to catch every word that fell from her lips. I was deeply impressed with the solemn scene before me, my heart alternately wrung with anguish and glowing with gratitude. The voice ceased, it died away while still speaking Jehovah's praise. In less than an hour afterwards, she was singing the new song before the throne of God and the Lamb.

How glorious is God's grace, manifested in little children, whose hearts He makes temples for His own indwelling. This little plant early blossomed, gave promise of precious fruit; the fruit was speedily ripened into maturity.

May the dear little ones, like my dear niece, be brought to love Jesus, and remember His gracious words,—"They that seek Me early shall find Me."

[The late Dr. Saphir is a spiritual son of our valued friend, Little Sarah's father.—EDITOR.]

Little Isaac.

Little Isaac was born in Kovno in the year 1855. His parents were pious Jews, much devoted to the glory of God under the Jewish tradition; and it was their wish that the children should be brought up in the fear of God, and specially that their sons might be devout Jews.

When little Isaac was five years old his father began to instruct him in Hebrew, that he might read the prayers of the liturgy every morning, afternoon and evening, and informed him that if he did what the Rabbi wished and obeyed him in all things, and also prayed three times a day, God would be very pleased with him.

The idea that God would be pleased with him gave him much encouragement, and he tried all he could to obey his rabbi, and according to the words in the oral law, "The fear of the rabbi is as the fear of God."

At eight years of age he could read any part of the Hebrew Bible, the Targum, and the great Rabbi Rashi's Comments on the Bible. On his tenth birthday his father invited a few learned friends, with the rabbi who was his teacher, to examine him and judge as to his qualifications for becoming a minister. This examination proved so satisfactory that his father, out of gratitude, gave a dinner to the poor of the synagogue, and asked them to pray on behalf of his son. But about this time serious questions began to arise in the lad's mind, and he would ask himself, "What is really the Word of God?" and after some reasoning, he came to the conclusion that the Bible must be the book given by God, and so asked his rabbi if he could devote a little more time to its study. The rabbi told him he wished him to occupy himself solely in Talmudic study, but he managed to spend one hour every night before going to bed and two hours every morning before prayers in reading the Bible alone.

"At the end of twelve years and eleven months," he tells us in his "Story,"* "my

* "The Story of Isaac Levinsohn." Holness: London.

PORTRAITS OF OUR MISSION DEPUTIES.

REV. AARON STERNBERG.

REV. ISAAC LEVINSOHN.

father took me to the synagogue, and informed me that all the sins I had committed were upon him; but for all the sins I committed from my thirteenth birthday I should be responsible before God. I entreated him to bear my sins for two or three months longer, as I was afraid I should very soon sin against the Holy One; but he told me this could not be done. Then I cried bitterly, being perfectly certain that it was an utter impossibility for me to live a perfect life."

So great was his trouble on account of sin that he became very ill, and the physician who visited him thought his recovery doubtful. His distressed mother did all in her power to comfort him, assuring him that if he continued reading the Talmud and obeying his rabbi he would be saved. But this did not satisfy him, and all he could say in reply was, "No good; I'm lost! I'm lost!"

One night he awoke suddenly with these words in his mind, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The words had such a hold upon him that he could not shake them off, and he told his father that, with or without his permission, he must go or he would die. His father consented, with the prayer that God would be with him wherever he went.

Very touching is his description of the parting:—"The morning of my departure came, and many assembled to bid me farewell. In the afternoon we started to the railway station, some five miles off, about one hundred people following us. The eyes of my beloved mother were dim with tears, and her tenderness of heart, and the thought that I should never meet with anyone in this world with such love, filled me with grief. My father, as he bade me farewell, put his hands upon my head, and said, 'May the God of Abraham, Isaac, and of Jacob, our fathers, keep and preserve thee near to His holy Word, the Bible, and to the holy writings of the holy rabbis,' and I replied, Amen and Amen.

"The train started; the assembled friends, with my most beloved father and my mother,

who had a babe in her arms, lifted up their hands, and from the railway carriage, I saw my mother faint away. Never shall I forget that time. I, too, fell upon the floor of the carriage, fainting, but was revived by the people around; then, whilst sitting in the carriage, I lifted up my voice and prayed unto the Lord to take me in His arms, and be my father, mother, brother and friend, yea, my all in all."

Thus, like his father Abraham, he 'went out, not knowing whither he went.'

After passing the boundary of Russia he came to a small village in Germany, where he took the train to Königsberg. Here he stayed a few weeks but could get no satisfaction for his soul. He then proceeded to Hamburg on foot, and after walking for three or four hours he overtook two men, who said they were travelling to England. He journeyed with them for a day or two, but they proved to be enemies; he had fallen among thieves, for one day, while he was sleeping, they stripped him of clothes and money, and left him. This reduced him to such a state of destitution that he had to walk for days feeling the pangs of hunger. One day he met an old man, and he asked him if he would give him a piece of bread. He did so with pleasure, but alas! the bread was buttered, and as a Jew he would not eat butter made by Christians; so, hungry as he was, he refused it.

So wretched did he become through hunger, weariness and home-sickness that he determined to destroy himself. He made for a tree and resolved to hang himself upon it, but was stopped by the solemn words flashing before him, "He that is hanged is accursed of God" (Deut. xxi. 23). This filled him with terror, and made him cry unto God to be gracious unto him, and God comforted him with His precious promise, "I will not fail thee nor forsake thee" (Joshua i. 5).

On he journeyed, sometimes meeting with kind Jews who would feed and clothe him, and start him on his way with replenished pockets and a lighter heart; at another time robbed and spoiled of all he possessed. Many and many were the loving letters from home; heart-rending entreaties from mother and father to return to them, but all in vain. Home-sick as he was, deep as was his affection for them all, great as were his sufferings, he pressed on, the load of sin heavier each day; his one cry was, "Oh, for satisfaction for my soul! Oh, for pardon for my sins!"

His object was to reach England, and in order to get money for the journey he began to work. First he became a servant to the manager of a hotel, from that he became carrier to railway passengers, then after a time he engaged himself to a Jew to sell milk from house to house. We quote an incident of this time:—

"My occupation of milk-boy did not prevent me from misfortune, for one day a mischievous lad threw a rat into the milk-can and ran away. This disgusted me exceedingly, and knowing that, according to the law of Moses, the milk was polluted, I poured the contents of the can into the street, went to my master, and reported the unfortunate event. To my surprise, he was exceedingly angry with me, told me that I should have pulled the rat out of the milk instead of pouring the milk out of the can, and having done so, should have gone on selling the milk!"

For this adherence to the law of Moses the poor boy was discharged without wages.

On Tuesday, September 19th, 1871, he left Hamburg for Hull, and arrived in London on the eve of the great day of Atonement. To his great delight he was able to join in the Feast, and purchased a bird, according to the Jewish custom, for his sacrifice. "As the bird was being killed, and I watched its blood flow and saw its dying struggles, I felt deeply moved. My sins were the cause of its death, and I wondered deeply in my soul, 'How can the blood of this bird cleanse me from my sins?' Oh, how little did I think that I should ever believe and rejoice in the blood of Jesus Christ, God's Son, which cleanseth us from all sin!"

One day he passed a Christian church, and strongly tempted by curiosity, he entered it. There he met a gentleman who became interested in him, and answered several questions concerning the Messiah. This opened his eyes and increased his desire to know the Truth; it also brought persecution upon him from his Jewish friend, who began to curse him for entering a Christian church. This same gentleman introduced him to the Rev. H. A. Stern, a devoted minister, who for some years suffered for Christ in Abyssinia. He lovingly took the young man under his care, and spent some time every day in reading and explaining the Scriptures to him, and in seeking to lead him to a knowledge of the Messiah, the Hope of Israel.

For some time the darkness of his soul

became more intense and his anguish almost unbearable, and he told Mr. Stern that he thought he should go back to his Jewish friends; but the good man advised him to continue studying the Bible, saying that he was sure that God would be merciful to him ere long.

However, he left Mr. Stern and returned to his brethren, but not to peace or satisfaction, for the words, "What doest thou here, Elijah?" were constantly coming to his mind, and at last the awful unrest of soul compelled him to run off to Mr. Stern, with the cry, "What must I do to be saved?"

"Believe in the Messiah," he answered. "You must be born again."

"What! Be born again! How can I be born again?"

He calmed him by telling him he would yet find the Messiah. After this he entered the Home for Jewish Inquirers, where he employed every moment of his time in studying the Scriptures.

As a result of this study, he became perfectly satisfied that Jesus is the Messiah of Israel, but for some time could not realize that He is his Saviour, and this filled him with sorrow; but at last faith came, and with it peace and joy; and on Sunday, February 4th, 1872, he publicly confessed Christ by baptism.

This naturally brought upon him the bitter hatred of the Jews, and he became an object of contempt and scorn. He received several letters, threatening him with death if he did not give up Christianity, and on one occasion he was mercifully delivered from a plot made to poison him in the house of his friends. But far more bitter than the wrath of the Jews were the letters received from his home.

During the period he was with Mr. Stern he constantly wrote to his father, telling him of the state of his soul, and asking his counsel respecting the great questions which occupied his mind; and his father replied in loving terms, expressing his anxiety for his son's welfare, but with it a strong word of warning against Rabbi Stern.

For want of space we are obliged to be brief, but we cannot refrain from quoting passages from letters received after the news had reached home that their beloved son had been baptized upon a confession of his faith in Christ:—

"Woe is me! woe is me! You have filled us with eternal shame and disgrace. Remember, my beloved Isaac, you cannot find a father or mother in the world. I cannot rest because of my sorrow! Oh, Isaac! Isaac! Isaac! through you I shall never be able to enjoy heaven! What is my life? Better had I never been born. Your mother has become a different being since she heard the dreadful news. Your brothers and sisters—oh, would it not be better for God to take their lives away than to leave us to go in old age in shame to the grave? . . . My heart is overwhelmed with sorrow, grief and woe. I cannot write any more.

"Your mourning father."

"My dearest and loveliest child Isaac!—Remember! remember! Even before your birth you were a care to your mother. Three years she carried you, an infant, in her arms. Have you forgotten all this? Four years ago, when you were dangerously ill, and I told your mother to send you to the hospital, do you remember what your mother replied? 'My house is not for myself; my life is not for myself! They are for my dear child Isaac. He shall remain at home, and the physician shall visit him every day.' And now have you forgotten all this, and turned away from me, your father, from your mother, from your sisters and brothers, and, worst of all, from your God? Remember these things my son! . . . Your mother prays every day to God that he would put an end to her life, and wishes every moment to be dead rather than that she should live and know that she has a son a *meshumad*."

"My dear son, all this has taken place, but you yet have time to repent, and then, at least, you will be saved in the world to come. The advice I give you is—Come back home and become a pious Jew.

"If you will do this we will wish you great happiness and God will bless you; but if you do not, then farewell! farewell! farewell! I am not your father, your mother is no longer yours, your sisters and brothers are no longer your relations, and you can no more claim the name at all of a Jew. Farewell! farewell! farewell!"

In vain did he appeal to his parents; about twenty letters were sent, but no answer came, and the last was returned to him unopened. Referring to this time he says:—

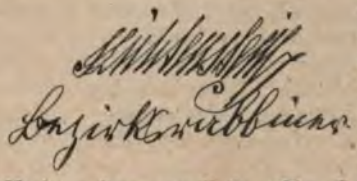
"I can never forget my anguish when I received this letter. I prayed the Lord to take my life and longed for death; for father and mother, for whom at all times I could have shed the last drop of blood in my heart, had cut me off. But it was necessary for me, as a follower of Christ, to take up my cross and follow Him."

Since that time God graciously led His servant from the Jewish Institution to the Pastors' College, from thence to become the pastor of a Christian church, and now, as he says, "The desire of my heart is realized, for my present position enables me to go to all parts of the Kingdom, preaching Jesus Christ and Him crucified, and gives me the opportunity of relating God's gracious dealings with myself and with many of the nation of Israel."

OUR JUBILEE VISIT TO OUR MISSIONARIES, AND TO RABBI LICHTENSTEIN.

(*With Portrait*).

OUR Jubilee visit to our foreign mission fields filled and thrilled us with a joy that is like a pang in its intensity. It has placed us in a position to affirm from personal knowledge that the Secretary's summaries are but poor accounts of a splendid work. From what we beheld, we are persuaded that some of the grandest results of missionary labour can never be enumerated on any schedule here, and can never appear in the columns of any of earth's journals and reports.



A MEMORABLE DAY WITH RABBI LICHTENSTEIN.

The day we spent with Rabbi Lichtenstein at Tapio-Szele, in Hungary, shall never be forgotten. After washing our hands, we sat down to a meal in the Jewish manse. At the table there were the Rabbi and his dear wife, ourselves, and Jesus was in the midst. While at the table, the Rabbi, in reply to a question, said: "My troubles are great, but in Christ I have no fear. 'I am sitting under His shadow with great delight and I feel His fruit sweet unto my taste.' He is soothing every sorrow and filling the soul with every joy."

By-and-by we stood with the Rabbi in the Synagogue, where he has put to his lips the silver trumpet of the Gospel and proclaimed the advent of the year of Jubilee; and then we saw him by the bed of a dying relative, where he proved himself to be, like Barnabas, "A Son of Consolation." Further on in the day, the Rabbi said: "The Jewish system is wholly external: its laws, rites, and ceremonies do not touch the inner man, and do not reveal the heart of God. I never knew God until I knew Christ. God to me was only a stern judge. Now, in Christ I know Him as an unspeakably merciful and infinitely loving Father. Through Christ I throw off all care as a bird after a dip in the river shakes off the drops of water from its wings. My enemies have called me in mockery 'a missionary,' and I have replied: 'Yes, I am a missionary in the sense in which Abraham was a missionary; in the sense in which everyone is a missionary who seeks to lead men into and

along the right way. If I strive to lead men into the Truth as it is in Jesus, I am a missionary.' And so a Rabbi wrote to me lately: 'You have shown us the ladder that leads up to heaven.' That is my mission."

Before we parted, the Rabbi said: "Like the woman in the Gospel, the Jewish nation had been and still is suffering from an 'issue of blood.' That 'issue' had been draining her life for centuries. And she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse.' Surely we have ten thousand promises in the firmament of Scripture, bright as the stars on the brow of night, to kindle and sustain our hope that the Jews will soon come in great numbers to the Lord Jesus Christ, the great and good Physician, and that they will touch the hem of His garment, and receive from Him all the healing, all the strength, and all the joy that they need for their magnificent mission on earth and ministry in heaven."

CONCLUDING PART OF THE JUBILEE REPORT.

WE have heard of a Sabbath school scholar who was asked to repeat the Ten Commandments. She began and went on all right until she finished the words, "Remember the Sabbath day to keep it holy." And then, instead of saying, "Six days shalt thou labour and do all thy work," she said, "For six days our neighbours shall do all our work." The great majority of professing Christians have been quite content to let their neighbours, the members of the British Society and kindred institutions, do the work in the Jewish mission field, which is equally binding upon everyone who names the Name of Christ.

A little girl had succeeded in carrying a child almost as big as herself across a crowded slippery thoroughfare in Glasgow, when her foot struck the kerbstone of the pavement and she fell. As she rose, a gentleman stepped forward and remonstrated with her. He said: "You ought not to carry a child as heavy as that." She respectfully and firmly replied: "No, sir, he is not heavy at all: he is my brother." So she lifted the lad once more in her arms and went on her way, glad that she was able to be of some use to her own brother. There are thousands of Christians who need to be reminded of their intimate relationship to the Jew, and their infinite obligation to him; and certain we are that we shall not feel the Jew a burden too heavy for us if we realize that he is indeed our brother, and that it is our bounden duty and our unspeakable privilege to carry him to Jesus, the great Burden-bearer and Brother of all.

WHAT IS OUR GREAT WANT?

Our great want is not money, not machinery, not methods. These we have, and they are all more or less excellent. Our want is a universal baptism. Our good Vice-President, the Rev. William Arthur, M.A., says:—

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down: we might ask them, 'How?' They point to a cannon-ball; well, but there is no power in that; it is heavy, but not more than half-a-hundred—or perhaps a hundredweight; if all the men in the army hurled it against the fort, they would make no impression. They say, 'No; but look at the cannon. Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. 'But look at the powder.' Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder, and powerless ball, are put into the powerless cannon—one spark of fire enters it—and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven."

So we have got the cannon-ball, the cannon, and the powder; we want, and we must have, the bright and blessed fire of God. We want the fire that burned in the Shekinah; the fire that flashed on the jewelled breast-plate of the Hebrew high priest in the Holy of Holies; we want the same fire that burned and shone in Peter and the rest of the disciples on the day of Pentecost, when thousands of Jews were won to Christ.

There are many who have the Spirit, but that is not enough; we want the *Spirit in fulness*. The fulness of the Spirit is absolutely necessary to high attainment in the

Christian life; necessary to that "joy of the Lord" which is "strength" for service, self-sacrifice, suffering; necessary to that unquenchable enthusiasm for Christ and souls which is always, sooner or later, crowned with the highest success.

MARCH!

A young sculptor of brillant promise had finished a statue of St. George, and invited Michael Angelo to come and see it. It was a wonderful piece of work chiselled in marble. There were such marvellous proportions and combinations, such blended strength and grace, such majesty and energy. The entire form and all the features of the face of St. George seemed pulsing with life. The eye seemed beaming with calm, clear, Christian thought; and the feet ready and eager to prove their power by moving forward. Michael Angelo, as he gazed upon that sculptured form and face of wondrous beauty, was filled with admiration, assumed a fitting attitude, and exclaimed: "*Now March.*" That was the finest tribute of praise he could have paid to the young artist.

There are ten thousand times ten thousand glorious spirits standing on the heavenly shore watching the celebration of this *Golden Jubilee*, whose voice to us is: "*Now March.*" Baptized with the Holy Spirit anew, let us at once respond to the Celestial Call. Let us march on, singing together in purest harmony our Jubilate Deo; let us march on in our efforts for the conversion of the Jews; and through them, and with them, let us march on to the Jubilee of a regenerated and rejoicing world, radiant with the Glory of Infinite and Eternal Love.

LAST WORDS.

DEEPER INSIGHT WANTED.

EARL CAIRNS, who was eminent as a lawyer, a scholar, and a statesman, and who was hardly less distinguished for his knowledge of, and faith in, Christian missions, uttered the following wise words at a missionary meeting, not long before he entered into rest:—

"In society we may often hear people say, 'We know there is a great talk about missionary work; but we think that after all there is very little work done.' We have heard people who have come from abroad say, 'Yes, the missionaries go out there, a great deal of money is spent on them, but there is no result.' I have observed, however, that people who are in the habit of saying such things very readily admit, when questioned, that they know nothing about it; that they have never taken the trouble to inquire into it. It is considered a very smart thing to condemn that about which they know nothing. I believe there never was a time in the whole history of missions, when they were so successful as now."

We want more of this spiritual insight expressed by Earl Cairns. The Treasurer and Secretary of this Society from personal observation are convinced that the work in which we are engaged is the very greatest work, and is never without result. The flowers do not bloom in vain; the stars do not burn in vain; the sun does not shine in vain. It is his silent, slanting beam—

"That gives to fields and woods their gorgeous hue,
And sends the pulse of life through Nature's frame."

So Christian workers among the Jews ever give and gain; their work is never in vain. Every faithful Christian worker should be encouraged by the absolute certainty of ultimate success. The Divine ordainment in the physical domain, that no force once exerted is ever lost, is equally true in the spiritual realm, with this important difference, that the energy expended for the present and permanent well-being of Jews and Gentiles is *transformed* into service rendered unto Him who died for us, and Who shall by and by say to us: "Inasmuch as ye did it unto one of the least of these My brethren, *ye did it unto Me.*"

PRESS ON! PRESS ON!

When the engineers came and told the Duke of Bridgewater they had come to a piece of the earth's crust which was so hard that even with pickaxes they could make little impression save the smoke, he said, "Well, go on, and as long as smoke comes, something will come." And something did come; at the end success came. So, too, let us press on, whatever difficulty may rise before us, and something will come. Let us press on, too, with more of the self-denying

A JUBILEE GROUP OF WORKERS—THE LAST FOUR ADDED TO OUR STAFF.

MR. WEINBERG.

MR. ISIDOR GELBFLAUM, LEEDS.

MR. P. COHEN, DUBLIN.

MRS. ROUSE, DEACONESS.

spirit of those who have gone before us, and something good will come to each one of us as it has come to the dear departed. The "mark" will come, and with the "mark" "the prize of the high calling of God in Christ Jesus." Sooner or later, Christ Himself will come, whose right it is to reign. He who had formerly received the crown of thorns, and afterwards the crown of Heaven, will then receive the crown of Earth. The Jew will no longer cry, "Crucify Him, Crucify Him!" but "Crown Him, Crown Him! Everlasting King of righteousness and peace." And Gentiles all round the world will reply: "Crown Him, Crown Him! Everlasting King of righteousness and peace." Then Jews and Gentiles in chorus will cry:—"Bring forth the royal diadem, and Crown Him, Crown Him, King most High." Then,

The horrid din
Of war will cease;
And out and in,
There will be peace.

Each demon thing
Will flee away;
When Christ will bring,
The perfect day.

Great King of light
And peace, come soon,
And turn our night
To endless noon.

THE NEGLECTED JEWS.

By the President, Rev. J. HILES HITCHENS, D.D.

WHAT is this vision that disturbs my rest,
And turns my couch into a bed of tears?
What are these voices, raised with such a zest,
Sounding so plaintive in my listening ears?
I see vast thousands of God's ancient race
Groping for light, amid a mass of woes,
Lifting to heaven a tear-stained troubled face,
Asking, "Which way the Prophet's foot now goes?
Why does He tarry? When will He appear?
Why has He kept us waiting age on age?
Is He indifferent to our hope and fear?
Mocking our patience, while the heathen rage?"
I see them toss'd as chaff before the fan,
Driven from nations, where their vine once grew,
Partridge-like fleeing from a monarch's ban,
Treading a path of sorrows few ere knew.
I hear their cry of bitter anguish, loud,
As *they* would cry whose bread-winner were dead,
As child would weep, at sight of mother's shroud,
As bride would wail, to bier not altar led.
They sigh for light, for leading, ay ,for Christ!
They call to men who've known the Saviour long,
Who might be thought to rise and, in a trice,
By gospel tidings, turn sighs into song.
Yet do I see the Christian peoples dull
To their entreaty, dull to duty's call.
Willing the Gentiles' rising fears to lull—
To feed the hungry, watch lest youth should fall,
And give the Saviour to the savage tribes—
But leave the lost sheep of famed Israel's house
To grope, and languish, neath the heartless gibes
Of men whom nought but gain and vice will rouse.
How long? O Lord, how long must Israel wait
Before the followers of Thy Son shall learn
Their duty to the Jew, and, ere too late,
With zealous efforts toward Thy people turn?
Not as the Priest and Levite turn'd of old,
But as the good Samaritan, who knelt
Beside the needy one, so faint and cold,
And like a brother with a brother dealt.
Let those, whom Thou hast gifted with earth's wealth,
Keep not their gold in napkins hid from sight,
But use it for the Jew, and, as by stealth,
Thus gain from Thee Thy smile, so sweet and bright.
Arouse Thy children—those who love to pray—
That they may bring the Jew before Thy throne,
And, there, their helping hands upon him lay,
That he no more may grope his way alone
But be led up to see, with beaming face,
The Long-expected has already come,
And feel consoled beneath His wing of grace,
Finding in Jesus Christ the heart's true home.

THE GLORIOUS INGATHERING FOR ETERNITY.

"They that sow in tears shall reap in joy.
Though he goeth on his way weeping,
bearing forth the seed;
He shall come again with joy, bringing
his sheaves with him."—PSALMS cxxvi., 5, 6.

"They joy before Thee according to the
joy in harvest."—ISAIAH ix., 3.

THE JOY OF HARVEST.

"See full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth;
But in time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripened for Eternity."

HAZELL, WATSON & VINEY, LD., London and Aylesbury.

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